

IN **↑** **NEXT**
LEVEL

ACTS NOTEBOOK

Ozark Christian College—NT 150
Compiled by Mark E. Moore, Ph.D.

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Introduction to Acts
by
Mark Moore and Mark Scott

I. RELATIONSHIP WITH THE GOSPEL OF LUKE:

Luke and Acts make up approximately 27% of the NT. From the first sentence of Acts, Luke makes his agenda clear: What Jesus began with the disciples, the Holy Spirit brings to fruition through the church. Two-volume works like this were not uncommon in antiquity. For example, Josephus, Luke's contemporary, wrote an apology for the Jews divided into two parts.

In the first volume of this work, my most esteemed Epaphroditus, I demonstrated the antiquity of our race ... I also challenged the statements of Manetho, Chaeremon, and some others. I shall now proceed to refute the rest of the authors who have attacked us. (Josephus, *Against Apion*, 2:1)

Ferguson is likely correct when he suggests, "They (Luke and Acts) are the only books in the New Testament with this feature, which shows that they were intended for a wider audience than that of the Christian communities and reflect a higher level of culture."¹

Regardless of who reads this two-volume work, the overlap between them is undeniable. In fact, one cannot rightly read the first without the second and visa-versa. Consider these striking similarities:

1. **Their introductions:** Luke 1:1–4; Acts 1:1–5. Both address Theophilus and both lay out Luke's primary agenda for the book.
2. **Their transition:** Acts begins where Luke left off. The resurrection and ascension are common to both (Luke 24; Acts 1). However, Luke spends a lot of time with the resurrection and briefly mentions the ascension whereas Acts briefly mentions the resurrection and expands on the ascension. This is a helpful literary device.
3. **They bridge Jesus and the Church:** The church was not an afterthought. You cannot be saved without being part of the church. In a sense, the church is Jesus. In a sense, it is not only Luke that would be incomplete without Acts, but Matthew, Mark, and John as well. For without the Church, the message of the Gospel is incomplete.
4. **They bridge Jesus and the Spirit:** The work of the Holy Spirit is a continuation of the ministry of Jesus. The Holy Spirit touches all areas of church life in Acts—evangelism, stewardship, problem-solving, leadership, etc.

¹ Everett Ferguson, *Backgrounds of Early Christianity* (Grand Rapids: Eerdmans, 1987), 94.

5. **They bridge Jew and Gentile:** Acts 2 and Acts 10 are vital. While Luke emphasizes that the roots of Christianity are to be found in Judaism, God intended from the beginning to gain for himself a people from all the nations of the earth. Paul was the apostle to the Gentiles, but usually went first to the Jewish synagogue when he arrived in a town. All of the disciples were Jewish, but the gospel would spread through them to the Gentiles.
6. **They bridge faith and history:** The people in both books are real. The story does not begin, "Once upon a time ... " The miraculous and the historical, the individual and the corporate, the spiritual and the political are woven together as warp and woof of a single narrative.
7. **Both show interest in the downtrodden—Gentiles, Samaritan, Women, the poor and the sick:** For Luke, the only Gentile author of the Bible, the idea that God would be available to all (not just healthy Jewish males) was *the* life-changing realization that undergirded his literary project. One can trace his movements toward inclusion throughout Luke and Acts, culminating in the conversion of Cornelius (Acts 10–11) and Saul/Paul's ministry to the Gentiles (esp. 9, 13, 15).
8. **Both show interest in supernatural beings—angels and demons:** Gabriel was sent to Zechariah (Luke 1:11–19), Mary (Luke 1:26–38), and the shepherds (Luke 2:9–15). Luke has Jesus speak frequently about angels (Luke 9:26; 12:8–9; 15:10; 16:22; 20:36). Angels were involved in the resurrection (Luke 24:23), the ascension (Acts 1:10–11), deliverance from prison (Acts 5:19; 12:7–15), evangelism (Acts 8:26; 10:3–7, 22; 11:13), infliction of judgment (Acts 12:23), and revelation (Acts 27:23). Demons are also a common theme for Luke (Luke 4:33–3, 41; 6:18; 7:21; 8:2, 27–38; 9:1, 42, 49; 10:17; 11:14–24; 13:32; Acts 8, 13, 16, 19, 28). These are countered by appropriate signs and wonders from the Holy Spirit.

Just as Luke/Acts can be compared, so can the ministries of Peter and Paul *within* the book of Acts:

1. Healed a lame man (3:6; 14:8f).
2. Peter's shadow and Paul's handkerchief (5:15; 19:12).
3. Confronted a sorcerer (8:20; 13:8).
4. Raised the dead (9:36–42; 20:9–12).
5. Received and rejected worship (10:25–26; 14:11–15).
6. Supported by a Pharisee before the Sanhedrin (5:34–35; 23:6, 7).
7. Miraculous release from prison (5:19; 16:26).
8. Vision recorded three times (10:9–23, 27–29; 11:4–10; 9:1–19; 22:6–12; 26:12–18).
9. Beaten (5:40; 16:22, 23).
10. Filled with the Holy Spirit (4:8; 9:17; 13:19).
11. Preached the Word of God with boldness (4:13, 31; 9:27, 28).
12. Preached to both Jews and Gentiles (10:34f; 13:46f).

It is as if Luke is saying, “So goes Peter, so goes Paul.” Yet this comparison needs to be taken one step backwards and one step forwards. The ministries of Peter and Paul mirror that of Jesus; they also project forward the ministry of the church in expanding the fame of Jesus.

II. MAJOR THEMES, VALUES, AND CHARACTERISTICS OF THE BOOK:

1. **The Holy Spirit** is mentioned at very important intervals in the book. Haenchen mentions that "spirit" occurs 62 times in the book.² It belongs:

- a. With baptism except in exceptional cases (1:5; 2:38; 10:47; 11:16; 19:1–4; cf. 8:16).
- b. With performance of some special task (4:8, 31; 7:55; 13:9, 52).
- c. With particular directives or advice (8:29; 10:19, 44; 11:28; 13:3,4; 16:6f; 20:23; 21:11).
- d. To Christians as permanent property (6:5; 11:24).

The life of the church is directed and guided by the Holy Spirit directly (13:2; 15:28; 16:6), through angels (5:19f; 8:26; 27:23), through prophets (11:28; 20:11f), or through the Lord Jesus Himself (9:4–6, 10–16; 18:9; 23:11).

2. **The Church** is the fulfillment of God’s intention for the OT people of God—the kingdom. The kingdom is larger than the church, older than the church, and will extend beyond the church but the church is the present manifestation of God’s kingdom on earth. Luke offers a strikingly honest picture of the church, portraying both the pressures without and the struggles within. In addition, he shows the expansion of the people of God throughout all corners of the Roman Empire, under persecution, yet unhindered (Acts 28:31). He wanted Theophilus to know for certain this picture of Jesus and the kingdom. “He was undoubtedly interested in how the gospel had been received and what success it had met in the various centers of influence known to him in the eastern part of the empire, from Jerusalem to Rome.”³
3. **An apologetic** to Theophilus to confirm the belief that the Christian Church was not politically dangerous. Christianity can exist in any culture. Some have proposed that the book of Acts was to be used as a defense brief for Paul during his trial at Rome. Consider:
 - Roman officials were consistently friendly to Christianity.
 - Roman authorities could find no fault in either Jesus or His apostles (cf. Luke 23:4 [Pilate], 14–15 [Herod], 20,22; Acts 18:14–15 [Gallio]; 23:29 [Claudius Lysias]; 24:23, 26–27 [Felix]; 25:25 [Festus]; 26:31 [Herod Agrippa II]).

² Ernst Haenchen, *The Acts of the Apostles: A Commentary* (tr. Bernard Noble and Gerald Shinn; Philadelphia: Westminster Press, 1971), 187.

³ Richard Longenecker, *Acts*, in *The Expositor’s Bible Commentary* (Grand Rapids: Zondervan, 1995), 217.

- Roman authorities conceded that Christianity was a *religio licita* (a lawful or licensed religion).
 - Inordinate space (chaps. 21–28) is devoted to Paul's arrest.
4. **Expansion of Christianity.** It shows that the essential task of the church is the mission of God. The mission becomes social action. There is no dualism here for the early church. Acts provides a manual of personal evangelism. All the while, the providence of God protected the church (esp. Acts 12 & 27). The church lives out its life in the hands of God. The early church did three basic things:
- They preached the gospel.
 - They baptized the converts.
 - They planted the church.
- In this sense then Acts is a missionary document. Luke would have a special interest in this due to his Gentile status.⁴ This is not to suggest that the missionaries were not pastors. They did care about the edification of the flock, and their travels show this.
5. **Gentile Inclusion.** It shows that ultimately no racial discrimination is allowed in God's church. Acts 10:34f. Jews and Gentiles learn to get along in this new community. The Gentile inclusion in the church was the fulfillment of prophecy (Luke 24:47; Acts 1:4f, 20; 2:16–21; 3:24; 10:43; 13:40f, 47; 15:15–18; 28:25–28).
6. **Accurate History.** It shows good evidence of what was going on in Palestine in the first century A.D. In this sense Luke proves himself to be an accurate historian. Luke does not simply portray history as "that which happened" but as "that which God designed and implemented." The vogue theological term is "salvation history." Luke's accuracies include:
- Political structure and official titles.
 - Social and political customs.
 - Dates.
 - Geography; it contains some 80 geographical references.
7. **Speeches.** There are no less than 24 speeches or excerpts of speeches included in Acts: Nine by Peter (1:16–22; 2:14–36; 3:12–26; 4:8–12; 5:29–32; 8:20–23; 10:34–43; 11:5–17; 15:7–11); nine by Paul (13:16–41; 14:15–17; 17:22–31; 20:18–35; 22:1–21; 24:10–21; 26:2–23; 27:21–26; 28:17–20); one by Gamaliel (5:35–39); Stephen (7:2–53); James (15:13–21); Demetrius (19:25–27); the Ephesian town clerk (19:35–40), and Festus (25:24–27). The vocabulary and theology of the speeches of Peter and Paul often match that of their epistles.

⁴ John R. W. Stott, *The Message of Acts : The Spirit, the Church & the World* (Downers Grove: Inter-Varsity Press, 1994), 31.

8. **Sophisticated writing.** It shows excellent evidence of good writing language and style. Luke's Greek is among the finest in the NT, only the book of Hebrews is comparable. "He steeps his style in Biblical phraseology, drawn from the Greek Old Testament, so long as his narrative moves in Palestinian circles, where the speakers used Greek that obviously represents a foreign idiom ... he instinctively departs from that style when his subjects takes him away from the Biblical land and people."⁵ In other words, when Luke describes Jewish events he writes as a Hellenistic Jew, following the style of the LXX; when he describes Roman events, he writes like a Roman. He is a literary genius. In addition, his vocabulary is outstanding. He uses 732 words in his two volumes not found elsewhere in the NT The vocabulary of Luke compares favorably with the noted Greek writer, Xenophon.
9. **Eye-witness testimony.** It appears that when Luke travelled with Paul he describes it in the first person plural "we." The following sections include this peculiarity: 16:10–17; 20:5–21:18; 27:1–28:16.
10. It furnishes good **background material** for at least 10 of Paul's Epistles: 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Colossians, Philippians, Ephesians, and Philemon. It also serves as a bridge between the gospels and the epistles. Some have suggested that this relationship between Acts and the Pauline Epistles is not without problem:⁶
 - In Acts Paul is proud of his Pharisaic piety and ties himself to the law (16:3; 21:18–26; 26:5), while in the epistles sees this as a possibility which must not be allowed to limit his freedom in Christ (1 Cor. 9:19–23; Gal. 2:5, 11).
 - In Acts Paul is brought directly into the church and into fellowship with the Apostles (9:10–19, 23–30), while in the epistles Paul claims to be distant from the apostles and independent of them.
 - The epistles more vehemently claim Paul as an Apostle than does the book of Acts (cf. Gal. 1:1; Acts 14:4, 14).

However, these more likely represent different theological and historical emphases rather than contradictions.

11. **Theology.** Acts raises several critical issues of key importance for the church today:
 - a. Baptism in the Spirit and charismatic gifts.
 - b. Miraculous signs and the Apostles' power.
 - c. Economic sharing of the early church 2:44, 45; 4:32–37.
 - d. Church discipline.
 - e. Christian conversion.
 - f. Cross-cultural evangelism and prejudice.

⁵ James Moulton, *A Grammar of New Testament Greek* (Edinburgh: T&T Clark, 1908), 2:7-8.

⁶ See I. H. Marshall, *The Acts of the Apostles* (Grand Rapids: Eerdmans, 1980), 43, fn. 3.

- g. The establishment and function(s) of church leadership.
- h. Missionary principles.
- i. Foundations and implementation of Christian unity.
- j. Motives and methods in evangelism.
- k. Persecution of the church.
- l. Church and state.
- m. Providence/Will of God.
- n. Nature and work of the Holy Spirit.
- o. The leading of the Holy Spirit.
- p. Women's work in the church.
- q. Predestination (2:23; 3:18; 4:28; 9:15–16; 10:20).
- r. Picture of Jesus (especially fulfilled prophecy).

III. Background issues:

TITLE

1. What is the title?
 - Acts of the Apostles (RSV-pictorial).
 - The Acts of the Apostles (Phillips, KJV, Readers Digest, TEV, NASV; RSV).
 - The Acts (NIV).
 - Acts of Apostles (New World).
2. Is it the acts of all the Apostles? Some of the Apostles? But what about the fact that sometimes the apostles are by-passed in favor of others?
3. "Acts" may seem strange to us, but "This was a common designation in the Hellenistic age for a description of the deeds of an outstanding individual, as for example, 'The Acts of Alexander' or 'The Acts of Hannibal'."⁷
4. Codex vaticanus and Beza have "Acts of Apostles." However, Codex Sinaiticus has only "Acts," and this is used by the church fathers.
5. There is something wonderful about the simple name, "Acts."
 - It helps to show that whatever acts took place they took place by the power of the Holy Spirit. Thus, "The Acts of the Holy Spirit."
 - It helps to show that there are no "little people" in the church. Everyone counts. We read of Peter, John, James, Philip, Stephen, and Paul. But we also read of Ananias, Barnabas, John Mark, and Timothy.
 - It helps to show that the church does acts. It performs the words and deeds of Jesus. Can the church today really be described as doing much of anything?

⁷ D. Edmond Hiebert, *The Gospels and Acts* (Chicago: Moody, 1975), 247.

AUTHOR:

1. Whoever wrote it shows that the author is an educated and classy reporter. The narratives are moving, stirring, and powerful.
2. Tradition (until the 1800's) says that Luke the physician from Antioch of Syria and travelling companion of Paul, wrote the book. Luke died in Boeotia, Greece, unmarried, at age 84. When people broke with this tradition it was due to philosophical presuppositions and not because of evidence or new finds in the ancient records.
3. Evidences for Luke writing Acts:
 - External: By the second century A.D. the church believed it was Luke.⁸
 - Muratorian Canon (170–200).
 - Anti-marcionite prologue (160–180).
 - Irenaeus, Clement of Alexandria, Tertullian, Eusebius, Jerome, and Origen all accepted Lucan authorship.
 - Variant reading of Acts 20:13 in an Armenian text reads, "But I, Luke, and those who were with me, went on board."
 - Internal: There is a similar style to the Gospel of Luke and a similar recipient (Theophilus); a similar introduction (Luke 1:1–4; Acts 1:1–5). There is also similar vocabulary—Luke uses an inordinate number of words that are not found anywhere else in the NT. There are at least fifty words common to Luke and Acts which are not found anywhere else in the NT. Also, consider the "we" passages and the "medical" language (cf. Col. 4:14; Phm 24; 2 Tim 4:11).
4. Luke never claims to have written it, so perhaps we are not bound to defend that he did, but it is still the best position.
5. What issues have caused Luke's trustworthiness to be questioned?
 - Paul's conversion accounts—3 of them.
 - Silence in Acts of the Jerusalem offering which features so prominently in the epistles.
 - Silence in Acts concerning the writing of the epistles.
 - Disharmony of Paul's visits to Jerusalem (Acts 9, 11, 15; Gal. 1–2).
 - Difference from Paul's attitude toward Jews.
 - Difference from Paul's theology.

Answers to these objections can be found in our exegesis of the text.

⁸ For further details see F. J. Foakes-Jackson and Kirsopp Lake (eds.), *Acts of the Apostles* (Grand Rapids: Baker, 1979), 2:207ff and Haenchen (3f).

DATE:

1. How can we determine the date of the book with any kind of accuracy?
 - We know when Herod Agrippa died (44 A.D.)—Acts 12.
 - We know about the famine (47–48 A.D.)—Acts 11.
 - We can compare Acts 15 and Gal. 1–2.
 - We know something of Claudius expelling Jews (c. 49 A.D.)—Acts 18.
2. What affects the dating of Acts?
 - Authorship.
 - The relationship to Lukan writings and Luke's sources.
 - The relationship of Paul and his death.
 - The outlook of Acts.
3. What are the possibilities?
 - 60's.
 - 70–80's.
 - Second Century.
4. The best bet yet is that the book was written by Luke from Rome about 62 A.D. just prior to Paul's release from house-arrest. What evidence do we have for this?
 - We do have people quoting the book in the second century.
 - No mention of the Fall of Jerusalem, 70 A.D.
 - No mention of Nero and his persecution, 64–68 A.D.
 - No mention of the martyrdom of Paul or Peter under Nero, 67–68 A.D.
 - No mention of the martyrdom of James, the Lord's brother, 62 A.D.
 - Book shows the church knocking out "primitive" issues, but not later issues like crystallization of doctrine, sacraments, hierarchical leadership, and apostolic succession.
 - Attitude of state toward the church. That attitude was tolerance—not persecution.
 - Acts does not indicate usage of Pauline Epistles.

WORLD OR ENVIRONMENT OF ACTS:

Only by understanding this can we see the backdrop of the impact of the church on the Roman Empire. The church will become like a diamond on a black cloth. What was going on in the world of the first century A.D. when the church was born?

- a. It Was a World of Extreme Materialism.
 - This is not to suggest that there was no poverty. Consider the issue of slavery. But slavery was big business as well. The rich got richer and the poor got poorer. See Petronius, *The Satyricon* for a description of some of the feasts by the royalty.

- Consider the description given by Suetonius in *The Twelve Caesars* about the feasts of Claudius, mentioned in Acts 18:1f.

He gave many splendid banquets, usually in large halls, and at times invited no fewer than 600 guests. One banquet was held close to the debouchment of the Fucine Lake on the day it was emptied; but the water came rushing out in a deluge and almost drowned him. His sons and daughters, like those of other distinguished figures, were always expected to dine with him, sitting in old-fashioned style at the ends of the couches on which their parents reclined. Once, when a guest was believed to have pocketed a golden bowl, Claudius invited him again the next evening, this time setting a small earthenware basin in front of him. Some say that he planned an edict to legitimize the breaking of wind at table, either silently or noisily—after hearing about a man who was so modest that he endangered his health by an attempt to restrain himself.

- Into this world came the church with great sharing power: Acts 2:42–47; 4:32–37.

b. It Was a World of Religious Pluralism.

- Our world is like this as well. Consider Acts 17:22, 23. Some said that it was easier to find a god in Athens than it was to find a man.
- Into this world came the church with a unique and powerful truth claim offering people an alternative to every other system of belief.
- For Christians there is one Lord. In this sense we are not open-minded.

c. It Was a World of Political Deism.

- Since the gods were just dumb idols and the mystery religions bottomed out, the people worshiped their political leaders. This was not new either.
- Consider what Suetonius says about divine titles that Domitian claimed for himself:

Just as arrogantly he began a letter, which his agents were to circulate, with the words, 'Our Lord and God instructs you to do this!' and 'Lord and God' became his regular title both in writing and conversation. Images dedicated to Domitian in the Capitol had to be of either gold or silver, and of a certain weight; and he raised so many and such enormous arcades and arches, decorated with chariots and triumphal insignia, in various city districts, that someone scribbled 'arci,' meaning 'arches' on one of them—but used Greek characters, and so spelled out the Greek word for 'Enough!' He held seventeen consulships, which was a record.

- While the Roman leaders were great men and built great roads (The Mediterranean Sea was called the Roman Lake) and established peace, they were still only men. -Christians could pray for their national leaders (1 Tim. 2:1; 1 Pet. 2:13) but not to them.

d. It Was a World of Rampant Spiritism.

- It was a world filled with demonology, spiritualism, astrology, magic, and mystery religions. Consider, Acts 14:8ff.

- Does it seem strange to you that no one ever raised a cry against Jesus casting out demons as to whether or not the demons existed?
 - Into this world came the church that combined rationality and empiricism. Christians know about the principalities and powers but they also know that Christ overcame them on the cross.
- e. It Was a World of Philosophical Fatalism.
- Consider the Stoics and Epicureans of Acts 17.
 - One ancient philosopher said, "I was not, I was, I am not, I don't care."
 - Into this world came the church who claimed that Jesus was the Way. The Christians believed that they were experiencing life at the highest level.
- f. It Was a World of Gross Paganism.
- Molech and Baal lived on in the first century A.D. Our world is bad with aids, murder, etc., but the first century A.D. was no picnic.
 - Consider the lengthy section from Suetonius about Nero who murdered both of the pillars of the early church, Peter and Paul:

26. It might have been possible to excuse his insolent, lustful, extravagant, greedy, or cruel early practices (which were furtive and increased only gradually), by saying that boys will be boys; yet at the same time, this was clearly the true Nero, not merely Nero in his adolescence. As soon as night fell he would snatch a cap or wig and make a round of the taverns, or prowl the streets in search of mischief—and not always innocent mischief either, because one of his games was to attack men on their way home from dinner, stab them if they offered resistance, and then drop their bodies down the sewers. He would also break into shops and rob them, afterwards opening a market at the Palace with the stolen goods, dividing them up into lots, auctioning them himself, and squandering the proceeds. During these escapades he often risked being blinded or killed—once he was beaten almost to death by a senator whose wife he had molested, which taught him never to go out after dark unless an escort of colonels was following him at an unobserved distance. He would even secretly visit the Theatre by day, in a sedan chair, and watch the quarrels among the pantomime actors, cheering them on from the top of the proscenium; then, when they came to blows and fought it out with stones and broken benches, he joined in by throwing things on the heads of the crowd. On one occasion he fractured a praetor's skull.

27. Gradually Nero's vices gained the upper hand; he no longer tried to laugh them off, or hide, or deny them, but openly broke into more serious crime. His feasts now lasted from noon till midnight, with an occasional break for diving into a warm bath, or if it were summer, into snow-cooled water. Sometimes he would drain the artificial lake in the Campus Martius, or the other in the circus, and hold public dinner parties there, including prostitutes and dancing-girls from all over the city among his guests. Whenever he floated down the Tiber to Ostia, or cruised past the Gulf of Baiae, he had a row of temporary brothels erected along the shore, where married women, pretending to be inn-keepers, solicited him to come ashore. He

also forced his friends to provide him with dinners; one of them spent 40,000 gold pieces on a turban party, and another even more on a rose banquet.

28. Not satisfied with seducing free-born boys and married women, Nero raped the Vestal Virgin Rubria. He nearly contrived to marry the freedwoman Acte, by persuading some friends of consular rank to swear falsely that she came of royal stock. Having tried to turn the boy Sporus into a girl by castration, he went through a wedding ceremony with him—dowry, bridal veil and all—took him to his palace with a great crowd in attendance, and treated him as a wife. A rather amusing joke is still going the rounds: the world would have been a happier place had Nero's father Domitius married that sort of wife. He dressed Sporus in the fine clothes normally worn by an Empress and took him in his own litter not only to every Greek assize and fair, but actually through the Street of the Sigillaria at Rome, kissing him amorously now and then.

The lecherous passion he felt for his mother, Agrippina, was notorious; but her enemies would not let him consummate

it, fearing that, if he did, she would become even more powerful and ruthless than hitherto. So he found a new mistress who was said to be her spitting image; some say that he did, in fact, commit incest with Agrippina every time they rode in the same litter—the stains on his clothes when he emerged proved it.

29. Nero practiced every kind of obscenity, and after defiling almost every part of his body finally invented a novel game; he was released from a cage dressed in the skins of wild animals, and attacked the private parts of men and women who stood bound to stakes. After working up sufficient excitement by this means, he was despatched—shall we say?—by his freedman Doryphorus. Doryphorus now married him—just as he himself had married Sporus—and on the wedding night he imitated the screams and moans of a girl being deflowered. According to my informants he was convinced that nobody could remain chaste or pure in any part of his body, but that most people concealed their secret vices; hence, if anyone confessed to obscene practices, Nero forgave him all his other crimes.

- Into this world came the church that recorded, "Be holy, for I, the Lord your God, am holy."

NOTE: Do you see our world in these six points? What can we do about it?

PEOPLE OF ACTS

Theophilus	1:1	Simon the tanner	9:43
Jesus	1:1	Cornelius	10:1
John (the Baptist)	1:5	Agabus (prophet)	11:28
Peter	1:13	Claudius	11:28
John	1:13	Mary (John's Mother)	12:12
James	1:13	Rhoda	12:13
Andrew	1:13	Blastus	12:20
Philip	1:13	John Mark	12:25
Thomas	1:13	Simeon called Niger	13:1
Bartholomew	1:13	Lucius of Cyrene	13:1
Matthew	1:13	Manaen	13:1
James (son of Alphaeus)	1:13	Bar-Jesus (Elymas)	13:6
Simon the Zealot	1:13	Sergius Paulus	13:7
Judas (son of James)	1:13	Saul (Son of Kish)	13:21
James (Father of Judas)	1:13	Jesse (David's Father)	13:22
Mary (Mother of Jesus)	1:14	Judas (Barsabbas)	15:22
David	1:16	Silas	15:22
Judas (Iscaiot)	1:16	Timothy	16:1
Matthias	1:23	Lydia	16:14
Joel	2:16	Jason	17:15
Abraham	3:13	Dionysius	17:34
Isaac	3:13	Damaris	17:34
Jacob	3:13	Aquila (Jew)	18:2
Pilate	3:13	Priscilla	18:2
Moses	3:22	Titius Justus	18:7
Samuel	3:24	Crispus	18:8
Annas (high priest)	4:6	Gallio	18:12
Caiaphas (high priest's family)	4:6	Apollos (Jew)	18:24
John (high priest's family)	4:6	Sceva (a chief priest)	19:14
Alexander (high priest's family)	4:6	Erastus	19:22
Herod	4:27	Demetrius (Silversmith)	19:24
Joseph (Barnabas)	4:36	Gaius (Derbe)	19:29
Ananias	5:1	Aristarchus	19:29
Sapphira	5:1	Alexander	19:33
Gamaliel	5:34	Sopater (Pyrrhus' Son)	20:4
Theudas	5:36	Pyrrhus (Sopater's Father)	20:4
Judas (Galilean)	5:37	Secundus (Thessalonica)	20:4
Stephen	6:5	Tychicus (Asia)	20:4
Philip	6:5	Trophimus(Asia)	20:4
Procorus	6:5	Eutychus	20:9
Nicanor	6:5	Mnason (Cyprus)	21:16
Timon	6:5	Ananias (high priest)	23:2
Parmenas	6:5	Felix (Governor)	23:24
Nicolas (From Antioch)	6:5	Claudius Lysias	23:26
Simon the Sorcerer	8:9	Tertullus (lawyer)	24:1
Candace (Ethiopian queen)	8:27	Drusilla (Felix's wife)	24:24
Saul	9:1	Porcius Festus	24:27
Ananias (disciple)	9:10	Agrippa (king)	25:13
Judas (on Straight Street)	9:11	Bernice	25:13
Aeneas (a Paralytic)	9:33	Julius (centurion)	27:1
Tabitha (or Dorcas)	9:36	Publius	28:7

PLACES OF ACTS

- Achaia, 18:12, 27
 Adramyttium, 27:2
 Adriatic Sea, 27:27
 Alexandria, 6:9; 18:24; 27:6; 28:11
 Amphipolis, 17:1
 Antioch, 6:5; 11:19, 20, 22, 26, 27; 13:1; 14:19, 21, 26; 15:1, 22, 23, 30, 35; 18:22, 23
 Antipatris, 23:31
 Apollonia, 17:1
 Asia, 2:9; 6:9; 16:6; 19:10, 22, 26, 27; 20:4, 16, 18; 21:27; 24:19; 27:2
 Assos, 20:13, 14
 Athens, 17:16, 22; 18:1
 Attalia, 14:25, 26
 Azotus, 8:40
 Babylon, 7:43
 Berea, 17:10, 14; 20:4
 Bithynia, 16:7
 Caesarea, 8:40; 9:30; 10:1, 24; 11:11; 18:22; 21:8, 16; 23:33; 24:1; 25:1, 4, 6, 13, 24
 Canaan, 13:19
 Cappadocia, 2:9
 Cauda, 27:16
 Cenchrea, 18:18
 Cilicia, 6:9; 15:23, 41; 21:39; 22:3; 23:34; 27:5
 Cnidus, 27:7
 Corinth, 18:1, 18; 19:1
 Cos, 21:1
 Crete, 27:7, 12, 13, 21
 Cyprus, 4:36; 11:19, 20; 13:4; 15:39; 21:3, 16; 27:4
 Cyrene, 2:10; 6:9; 11:20; 13:1
 Damascus, 9:2, 3, 8, 10, 22, 27; 22:5, 6, 10, 11; 26:12, 20
 Derbe, 14:6, 20; 16:1; 20:4
 Egypt, 2:10; 7:9 (Egypt mentioned continually in Chapter 7); 13:17; 21:38
 Elam, 2:9
 Ephesus, 18:19, 21, 24; 19:1, 17, 26, 34, 35; 20:16, 17; 21:29
 Ethiopia, 8:27
 Fair Havens, 27:8
 Field of Blood (Akeldama), 1:19
 Forum of Appius, 28:15
 Galatia, 16:6; 18:23
 Galilee, 1:11; 2:7; 5:37; 9:31; 10:37
 Gaza, 8:26
 Greece, 20:2
 Haran, 7:2, 4
 Iconium, 13:51; 14:1, 19, 21; 16:2
 Israel, 1:6; 2:22, 36; 5:31, 35; 7:23, 42; 10:36; 13:23; 21:28
 Italy, 18:2; 27:1, 6
 Jerusalem, 1:8, 12, 19; 2:5, 14; 4:5, 16; 5:16, 28; 8:1, 14, 25–27; 9:13, 21, 26, 28; 10:39; 11:2, 22, 27; 12:25; 13:13, 27; 15:2, 4; 16:4; 19:21; 20:16; 20:22; 21:4, 11–13, 15, 17, 31; 22:5, 17; 23:11; 24:11; 25:1, 7, 15, 20, 24; 26:4, 10, 20; 28:17
 Joppa, 9:36, 42, 43; 10:5, 8, 32; 11:13
 Judea, 1:8; 2:9; 8:1; 9:31; 10:37; 11:1, 29; 15:1; 21:10; 26:20; 28:21
 Kios, 20:15
 Lasea, 27:8
 Libya, 2:10
 Lycaonia, 14:6
 Lycia, 27:5
 Lydda, 9:32, 35
 Lystra, 14:6, 8, 21; 16:1, 2
 Macedonia, 16:9, 10, 12; 18:5; 19:21, 22, 29; 20:1, 3; 27:2
 Malta, 28:1
 Mede, 2:9
 Mesopotamia, 2:9; 7:2
 Midian, 7:29
 Miletus, 20:15, 17
 Mitylene, 20:14
 Mount of Olives, 1:12
 Mount Sinai, 7:30, 38
 Myra, 27:5
 Mysia, 16:7, 8
 Nazareth, 10:38; 26:9
 Neapolis, 16:11
 Pamphylia, 2:10; 13:13; 14:24; 27:5
 Paphos, 13:6, 13
 Parthia, 2:9
 Patara, 21:1
 Perga, 13:13, 14; 14:25
 Philippi, 16:12; 20:6
 Phoenicia, 11:19; 15:3; 21:2
 Phoenix, 27:12
 Phrygia, 2:10; 16:6; 18:23
 Pisidia, 14:24
 Pisidian Antioch, 13:14
 Pontus, 2:9; 18:2
 Ptolemais, 21:7
 Puteoli, 28:13
 Red Sea, 7:36
 Rhegium, 28:13
 Rhodes, 21:1
 Rome, 2:10; 11:28; 16:12, 21, 38; 19:21; 21:31; 22:25–27, 29; 23:11, 27; 25:16; 28:14, 16, 17
 Salamis, 13:5
 Salmone, 27:7
 Samaria, 1:8; 8:1, 4, 9, 14, 25; 9:31; 15:3
 Samos, 20:15
 Samothrace, 16:11
 Seleucia, 13:4
 Sharon, 9:35
 Sidon, 12:20; 27:3
 Solomon's Colonnade, 3:11; 5:12
 Syracuse, 28:12
 Syria, 15:23, 41; 18:18; 20:3; 21:3
 Syrtis, 27:17
 Tarsus, 9:11, 30; 11:25; 21:39; 22:3
 Three Taverns, 28:15
 Thessalonica, 17:1, 13; 20:4; 27:2
 Thyatira, 16:14
 Troas, 16:8, 11; 20:5, 6
 Tyre, 12:20; 21:3, 7

EVENTS OF ACTS

1:1–11	Jesus taken up into Heaven	15:1–21	The council at Jerusalem
1:12–26	Matthias chosen to replace Judas	15:22–35	The council's letter to Gentile believers
2:1–13	The Holy Spirit comes at Pentecost	15:36–41	Disagreement between Paul and Barnabas
2:14–41	Peter addresses the crowd	16:1–5	Timothy joins Paul and Silas
2:42–47	The fellowship of the believers	16:6–10	Paul's vision of the man of Macedonia
3:1–10	Peter heals the crippled beggar	16:11–15	Lydia's conversion in Philippi
3:11–6	Peter speaks to the onlookers	16:16–40	Paul and Silas in prison
4:1–22	Peter and John before the Sanhedrin	17:1–9	In Thessalonica
4:23–31	The believers' prayer	17:10–15	In Berea
4:32–37	The believers share their possessions	17:16–34	In Athens
5:1–11	Ananias and Sapphira	18:1–17	In Corinth
5:12–16	The Apostles heal many	18:18–28	Priscilla, Aquila and Apollos
5:17–42	The Apostles persecuted	19:1–22	Paul in Ephesus
6:1–7	The choosing of the seven	19:23–41	The riot in Ephesus
6:8–15	Stephen seized	20:1–6	Through Macedonia and Greece
7:1–53	Stephen's speech to the Sanhedrin	20:7–12	Eutychus raised from the dead at Troas
7:54–8:1a	The stoning of Stephen	20:13–38	Paul's farewell to the Ephesian elders
8:1b–3	The Church persecuted and scattered	21:1–16	On to Jerusalem
8:4–8	Philip in Samaria	21:17–26	Paul's arrival at Jerusalem
8:9–25	Simon the Sorcerer	21:27–36	Paul arrested
8:26–40	Philip and the Ethiopian	21:37–22:21	Paul speaks to the crowd
9:1–19a	Saul's conversion	22:22–29	Paul the Roman citizen
9:19b–31	Saul in Damascus and Jerusalem	22:30–23:11	Before the Sanhedrin
9:32–43	Aeneas and Dorcas	23:12–22	The plot to kill Paul
10:1–8	Cornelius calls for Peter	23:23–35	Paul transferred to Caesarea
10:9–23a	Peter's vision	24:1–27	The trial before Felix
10:23b–48	Peter at Cornelius' house	25:1–12	The trial before Festus
11:1–18	Peter explains his actions	25:13–22	Festus consults King Agrippa
11:19–30	The church in Antioch	25:23–26:32	Paul before Agrippa
12:1–19a	Peter's miraculous escape from prison	27:1–12	Paul sails for Rome
12:19b–25	Herod's death	27:13–26	The storm
13:1–3	Barnabas and Saul sent off	27:27–44	The shipwreck
13:4–12	On Cyprus	28:1–10	Ashore on Malta
13:13–51	In Pisidian Antioch	28:11–16	Arrival at Rome
14:1–7	In Iconium	28:17–31	Paul preaches at Rome under guard
14:8–20	In Lystra and Derbe		
14:21–28	The return to Antioch in Syria		

PROPHECIES OF ACTS

1:4, 5	Jesus prophecies about the apostles being baptized with the Holy Spirit.
1:20	Peter quotes Psa 69:25 as a prophecy concerning Judas.
1:20	Peter quotes another passage, Psa 109:8, concerning Judas.
2:17:21	Peter quotes from Joel 2:28–32 which speaks of the last days.
2:25–28	Peter quotes Psa 16:8–11 from David about Jesus.
2:34, 35	Peter quotes again from David, Psa 110:1, about Jesus (refer also to Mt. 22:43).
3:22, 23	Quoted from De. 18:15, 18, 19 from Moses speaking about Jesus.
3:25	Quoted from Gen. 22:18, 26:4, God spoke to Abraham about blessing his offspring.
4:11	Quoted from Psa 118:22 by Peter as he speaks to the Sanhedrin concerning Jesus.
4:25, 26	Quoted from Psa 2:1, 2. It's a prophecy from David about rulers gathering against the Lord.
7:6, 7	Quoted from Gen. 15:13, 14. God tells Abraham his descendants will be enslaved for four hundred years.
7:37	Same as 3:22.
7:42, 43	Quoted from Am. 5:25–27. Prophecy concerning the Israelites turning to this idol.
8:32, 33	Quoted from Is. 3:7, 8. Prophecy about Jesus being read by Eunuch.
11:28	Agabus prophecies about severe famine to spread over entire Roman world.
13:33	Quoted from Psa 2:7. Speaking of Jesus, you are my son, today I am your Father.
13:34	Quoted from Is. 55:3. Speaking of blessings promised to David being given to Jesus.
13:35	Quoted from Psa 16:10. Speaking of Jesus, holy one will not see decay.
13:41	Quoted from Hab. 1:5. Prophetic warning, don't let it happen to you.
13:47	Quoted from Is. 49:16. Prophecy about Paul as the light to the Gentiles.
15:16, 17	Quoted from Am. 9:11, 12. Prophecy about the Gentiles coming into the tent of David.
21:11	Prophecy from Agabus concerning Paul being bound and handed over to the Gentiles.
27:24	Prophecy from an angel to Paul concerning his trial in Rome.
28:26, 27	Quoted from Is. 6:9, 10. Prophecy about the Jews not believing.

ARCHAEOLOGY AND THE BOOK OF ACTS

By Wilbur Fields

Brief bibliography of books on Archaeology and the book of Acts:

B = Blaiklock, E.M. *The Archaeology of the New Testament* (Grand Rapids: Zondervan, 1970).

D = Deissmann, Adolf. *Light from the Ancient East* (Grand Rapids: Baker, 1965).

F = Finegan, Jack. *Light from the Ancient Past* (Princeton, 1969).

H = Harrison, R.K. *Archaeology of the New Testament* (New York: Association Press, 1964).

OLB = Avi-Yonah, Michael; and Kraeling, Emil G. *Our Living Bible* (Jerusalem: Biblical Publications, Ltd., 1962).

R = Ramsay, Wm. M. *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (Grand Rapids: Baker, 1953).

W = Wright, G. Ernest. *Biblical Archaeology* (Philadelphia: Westminster, 1966).

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1. Ramsay found inscriptions in the **Phrygian language** at Iconium (R, 70–73) (cf. Acts 14:11! This discovery was one of the first things that caused Ramsay to change his mind about the trustworthiness of Acts).
 2. There is a Moslem shrine of the **Ascension** of Jesus on the summit of the Mount of Olives. This was formerly a Byzantine church (Acts 1:9–11). The ascension of Christ is recognized by the Moslems as a real event.
 3. There were plenty of **pools** available in Jerusalem for baptizing 3000 people (Acts 2:41). The main pools in the Jerusalem area were the Pool of Hezekiah, Pool of Israel, Pools of Bethesda, the Sultan's (or Serpent's) pool, Mary's pool (just outside of St. Stephen's gate on the east side of Jerusalem). Some of these pools now at Jerusalem may have been made after the time of the New Testament, but some of them (like the Pool of Israel) were certainly there in the time of the book of Acts.
 4. The **Gate Beautiful** (Acts 3:2, 10) was probably the same gate now called the Golden Gate in the east wall of the temple court. This gate opened into the Court of the Gentiles; and Solomon's Porch was located both north and south of the gate along the inside of the temple courtyard wall.
 5. Acts 6:19 mentions the **Synagogue of the Libertines** (freed slaves). A stone slab called the **Theodotus inscription**, tells of the dedication of a synagogue in Jerusalem by Jews with Latin names (such as Vettenu). These people were probably Jewish slaves released by the Romans. (OLB, 307. *Westminster Historical Atlas of the Bible* (1945 ed.), p. 87).
 6. **Ethiopia** (= Nubia, the modern Sudan, just south of Egypt) was ruled in the first century by a dynasty of queens, many named **Candace** (Acts 8:27; D, 352; OLB, 308).
 7. **Straight Street** in Damascus (Acts 11:28; F, fig. 121; OLB, 309). It has only five slight crooks in its length of about a mile. That is straight for Damascus! (J.W. McGarvey, *Lands of the Bible*, 555).
 8. **Caesarea** (Acts 10:24; 23:33) was the Roman capital in Judea. It is located on the Mediterranean Sea coast, about 25 miles south of Mt. Carmel. Herod the Great built the harbor there. The harbor is now choked with sand and ruins. (See *Biblical Archaeology Review*, May-June 1982).
 9. There was a **famine** in the time **Claudius** Caesar (A.D. 44–48). See Acts 11:28. Josephus mentions this severe famine in his *Antiquities*, III, 1, 2.

10. Queen **Helena**, a Jewess of Mesopotamia, sent food to non-Christian Jews at Jerusalem during the Claudius famine. (Josephus, *Antiquities*, XX, 2, 5). At the same time the Christians at Antioch sent relief by Barnabas and Saul to the Christians in Jerusalem (Acts 11:29–30). Queen Helena’s family tombs have been found at the north edge of Jerusalem. The tombs have been wrongly called the “**Tombs of the Kings**.” They have a rolling stone at the entrance to the chamber where the tombs are (W, 246; F, 199–202).
11. The name of **Sergius Paulus** (Acts 13:7) was found on an inscription at Antioch in Pisidia (R, 150–151).
12. The city of **Philippi** is correctly called the “first city of the district” (Greek, *meris*) in Acts 16:12 (H, 39).
13. Officials at Philippi were correctly titled “praetors” (Greek *strategos*) in Acts 16:20 (H, 40).
14. Officials at Thessalonica were correctly titled “politarchs” (rulers of the city) in Acts 17:8 (H, 40; F, 352).
15. Ancient **Athens** had a market place (*agora*, or forum) just north of and down from the Acropolis (the High City) (Acts 17:16–17). The **Acropolis** at Athens was crowned with temples – the **Parthenon**, dedicated to Athena, the virgin, city-goddess of Athens; and also the Erechtheum, with its beautiful porch with maiden-shaped columns. These were built in the fifth century B.C.
16. **Mars Hill** (the Aeropagus) was located about two blocks west of the Acropolis in Athens, in plain view from the Acropolis. There Paul the apostle gave his famous sermon on the Unknown God (Acts 17:19). Mars Hill was a place of public hearings, both formal and informal.
17. The “altar of the **Unknown God**” (Acts 17:23). A similar stone pillar bearing an inscription to the “unknown god” was found at Pergamum (F, 357, and fig. 126; OLB, 317).
18. Paul’s statement on Mars Hill that the Godhead is not made of stone, gold, silver, etc. was made in plain sight of the Athena statue on the Acropolis. (Acts 17:28–29).
19. Corinth is forty miles from Athens on the opposite (western) end of the Isthmus of Corinth (Acts 18:1).
20. A **canal** across the Isthmus of Corinth (about 4 miles across at the narrowest place) was started by Nero (about A.D. 67); but it was not completed until A.D. 1893.
21. A crude **synagogue inscription** was found at Corinth (Acts 18:1, 4). Its crudity reminds us of the description of the Corinthians in 1 Cor. 1:26 (D, 16).
22. The high **Acrocorinth** hill was right beside ancient Corinth. There was a temple to Aphrodite (Venus) on the Acrocorinth, with 1,000 temple priestesses.
23. The “**judgment seat**” (Greek, *bema*, βῆμα) at Corinth, where Paul was brought before the governor, has been found (Acts 18:12–13, 16).
24. Corinth had a **temple of Apollo**. It was destroyed by the Romans in 146 B.C. Only seven Doric columns bearing an architrave and portions of the foundation yet remain.
25. **Erastus** of Corinth (probably the same Erastus mentioned in Romans 16:13) left a pavement inscription telling of his dedicating the pavement. He was the town steward (aedile) (W, 265–266).
26. The **temple of Artemis** (Diana) in Ephesus was one of the seven wonders of the ancient world. The temple contained a towering statue of Artemis (D, 113). Silversmiths at Ephesus made shrines to Artemis (Acts 19:23–27).
27. The Artemis’ temple is now at the bottom of a **frog pond**. Truly it has been made “of no account.”
28. The **theater** at Ephesus (the riot scene) seated 25,000. It has been excavated (Acts 19:29, 34).
29. Paul was accused of bringing Greeks into the temple in Jerusalem (Acts 21:21–29). **Signs** were placed along the balustrade (railing) between the Court of the Gentiles and the temple courts limited to Jews only, warning Gentiles not to enter under threat of death. Two of these signs have been found. (Josephus, *Wars*, V, 5, 2. F, 325. D, 80. OLB, 322).
30. The temple courtyard (where Paul was rescued) was DOWN from the Roman tower of Antonia, which was adjoining (outside of) the temple court at its NW corner. (Acts 21:31–32).

31. Ships of Alexandria regularly sailed to Rome bearing grain (and sometimes prisoners!) (Acts 27:1, 6).
32. The people of **Malta** were “barbarous” to the Greeks, because they spoke a Semitic (Phoenician, or Carthaginian) tongue (Acts 28:1–2; *OLB*, 329).
33. The early Christians did not live a conspicuous lifestyle, with distinctive clothing, or speech, or live in separate residential areas (D, 385).
34. Paul used Greek words that were familiar to all his hearers. See D, p. 99, on Acts 17:18.
35. Christians suffered **mockery** (Hebrews 10:32–33). See the mocking drawing of Alexamenos worshiping his God, a crucified jackass from the palace of the Caesars in Rome, 2nd century.



Fig. 25. – Caricature of Christ. A pagan graffito, probably of the second century. Palace of the Caesars, Rome.
(From Charles W. Bennett, *Christian Archaeology*, 1888, p. 95)

Characteristics of the Book of Acts

By Mark E. Moore

1. Two-Volume Work.
2. Bridge between Christ and the Church – this continues salvation history of the kingdom. As such it is a unique book in the New Testament.
3. Sacred history covering thirty years with accuracy, detail (esp. chapter 27), and objectivity (cf. 6:1; 15:39; 21:20–21).
4. The movement of the Holy Spirit.
5. Geographic expansion – over eighty place names.
6. Interest in the downtrodden – Gentiles, Samaritans, women, the sick, demonized, and the poor. Thus we must deal with prejudice, social justice, and equality.
7. Luke/ Acts makes up 27% of the New Testament. Thus we read more words from the only Gentile author in the New Testament than any other author.
8. Meticulous and educated language and style.
9. Significant contrast between Peter and Paul (cf. p. 3).
10. Focus on Speeches – twenty-four in all, making up 1/3 of the book. They also function as models (e.g. 13, 17, 20). According to Thucydides it was acceptable for an historian to put (fitting) words in the mouth of his orator. Moreover, these speeches are only a summary. For example, 3:1–4:3 represents a speech that lasted from 3 p.m. until sunset but takes 30 seconds to read.
11. ‘We’ passages indicate Luke’s presence (16:10–17; 20:5–15; 21:1–18; 27:1–28:6).
12. Acts provides the background and biographical materials for ten Pauline Epistles.

APOSTLES IN ACTS

By Mark Moore & Mark Scott

I. Apostle References in Acts

1:2	Receive instructions from Jesus who chose them
1:3	Witnessed the resurrection
1:5	Would be baptized with the Spirit
1:8	Would receive power to be Jesus' witnesses
1:13	The Eleven were listed
1:21, 22	Requirements listed
1:26	Chose replacement for Judas
2:6, 7, 14	Baptized in the Holy Spirit
2:37	Were asked by the crowd what to do
2:42	They were the primary teachers of the church
2:43	Performed miracles
4:33	Spoke with great power about the resurrection
4:36	Gave a nickname to Joseph (Barnabas)
4:37; 5:2	Took care of money that was given by the church for the people in need
5:12	Performed miracles
5:18	They were thrown in jail
5:29	They determined to obey God over the Sanhedrin
5:40	Flogged and ordered not to preach in Jesus' name
6:2	Summoned the church together to deal with problem of neglected widows.
6:6	Ordained seven men to take care of the task
8:1	Stayed in Jerusalem when others fled
8:14	Sent Peter and John to Samaria
8:18	Laid hands on the Samaritans for them "to receive the Holy Spirit"
9:27	Approved of Paul thanks to Barnabas' help
11:1	Heard of Gentiles accepting the gospel
14:4	Some people from Iconium sided with the Apostles
14:14	Barnabas and Paul, the apostles, tore their clothes at the prospect of sacrifice being made to them
15:2; 16:4	Would help in solving the dispute about circumcision
15:4, 6, 22–23	Partnered with the Elders of the Church in leadership

II. Others Referred to as Apostles

1. Matthias, a replacement for Judas Iscariot (Acts 1:26).
 2. Barnabas (Acts 14:14).
 3. Andronicus and Junias (Rom. 16:7) [although the text may simply mean that these men were well known by the apostles].
 4. Some brothers (2 Cor. 8:23).
 5. James, the Lord's brother (Gal. 1:19) [though this text may simply be an "except" clause that would not have to make James an apostle].
 6. Epaphroditus, the messenger from the church (Phil. 2:25).
 7. Jesus the Christ (Heb. 3:1).
- (This makes a grand total of at least 22=12, plus Matthias, plus Paul, plus these 8)

III. Capital "A" or small "a"? (Or can we have Apostles today on the order of Peter and Paul?)

Most often when the NT uses the word *apostle* it means the 12 disciples Jesus chose to be his closest followers. And, to be technical, it would refer to the 12, minus Judas, plus Matthias, plus Paul. Obviously, that makes 13. But keep in mind that Paul was a special case. (Though, some scholars hold that the church was presumptuous in obtaining Matthias. God had prepared Paul to take Judas' slot. However, to hold this position is certainly to go beyond anything that Luke suggests).

What would help us is to see that the NT uses the word *apostle* in two senses. It mostly refers to the 12 disciples plus Paul, upon whom the church is built (Eph 2:20). In this sense there are no *modern-day* apostles. These men are unique. However, the NT also uses the word *apostle* in a secondary sense. Since the word itself means "one sent out" it can sometimes refer to anyone sent out on some mission. In this sense the word approximates our word missionary.

The count in the NT could be as large as 22 or as small as 12 or even 11. Think of it this way: If I were to ask how many preachers there were in Joplin, you might start to count the number of churches there are. But that number would really be way too small. You may arrive at the correct number of men with the title "preacher," but you would fall far short of the number of people who announce the good news of Jesus. In the same way, there were 14 men in the NT who held the office (and title), of Apostle. However, there are several others who are called apostle by virtue of the job they did. It was not an office they held but the function they performed. That is to say that they were sent out as "commissioned" men from the church which they represented.

IV. The Need for 12 Apostles

1. To judge the 12 tribes (Mt. 19:28/Luke 22:30). By choosing 12, Jesus was symbolically establishing a new nation under their leadership.
2. Their 12 names are written in heaven (Rev. 21: 14).
3. The 13th Apostle was to the Gentiles. This honor was bestowed upon Paul (1 Cor. 15:1–11; Rom. 11:13).

V. Standards for an Apostle:

1. Be a witness to Jesus from His baptism to the Ascension (Acts 1:21–22).
2. Witness to the resurrection (1 Cor. 15:7–8).
3. Be chosen by the Lord (Acts 1:2; Luke 6:12–16; John 15:16).
4. Miraculous signs (2 Cor. 12:11–12).

In the *Patristic Greek Lexicon* (p. 9) by Lampe, six qualifications of an apostle are noted:

1. Commissioned directly by Christ
2. Being a witness of the resurrection
3. Special inspiration
4. Supreme authority
5. Accredited by miracles (NOTE: None of the other men in the Bible named as apostles ever worked miracles as far as the record goes, much less were they able to bestow these miraculous gifts as the apostles apparently could).
6. Unlimited commission to preach

VI. The Successors of the Apostles

While we don't want to establish some kind of unwarranted apostolic succession, the foundational torch of leadership in the book of Acts clearly passes from the apostles to the local elders of churches. The farther one reads in Acts the less emphasis is placed on the apostles as a group and more prominence is given to the elders. Even Paul, the Apostle, receives advice from the Jerusalem elders in regard to how he (Paul) can be well received by Jewish Christians.

VII Fate of the Apostles

Apostle	Place	Event	Date
Peter	Rome	Crucified upside down by Nero	65 A.D.
Paul	Rome	Beheaded by Nero	65 A.D.
James	Jerusalem	Beheaded by Herod Agrippa I	44 A.D.
Andrew	Edessa, Turkey	Crucified	No Date
Thomas	India	Four soldiers ran him through with spears	No Date
Philip	Heliopolis	Put to death by a Roman proconsul	54 A.D.
Matthew	Nadabah, Ethiopia	Stabbed to death	60 A.D.
Bartholomew	India	Killed	No Date
James, son of Alphaeus	Jerusalem	Stoned and then clubbed to death	61 A.D.
Simon the Zealot	Britain	Killed for refusing to worship the sun god	74 A.D.
Matthias	Syria	Burned to death	No Date
John	Ephesus	Died a natural death after his exile on Patmos	95 A.D.
Judas, (or Thaddaeus or Labbaeus)		Executed by the Apostate nephew of King of Adgor of Syria	No Date

A BRIEF SYNOPSIS OF THE TWELVE:

By Mark Moore

Simon (whom he named Peter)—Peter is mentioned first in every list. In the concordance, his name is mentioned about three times more than any other apostle, even John. The word Peter means "rock." Likewise, Cephas is the Aramaic word for "rock". He is clearly the most dominant apostle—not necessarily because the others respected him so much, but because he spoke loudly, quickly, and sometimes brilliantly. Here is a summary of some of the prominent events in Peter's life:

1. Walked on water, Mt. 14:28, 29.
2. Good confession of Christ, Mt. 16:16.
3. Jesus said that Peter's confession was the rock on which the church would be built, Mt. 16:18.
4. Jesus gave Peter the keys to the kingdom, Mt. 16:19.
5. When Peter rebuked Jesus for wanting to go to Jerusalem, Jesus said, "Get thee behind me Satan" Mt. 16:22, 23
6. It was Peter who asked Jesus "How often shall my brother sin against me and I still forgive?" "70 X 7" came back His reply, Mt. 18:21.
7. When Jesus promised a reward to all who leave everything to follow Him, Peter was bold enough to ask, "Then what shall be our reward?" Mt. 19:27.
8. He swore that he would not deny Jesus, Mt. 26:33–40.
9. He denied Jesus three times before the cock crowed twice, Mt. 26:58–75.
10. It was Peter who brought attention to the withered fig tree that Jesus had cursed, Mk. 11:21.
11. Of the three sleeping apostles in Gethsemane; James, John and Peter, it was Peter whom Jesus addressed, Mk. 14:37.
12. When the woman with the flow of blood touched Jesus' garment and He asked, "Who touched me?" Peter said, "Lord, the multitudes are pressing on you." Luke 8:45
13. Peter asked, "Lord, are you addressing this parable to us or to everyone?" Luke 12:41.
14. When the 5,000 left and Jesus asked if the 12 would leave also, Peter said, "Lord to whom shall we go? You have the words of eternal life" John 6:68.
15. Peter tried to refuse Jesus washing his feet, John 13:6–9.
16. He cut off Malchus' ear during Jesus' arrest, John 18:10.
17. He asked Jesus to depart from him during the great catch of fish, Luke 5:8.
18. Jesus confronted Peter after the resurrection with the triple question: "Do you love me." John 21:15–21
19. Peter was the spokesman in the choosing of the 12th apostle, Acts 1:13–15.
20. He preached the first gospel sermon on the day of Pentecost, Acts 2:14ff.
21. Peter confronted Ananias and Sapphira, Acts 5:3–9.
22. He had special healing power, Acts 5:15.
23. He preached to Cornelius, first Gentile household, Acts 10–11.
24. He was miraculously released from prison, Acts 12:3–18.
25. He spoke at the Jerusalem council, Acts 15:7.

Andrew—Andrew was Peter's brother. He was close to the inner circle (i.e. Peter, James, and John), but not quite there. He was invited in with the inner three in Mk. 13:3. And he apparently held considerable clout with Jesus for Philip brought a group of Greeks to Andrew in order for him to take them to Jesus. But he was always one short of prominence. Andrew holds an important lesson for us. Even though he never made it to the "big time" he performed a valuable ministry. Andrew was constantly bringing people to Jesus. Not only did he bring the Greeks to Jesus (John 12:22), but he also brought the lad with the loaves and fishes (John 6:8). But most important of all he brought to Jesus his own brother . . . Peter (John 1:40). If it had not been for Andrew, we would have never had a Peter.

James—James was the third most prominent apostle behind Peter, and his own brother John. He was a fishing partner with Peter, Andrew, James and John. It is likely that he and Andrew spent a lot of time together watching their more prominent brothers take the limelight. He and John started out as hot-heads.

Thus Jesus gave them the nickname "Boenerges" which means, "Sons of Thunder." They demonstrated their fiery character in Luke 9:54 when they asked Jesus to call down fire from heaven on an unreceptive Samaritan village. James has the distinct honor of being the first apostle to die for his testimony for Christ. With his death, the era of the Apostles began to fade and the church looked more and more to the leadership of the elders.

John—He was called the beloved apostle. It is difficult to say who was more prominent, John or Peter. Both before and after the resurrection, they worked side by side. Together they went to prepare the upper room for the Passover meal, Luke 22:8. Together they ran to the tomb to find it empty, John 20:3. They were together in the porch of the temple when they healed the lame man, Acts 3:1–11. And together they stood and defended themselves before the Sanhedrin, Acts 4:13–19. When the church needed their top delegates to examine a Gentile conversion in Samaria, they chose Peter and John. At one point, John would have liked to take prominence. He and James asked for the chief seats in the kingdom. It was John who complained to Jesus about another, not of their number, casting out demons and using Jesus name, Mk. 9:38. But something happened to the heart of John in the presence of Jesus that transformed him from Boenerges to the beloved Apostle. By the time he wrote his gospel, he no longer sought self-glory. From John we learn more about the personal lives of the apostles than any other book. And yet He doesn't mention by name either himself or his brother James. Perhaps this is why, when writing the book of Revelation he was the only Apostle not martyred. He died a natural death while in exile on the isle of Patmos.

Philip—He, like Andrew, had a passion for Christ. He brought others to know him. While Andrew was bringing his brother, Peter; Philip was taking Christ to meet his brother, Bartholomew (also called Nathanael), John 1:43. Perhaps this is why these two men teamed up to bring the Greeks to Christ, John 12:21–22. They were from the same hometown, Capernaum. And yet, Philip had difficulty at times trusting in Christ. It was Philip

whom Jesus tested at the feeding of the 5,000 (John 6:5,7). And it was Philip, in John 14:8 who said to Jesus, "Show us the Father." He was the "Needing Nudging" apostle. He had good faith and a tremendous heart, but just needed a little push to get him where he needed to be.

Bartholomew—Also called Nathanael. The only narrative we have about Nathanael is in John 1:45–49. Jesus called him an Israelite with whom there is no guile. Nathanael then uttered the first confession of Christ: "Rabbi, you are the Son of God; you are the King of Israel." O for more Bartholomews; men of pure hearts.

Matthew—Also called Levi. He was a hated tax-collector until Jesus called him, Matthew 9:9ff. He gave Jesus a tremendous banquet and invited all his sinner friends. We learn from Matthew a lesson about evangelism. Those who look antagonistic to the gospel may be your best prospects. Matthew was on the other side of the fence as far as religion goes. He was considered a traitor by the Jews. And yet, when he was called, he left immediately. And what is the first thing that he does? He goes and introduces all his "sinner" friends to Jesus. Furthermore, Matthew wrote a gospel that is distinctly Jewish. We learn more from him about the Jewish prophecies and ways than any other writer. Even though he was not allowed in the synagogue, he watched "through the window" with the greatest interest.

Thomas—Also called Didymus. He has received a "bum wrap." We have called him doubting Thomas. And yet all the other apostles also doubted until they saw Jesus bodily. He did, however, require proof. In John 14:5, when Jesus talked about going to the father, Thomas said, "Lord, we know not where you go, so how can we know the way." This introduced Jesus' famous saying, "I am the way and the truth and the life." And Thomas believed that! He was prepared to follow Jesus, even to death. In John 11:16, when Jesus announces His plans to go to Bethany, where the Pharisees wanted to kill him, the other disciples disparaged. A line that we would expect to come from Peter came from the lips of Thomas: "Let us also go, that we may die with him."

James the son of Alphaeus—Also called James the less (Mark 15:40). We have absolutely no information about James other than his name. He

never made any keen insights, any dynamic demonstration of faith, or any written scripture. And yet, his name alone commends his character. Known as "the less," either because of stature, age or personality, he was resigned to a subordinate position. And yet, there he served faithfully throughout the entire earthly ministry of Jesus. It is a lesson, that we must serve Christ, not for popularity or gain, but because we are His servants.

Simon the Zealot—Again we have no information about Simon other than his title, "Zealot." This was a political party that opposed Rome's control over Palestine (Josephus *Wars* IV, 3:9; 5:1–4; 6:3; VII, 8:1), although there is no clearly organized group until about 67–68 A.D. There hatred was fierce for Rome. In fact, much of their opposition was in the form of assassination and guerrilla warfare. It is highly probable that Simon joined Jesus under the belief and hope that Jesus would institute a physical kingdom which would overthrow Rome. He believed in a physical-political Messiah. Yet, somewhere along the line, as he followed Jesus, he learned that love conquered the world, not war. It is an amazing testimony to the power of Christ's love that Simon and Matthew could be brought together. Under normal conditions, Simon would have slit his throat. But renewed by Christ, they both left their loyalties and submitted to Christ.

Judas the son of James—To distinguish this fine apostle from the traitor, he is always identified as "the other" Judas. He is also known as Lebbaeus and Thaddaeus (Matthew 10:3). He is known for only one comment in John 14:21–24: "But Lord, why do you intend to show yourself to us and not to the world." He, like the other 11, was hoping for a physical/political reign of the Messiah. It was an honest and legitimate question.

"Early church tradition tells us that Thaddaeus was tremendously gifted with the power of God to heal the sick. It is said that a certain king of Syria by the name of Adgar was very ill. When he heard about Thaddaeus' power to heal, he called for Thaddaeus to come and heal him. On his way to the king, says the legend, he healed hundreds of people throughout Syria. When he finally reached King Adgar he healed

him and presented the gospel, and the king became a Christian. As a result, however, the country was thrown into such chaos that an apostate nephew of the king took Thaddaeus prisoner and martyred him. Thaddaeus' symbol, in old church history books, is a big club, because tradition says he was beaten to death with a club. If any part of this legend is true, it again reveals his courage—faithful to his Lord." John MacArthur Jr. *The Master's Men*, 1982, p. 71.

Judas Iscariot, who became a traitor—He is mentioned last in all lists of the apostles. In every place where he is mentioned he is identified either as the traitor or as one of the 12. It was unbelievable that one of the 12 would actually become a traitor. No one suspected him. When Jesus told the 12 that one would betray Him, they had as much reason to suspect themselves as they did to suspect Judas (John 13). Ostensibly, he was pure, talented, and faithful. For three years he followed with the other 11, even entrusted with the money bag. Only once do we even get a hint of his greed and avarice—in John 12:4, he objected to Jesus being honored with the oil of spikenard.

Why he chose to betray Jesus is still a mystery. We know this: (1) God foreordained him for this detestable task. (2) He freely chose to do it, even after Jesus showed him all love and gave him all opportunity to repent. (3) He was the only apostle from Judea, Kerioth to be exact. Often Judeans held Galileans in contempt. (4) He may have been disillusioned that Jesus would not fulfill his expectations of a political Messiah. He may have even been trying to force Jesus to make a move.

He committed suicide by hanging himself on a tree. Either the rope or the branch broke and he fell down a precipice, spilling his innards on the way down.

Judas is the greatest example of lost opportunity. He had the tremendous privilege of walking three years with Jesus. He was surrounded with the other 11 apostles. Who could ask for more? His hypocrisy fooled even the apostles and was strong enough to harden his heart in the presence of Jesus. Guard your heart! Hypocrisy is imminent, destroying even the best and most talented.

RESURRECTION APPEARANCES

- I. Appearances on the day of the Resurrection:
 - 1. Mary Magdalene — Mark 16:9–11; John 20:11–18
 - 2. The Women — Matthew 28:9–10
 - 3. Two on the way to Emmaus — Luke 24:13–22
 - 4. Peter — 1 Corinthians 15:5; Luke 24:36–43; John 20:19ff.
 - 5. The Ten — Mark 16:14; Luke 24:36; John 20:19ff.
- II. Appearances one week later (the following Sunday):
 - 6. The Eleven — John 20:26–31
- III. Other Appearances:
 - 7. The Seven by the Sea of Galilee — John 21:1–23
 - 8. The 500 (Great Commission?) — 1 Corinthians 15:6; Matthew 28:16–20
 - 9. In Jerusalem (Commission Repeated?) — Mark 16:15–18
 - 10. James — 1 Corinthians 15:7
 - 11. The Disciples (further commission) — Acts 1:3–8; Luke 24:44–49
 - 12. The Ascension — Acts 1:9–12; Mark 16:19–20; Luke 24:50–53
 - 13. Stephen — Acts 7:54–60
 - 14. Paul — Acts 9:1–6

THEOLOGY OF THE RESURRECTION IN ACTS

- I. It is the centerpiece of every sermon whether to Jews (2:24–36; 3:15; 4:10–11; 5:30–32; 23:6–8; 26:23) or Gentiles (10:40; 13:32–37; 17:31; 24:15). It was even the *normative* status reported in a summary statement (4:33).
 1. The only exception is with Stephen (who sees Jesus standing at God's right hand, 7:55–56) and Paul's appeal to the Lystrans not to sacrifice to him (14:15–17) though it is probably presumed in the faith of the Lame man who heard Paul's preaching (v. 9).
 2. It is also muted in Paul's address in chapter 22:6–9, 18 on the stair-steps, though he was clearly speaking with Jesus who was raised.
 3. These two anomalies can be explained by the fact that it is the Twelve, specifically who are witnesses to the resurrection (cf. 1:22; 13:30–31; 5:30–32).
- II. The resurrection was a necessity for God's plan
 1. It was prophesied (2:24–32; 3:25–26; 10:43; 13:30–37; 17:2–3; 24:15; 26:22–23).
 2. It is the good news (17:18) and the proof of his divine position (17:31) but also an object of ridicule among the Greeks (17:32; 26:8) as well as the Sadducees (23:6–8; 24:21).
 3. It was Jesus' own exaltation (Acts 2:34; 3:13–15; 5:31; cf. 7:56) and established him as judge of all men (10:42; 17:31).
- III. It is the foundation for new life
 1. Physical healing (3:15–16; 4:10).
 2. Forgiveness of sins (4:10–12; 5:31; 10:43; 13:38–39).
 3. Our future resurrection (4:2; 24:15).

Notes on the Kingdom of God

By Mark Moore

- I. Definition (Kingdom of God/Heaven is used 96x, 58 of those are in Matthew and Luke)
- A. The kingdom is when God actually rules just like he does in heaven (Mt 6:10; Luke 11:2), particularly through the Messiah (Mk 15:43; Luke 1:33; 23:51; Acts 1:6; Heb 1:8 [as perceived by righteous Jews of Jesus' day]), though Jesus clarifies that rule was not based on earth or run by earthly standards (John 18:36).
 - B. It was the basic message of early preaching. John the Baptist (Mt 3:2; Mk 1:15); Jesus (Mt 4:17; Luke 4:43; 8:1; Acts 1:3), often accompanied by healings (Mt 4:23; 9:35; Luke 9:11), and the Apostles (Luke 9:2), also often accompanied by healings (Mt 10:7). As well as all those that preach Jesus' message (Mt 13:19, 52; 24:14; Luke 9:60; 10:9; 16:16; Acts 8:12); especially Paul (Acts 19:8; 20:25; 28:23, 31).
 - C. It is like:
 - 1. A field sown in good seed that an enemy sabotages with similar looking weeds (Mt 13:24, 38, 41). Or a dragnet that catches all kinds of fish, some good, some bad (Mt 13:47). *It has fakers in it that need to be ferret out at the judgment.*
 - 2. A mustard seed that starts very small and winds up huge (Mt 13:31; Mk 4:30; Luke 13:18); or leaven that permeates a huge batter of dough (Mt 13:33; Luke 13:20). It grows night and day imperceptibly, like seeds in the garden (Mk 4:26). *It starts out small and ends up big.*
 - 3. A treasure hidden in a field (Mt 13:44) or a pearl of great value (Mt 13:45). *It is worth giving up everything else to gain.*
 - 4. A landowner who hires workers throughout the day but pays them the same (Mt 20:1ff.). It is also like a king who throws a wedding banquet for his son and invites all kinds of people to attend. *God's grace will be dispensed (unequally) according to his choice and our response to the invitation.*
 - D. It suffered violence at the hands of forceful men trying to take hold of it (Mt. 11:12).¹ It is in opposition to the kingdom of Satan (Mt 12:25–28; Mk 3:24; Luke 11:18–20; Eph 2:2; Rev 16:10). The Pharisees shut out sincere people from the kingdom (Mt 23:13).
 - E. It is a present reality (Mt 16:28; Mk 9:1; Luke 9:27; 10:11; 17:20–21), manifested in Jesus' Messianic ministry (Mk 11:10; Luke 19:11 [as Jesus' society interpreted it]), that will have eschatological fulfillment (Mt 8:11–12; 13:43; Luke 14:15; 21:31²; 22:16, 18; 30; 23:42; 1 Cor 15:24; Heb 12:28; Rev 11:15; 12:10³), at Jesus' return (Mt 25:1, 34; 26:29; Mk 14:25; 2 Tim 4:1). Ultimately, it will become equivalent to "heaven" (Mk 9:47; 2 Tim 4:18; 2 Pet 1:11), but now is embodied in the church (Col 4:11; Rev 1:6; 5:10).

¹The meaning of this verse is the subject of much debate. Some take it as a positive statement about the strong progress of the kingdom. This author understands it to be a negative statement about the aggressive assault against the kingdom by violent and insolent men

²The author understands this to be a prophecy about the destruction of Jerusalem, rather than the end of the world. However, (a) it is still eschatological vocabulary, (b) Jesus does not differentiate clearly between 70 C.E. and the *parousia*, and (c) the destruction of Jerusalem is paradigmatic for the kind of things that will happen at the end of the world. Thus this becomes an appropriate picture for "End Times" events.

³This refers to the work of Jesus on the cross, not the end of time. Yet like Luke 21:31 it is still phrased in eschatological language.

- F. It is not about earthly things (“eating and drinking”) but about spiritual things (“righteousness, peace and joy in the Holy Spirit”), (Rom 14:17). It is not about “talk but of power” (1 Cor 4:20). In fact, flesh and blood can not inherit it (1 Cor 15:50).
- II. “Membership” in the Kingdom:
- A. Who gets in:
1. The poor (in Spirit) & the Persecuted (Mt 5:3, 10; Luke 6:20; James 2:5).
 2. These “least” people are greater than John the Baptist, the greatest man ever born of a woman (Mt 11:11; Luke 7:28). Little children are the greatest in the kingdom (Mt 18:1–4; 19:14; Mk 10:14–15; Luke 18:16–17).
 3. Repentant sinners will have access before religious leaders who do not accept Jesus (Mt 21:31; Mk 12:34).
 4. On the other hand, the rich will have a difficult time entering (Mt 19:23–24; Mk 10:23–25; Luke 18:24–25). And the wicked and sexually immoral will not inherit the kingdom (1 Cor 6:9–10; Gal 5:21; Eph 5:5).
- B. Many outsiders will enter but insiders will be excluded (Mt 8:11–12; Luke 13:29–30).
- C. Peter has the keys to it (Mt 16:19). All the Apostles were given the secrets of the kingdom, but others excluded from it (Mt 13:11; Mk 4:11; Luke 8:10)
- III. It demands of its citizens:
- A. Righteousness based on obedience to the law of God (Mt 5:19–20). Many will say “Lord, Lord” but only the obedient will be saved (Mt 7:21). The fruit we are especially to “produce” is the acceptance of Jesus (Mt 21:43). God particularly requires filial forgiveness (Mt 18:23).
- B. To be our #1 priority above secular concerns (Mt 6:33; Luke 12:31–32), even above our family commitments (Luke 9:60–62; 18:29). Some have even become eunuchs in order to better serve God in his kingdom (Mt 19:12). This will require enduring many hardships (Acts 14:22; 2 Thess 1:5; Rev 1:9).
- C. One must humble themselves like a little child (Mt 18:3–4; Mk 10:15; Luke 18:17) and be born again (John 3:3–5)
- D. Although God is pleased to give us the kingdom (Luke 12:32), and essentially he is the one who calls us and qualifies us for the kingdom through Jesus (Col 1:12–14; 1 Thess 2:12; Rev 1:6; 5:10). Moreover, he will compensate us extravagantly for pursuing it above all other things (Luke 18:29).
- IV. The Kingdom in Acts (M. Scott)
- A. Places in Acts where “kingdom” occurs: 1:3, 6; 8:12; 14:22; 19:8; 20:25; 28:23, 31.
- B. Significance of the above: While “kingdom” does not occur often in Acts it usually occurs just prior or just after some “major shift” (ethnic or geographic) in Acts.
- C. Most generally the kingdom is preaching in Acts as a present reality. The only reference to the future kingdom is 14:22.
- D. In the coming of Christ and the establishment of the church the kingdom of God is inaugurated. Kingdom emphasizes God’s reign. Church emphasizes God’s people. Kingdom is the larger term. It may be correct to say that the church is the kingdom of God on earth, but it is to say too much to suggest that the kingdom equals the church.

ASCENSION

I. Contradictions

1. Time: Easter vs. 40 days later
2. Place: Bethany vs. Mt. of Olives: Acts 1:12; Luke 24:50

II. Historicity

1. Prophesied: Ps 110:1; Luke 22:69
2. Claimed in the NT: Mk 16:19; Luke 24:50–51; Acts 1:3, 9–11
3. Assumed in the NT: Luke 9:51; John 3:13; 6:62; 20:17; Acts 2:32–33; 5:30; 7:55; Rom 8:34; 1 Cor 15:1–28; Eph 1:20–21; 4:8–10; Phil 2:9–11; Col 3:1; 1 Tim 3:16; Heb 1:3; 8:1; 10:12; 12:12; 1 Pet 3:21–22.
4. Presented in sobriety, not like apocryphal literature.
5. Presence of witnesses.
6. No other explanation of cessation of resurrection appearances.

III. Purpose

1. His work was finished
(John 17:4, 5; 19:30; Phil 2:6, 9, 10)
2. Prepare a place for us (John 14:2)
3. Holy Spirit would come (John 16:7)
4. Intercessory work (Rom 8:34; Heb 7:25)

IV. From John Stott, *The Spirit, the Church and the World*, p. 49:

What is the permanent value of the ascension story? "If we were to give a thorough answer to this question, we would need to bring different strands of teaching together from all the New Testament authors, including the completed sacrifice and continuing intercession of our Great High Priest described in Hebrews, the glorification of the Son of man taught by John, the cosmic lordship emphasized by Paul and the final triumph when his enemies will become his footstool, foretold by Psalm 110:1, and endorsed by those who quote it."

Miscellaneous Comments on the List of Apostles

1. The four lists of Apostles (Mt 10:2–4; Mk 3:16–19; Lk 6:14–16; Acts 1:13), each give the names in a different order. However, each list can be divided into three sections which always begin with Peter, Philip and James.
2. It is likely that James and John, the sons of Zebedee were cousins of Jesus. McGarvey (p. 225) substantiates this idea.
3. There are several men with more than one name: Simon is also called Peter; Judas is also called Lebbaeus and Thaddaeus; Bartholomew is most likely the Nathanael of John 1; and Thomas (Aramaic) is called Didymus (Greek), both names meaning “Twin.”
4. The latter James, Simon and Judas appear to be brothers and perhaps also cousins of Jesus through Joseph’s brother (cf. Edersheim I:522).
5. Judas Iscariot was apparently the only Apostle not from Galilee. His town, Kerioth, was in Judea (Joshua 15:25).
6. The idea of Apostolic succession has never been substantiated (see McGarvey, p. 223 for details).
7. Jesus himself was an “Apostle” (Hebrews 3:1).

Matt 10:2–4	Mark 3:16–19	Luke 6:14–16	Acts 1:13
Simon (Peter)	Simon (Peter)	Simon (Peter)	Peter
Andrew (his brother)	James son of Zebedee	Andrew (his brother)	John
James son of Zebedee	John (Boanerges)	James	James
John (his brother)	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew (tax collector)	Thomas	Thomas	Matthew
James son of Alphaeus	James son of Alphaeus	James son of Alphaeus	James son of Alphaeus
Thaddaeus	Thaddaeus	Simon the Zealot	Simon the Zealot
Simon the Zealot	Simon the Zealot	Judas son of James	Judas son of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	

CHURCH GROWTH IN ACTS

1:15	120
2:41	3,000 souls
2:47	Adding Daily
4:4	5,000 men
5:14	Multitudes constantly added
6:1	Disciples increasing in number
6:7	Disciples increased greatly with many priests
6:15	Numbers increasing daily
9:31	Continued to increase in peace
11:21	Large numbers believed and turned to the Lord
12:24	The Word continued to grow and be multiplied
16:5	Growing Daily
19:20	The Word was growing mightily and prevailing
21:20	Myriads = 10,000s
28:31	Teaching continued on without hindrance

JUDAS ISCARIOT

By Mark Moore

We really know very little about this man. His name, Judas, was common enough in Jewish circles. His surname, Iscariot, was not. Some argue that it identifies his hometown, Kerieth in Judea. That is possible, but it may also be a Hebrew nickname meaning “the betrayer.” Both suggestions are speculative. What we do know is that Jesus selected him to be an apostle and that none of his comrades suspected him of avarice. This colossal villain fit in with God’s people surprisingly well. In fact, he was honored among them. He was the treasurer for the group (John 12:6; 13:29) and was granted the most honored seat at the last supper.

Clearly he distinguished himself by betraying Jesus. In fact, whenever he is included in the list of Apostles, he is identified as “the betrayer” (Mt 10:4; Mk 3:19; Luke 6:16; Acts 1:16). The real question is, “Why did he do it?” Some suggest that he was trying to force Jesus’ hand. That is, he wanted Jesus to boldly declare himself as the Messiah. While this is possible, it hardly would have done Judas much good. After all, who would make Benedict Arnold the Secretary of State?! Another suggestion is that Judas was disillusioned with Jesus. He thought he would overthrow the Romans but Jesus persistently sticks with this Spiritual stuff and Judas just got tired of it.

Perhaps this is so. But the Scriptures only give two clues as to Iscariot’s motive. First, the incident of Mary anointing Jesus’ feet with expensive perfume is taken out of chronological order and placed next to Judas’ secret meeting with the Sanhedrin. In the first incident Judas objects to Mary’s lavish gift to Jesus (John 12:4–6). In the second, Judas agrees to betray him for the negligible sum of 30 pieces of silver (Mt 26:14–16; Mk 14:10–11; Luke 22:3–6; John 13:2). This was the price paid for a slave in the O.T. Somehow Judas’ love for money played a key role in his betrayal of Christ.

The second clue is the sovereignty of God. The O.T. predicted Judas’ betrayal (Psa 41:9; 109:8), even the specifics of thirty pieces of silver and buying the potter’s field (Zech 11:12, 13). Jesus also foretold his defection (Mt 26:21–25; Mk 14:18–21; Luke 22:21–23). John 13:18–26 says this fulfilled Psalm 41:9. Jesus explicitly states he was “Doomed to destruction” (John 17:12). Apparently God gave him over to the Devil. Luke 22:3 and John 13:2, 27 identify when Satan actually entered his heart. This raises more questions than it answers. Suffice to say, he was clearly predestined by God to this task, and also clearly held responsible for his own dastardly deed (Acts 1:16–20).

That fateful night Judas led a considerable company of soldiers to one of Jesus’ favorite haunts. He knew they would find him there. Although Jesus first spoke and first identified himself as the wanted Galilean, Judas still carried through with his treachery. Feigning friendship he cried out, “Hail Rabbi,” and kissed him profusely (Mt 26:47–50; Mk 14:43–45; Luke 22:47–49; John 18:2–5).

After Jesus’ arrest and execution, Judas felt sorry. He wanted to undo his act. That, of course, was impossible. But at least he thought he would return the silver. When the chief priests wouldn’t accept the blood-money, he threw it into the temple (Mt 27:3–10). This presented a problem to the priests who had to retrieve their tainted cash from the holy place. With it they later purchased the field where Judas hanged himself. Luke, however, says Judas fell and popped open, leaving his entrails splattered across the steeps of Gehenna. This does not contradict Matthew’s rendition, but rather complements it. Judas hanged himself. His bloated body began to rot in the hot Palestinian sun. Perhaps it was the earthquake that broke the branch or perhaps a shakily tied knot finally slipped loose. But somehow Judas fell down the cliffs leaving his mark as he went. Thus the place was named after him, “Akeldama” meaning “field of blood” (Acts 1:18–19).

Casting Lots Mark Scott

I. What is the Casting of Lots?

In evangelistic visitation once I met a man who thought that the way the 120 chose Matthias to be an apostle was quite *tacky*. I could appreciate his wonderment about it all. Is this some kind of bingo for God? When the lot fell to Matthias did they all yell, "Yes, lucky number seven!"? It does seem to us like an odd way to get an apostle.

But God has used casting lots as a way for His people to discern his will. Literally the text reads, "they gave lots to them." It could be done in several ways. It was not uncommon to put names in a jar and shake the jar until one of the names falls out. This person was then chosen. Other methods similar to *drawing straws* could be used. (See Reese, p.31).

II. Where Else is Casting Lots Mentioned?

Num. 26:55	Land was distributed by lot.
Josh. 7:14	To discern who sinned
I Sam. 10:20–21	Selection of Saul
Lev. 16:8	Selection of the scapegoat
I Sam. 14:41, 42	To discern Jonathan's sin
Neh. 10:34f	Who was to serve in the temple

There are other references, but these at least show that God used the method of casting of lots to help people discern his will in the O.T., no matter how odd it may seem to us. It is significant to note that this is the last time in the Bible where casting lots is mentioned. After the significant covenant change of Acts 2 the leaders and followers had the Holy Spirit to help guide them.

III. Was This a God-Led Decision?

Luke certainly presents it that way. There is no suggestion in the broader context, or anywhere else in the Bible, that this was a mistake. Remember that Peter based his message about Judas in Scripture (Psa 69;25;109:8), and the church bathed this decision in prayer as they sought the Lord. Prov. 16:33 says, "The lot is cast into the lap, but its every decision is from the Lord." The early church trusted in the sovereignty of God and so must we. Stott suggests that the church used Scripture, common sense, and prayer, a wholesome combination (Stott, *The Spirit, the Church, and the World*, p. 59).

THE SIGNIFICANCE OF PENTECOST

Mark Scott

If all you see when you study Acts 2 is speaking in tongues you have all but missed the point. God is using tongues you have all but missed the point. God is using tongues only as a means to a much bigger end.

John Stott suggests that the real significance of Pentecost should be thought of in 4 ways:

1. It was the final act of Jesus' saving ministry
2. It brought to the apostles the equipment they needed for their special role.
3. It was the inauguration of the new era of the Spirit.
4. It was the first revival of unusual visitations of God.

In addition to these 4 ways I would add:

1. It announces that the last days have arrived. Pentecost is truly the beginning of the end.
2. It shows that God kept his Word and promise.
3. It undoes the confusion of the Tower of Babel. In Gen. 11 God used the confusion of tongues to accomplish his purpose. Here He uses the diversity of tongues to accomplish His purpose.

COSMIC SIGNS OF ACTS 2:19-20

—The big questions about these verses are;

1. When will these things happen:
2. Are these things literal or figurative?

—There are 6 major positions:

1. They are literally fulfilled on the Day of Pentecost.
2. They refer to the literal destruction of Jerusalem, yet to be in A.D. 70.
3. They reflect back to the cross in a literal way – cf. Luke 23:44f.
4. Somehow they are figurative about speaking in tongues.
5. They are figurative about judgment/salvation during any era—Isa. 13:9f; 34:1f; Eze. 32:7f, Amos 8:9; Matt. 24:29; Luke 21:25–26; Rev. 6:12f.
6. They are literally fulfilled—some on the Day of Pentecost, and since Pentecost is the beginning of the end, some at the return of Christ—2 Pet. 3:1–10; Matt. 24:29–31; Luke 21:11; Rev. 6:12f.

Note: Probably the best options are #5 and #6. The prophetic material can be used either literally or figuratively.

THOUGHT QUESTIONS ON THE HOLY SPIRIT

1. The Holy Spirit has his own unique personality.
2. A person can tell if they have H.S. by the special gifts they have or feelings they get.
3. The tongues of the NT were human languages.
4. The H.S. did not indwell men until after Jesus' Ascension.
5. The main job of the Holy Spirit is to work miracles in people's lives.
6. A person must have the Holy Spirit to be saved.
7. Speaking in tongues is the sign a person is baptized in the Spirit.
8. The Holy Spirit works mostly in the lives of those who are saved.
9. The Bible is a product of the Holy Spirit and thus the primary means through which he speaks to people today, especially before they are saved.
10. We know more about the Holy Spirit than we do about God the Father or Jesus the Christ.
11. Just as Jesus was subject to the Father, so the Holy Spirit is subject to both the Father and the Son.
12. The work of the Holy Spirit in the NT is essentially different than His work in the O.T.
13. The works and miracles of the Spirit cannot be imitated by men.
14. A person receives the Holy Spirit at the point of baptism.
15. The Holy Spirit brings comfort and joy to those who follow Christ.
16. The Holy Spirit was not understood as the Third Person of the Trinity until after the ascension of Jesus.
17. The Holy Spirit does not differentiate between men and women in salvation, communication, or gifting.
18. Once you have the Holy Spirit you will always have him—it is not like he is leaving us or like we leak and need to be filled anew.
19. The Holy Spirit can be known as an individual apart from the Father and/or the Son.

DISCUSSION QUESTIONS ON TONGUES AND THE HOLY SPIRIT

By Mark Moore

1. Who (or what), is the Holy Spirit?
2. How can we know if we have the Holy Spirit? Can we know if others have the Holy Spirit? If so, how? (1 John 3:23–4:1)
3. Does one have to have the H.S. in his/her life in order to be saved (Rom. 8:9)?
4. Is a supernatural experience with the Holy Spirit a sign of a person being saved?
5. Is there a difference in how the Holy Spirit worked in the O.T. and in the NT?
6. In what cities do we read about tongues? Do they have any similarities?
7. Should every believer expect to receive a spiritual gift? Should every believer expect to speak in tongues? (1 Cor. 12:7–11, 29–30)
8. Is there any evidence that tongues has passed away? (1 Cor. 13:8–10; Eph. 2:20)
9. What is the "perfect" of 1 Cor. 13:10?
10. What is the baptism of the Holy Spirit? Should Christians expect to receive this today? (Acts 1:5; 2:1–4; 10:44–48; 11:15)
11. Who spoke in tongues on the day of Pentecost? The 12 Apostles or the 120? Support your view (Acts 1:5; 2:1, 7, 14, 37).
12. What is the purpose of Biblical miracles?
13. Have other religious groups claimed to speak in tongues? Can one speak in tongues without the Holy Spirit?
14. Is it important whether or not a person believes in the gift of tongues? Is it a divisive issue in the church?
15. Is there such a thing as "tongues of angels" or are all tongues human languages? (1 Cor. 13:1)
16. What is the purpose of tongues? (1 Cor. 14:22)
17. Is it appropriate to have a "prayer language" or is tongues always to be a public event? (1 Cor. 14:14–15)
18. Are tongues today comparable to tongues of the NT?
19. Should one "learn" how to speak in tongues?
20. Should one pray for gifts of the Holy Spirit? (1 Cor. 12:32; 14:1, 39)
21. What are possible sources of spiritual powers/works?
22. Is tongues seen as a mature or immature gift in Scripture?
23. If tongues, prophecy and knowledge have ceased as gifts (1 Cor. 13:10), what about the other gifts (e.g. wisdom, faith, healing, miracles, distinguishing of spirits)?
24. What are the purposes of spiritual gifts?
25. Is there a hierarchy of spiritual gifts? Functions in the church? Believers exercising spiritual gifts? (1 Cor. 12:27–28)
26. Should we desire or seek spiritual gifts? (1 Cor. 12:31; 14:1, 39)
27. Is the gift of tongues intended to be private or public?
28. Is there a limit to how many should speak in tongues in a service? (1 Cor. 14:27)
29. What is the connection between one's emotions and the practice of spiritual gifts?

Who Is The Holy Spirit?

By Mark Moore

I. The Person of the Holy Spirit

A. Personal attributes—personality

1. Mind/Knowledge (Rom. 8:27; 1 Cor. 2:11).
2. Affection or love (Romans 15:30).
3. Will (1 Cor. 12:11).
4. Can be grieved (Isaiah 63:10; Eph. 4:30).
5. Can be resisted (Acts 7:51).
6. Can be lied to (Acts 5:3).
7. Can be scorned (Hebrews 10:29).
8. Use of the masculine pronoun—He/Him, (John 15:26; 16:13–14) even though PNEUMA is neuter.

B. Divine attributes

1. Eternal (Heb. 9:14).
2. Mind of God (1 Cor. 2:10–11).
3. Power of God (Luke 1:35; Acts 1:8; Micah 3:8; Judges 14:6).
4. Omnipresent (Psalm 139:7–10).
5. Omniscient (1 Cor. 2:10–11).
6. Spirit of Holiness (Rom. 1:40); of Grace (Heb. 10:29); Truth (John 14:17; 16:13); of Wisdom (Isaiah 11:2); of Glory (1 Pet. 4:14); of Life (Rom. 8:2); Eternal Spirit (Heb. 9:14).
7. Associated with the Trinity (Mt. 28:19; 2 Cor. 13:14).
8. Identified with Jehovah (Compare Acts 28:25 with Isaiah 6:1–13; and Heb. 10:15–17 with Jer. 31:31–34; Acts 5:3–4).

II. The Work of the Holy Spirit

A. Creation:

1. Creation (Genesis 1:2; Job 33:4; Psalm 104:30).
2. Giving life (Genesis 2:7; Romans 8:11; John 6:63; John 3:5).
3. Regeneration (John 3:3–7; Titus 3:5).

B. Conviction

1. Working Miracles (Matt. 12:28; 1 Cor. 12:9–11).
2. Convicts (John 16:8–11).
3. Sanctification (2 Thess. 2:13; Rom. 15:16).
4. Restrains Sin (Inference from Gen. 6:3; Job; 2 Thess. 2:7) through:
 - a. Scriptures
 - b. Individual Christians
 - c. Corporate Church
 - d. Government instituted by God (Rom. 13:1–7)

C. Communication

1. Authorship of Prophecies (2 Peter 1:21).
2. Speaks/Testifies (1 Tim. 4:1; Rev. 2:7; John 15:26), esp. about Jesus.
3. Teaches (John 14:26; 16:13, 15; 15:26).
4. Leads and Forbids (Acts 16:6–7).

5. Searches and Reveals (1 Cor. 2:10).
6. Intercession (Rom. 8:26).
7. Strengthen/Comfort (John 14:26).
8. Commands (Acts 8:29; 13:2).

III. How to Receive the Holy Spirit

- A. Believe (John 7:38–39; Eph. 1:13–14; Gal. 3:2, 5)
- B. Ask (Luke 11:13)
- C. Repent and Be Baptized (Acts 2:38–39; 19:1–6; John 3:3–7; New Birth—Titus 3:3–7; 1 Cor. 12:13)
- D. Love (John 14:23)
- E. Obey (Acts 5:32)

IV. Do you Possession the Holy Spirit

- A. Better question: Does the Holy Spirit possess you?
- B. Tests of the Spirit Possession: 1 John 4:1
 1. Believe in Jesus, 1 John 3:23
 2. Love the brethren, 1 John 3:24
 3. Produce the fruit of the Spirit, Gal. 5:20–22

V. Important Observations

- A. The word for spirit, both in the Hebrew (RUAH) and in the Greek (PNEUMA) is the same word for "Wind" and "Breath".
- B. It is often difficult to know whether to translate the word with a capital or a small "S". That is, it is sometimes not certain whether a passage refers to the Holy Spirit or the human spirit (e.g. Acts 19:21).
- C. Another word for the Spirit is PARAKLETOS (from which we get the word "Paraclete"—and no, this is not athletic apparel). Etymologically it means "to call along side of." It can be translated as "Helper, intercessor, mediator, strengthener." It is found in John 14:16, 26, 15:26; 16:7; 1 John 2:1. The KJV translation of the word as "Comforter," is somewhat misleading. The H.S. does not come to make us feel warm and comfortable, but He comes to strengthen us (which is what "comfort" meant in 1611 when the KJV was translated).

THE MINISTRY OF THE HOLY SPIRIT BEFORE THE CHURCH

I. THE WORK OF THE SPIRIT IN THE O.T.

- A. Revelation to God's men (e.g. Abraham, Gen. 20:7; Moses, Num. 12:8).
- B. Revelation to Prophets (2 Pet. 1:21), through:
 - 1. Spoken word (Ex. 19:9; 1 Sam. 3:1–14).
 - 2. Dreams (Num. 12:6; Dan. 10:9; Jer. 31:26; Joel 2:28).
 - 3. Visions (Isa. 1:1; 6:1; Eze. 1:3; 1 Kings 22:19; Rev. 1:10–11, 17).
- C. "Coming Upon" to empower the recipient for a special service (see handout "Holy Spirit Coming Upon"):
 - 1. Prophets
 - 2. Craftsmen
 - 3. Judges
 - 4. Military leaders
 - 5. Workers of miracles
- D. This reception of the H.S.:
 - 1. Had no apparent spiritual qualities.
 - 2. Was for a special call to service for a specific task.
 - 3. Was temporary (1 Sam. 16:14; Psa 51:11).
- E. There was nothing like NT indwelling in the O.T. (cf. John 7:39; 14:17; 16:7).

II. THE WORK OF THE SPIRIT WITH JESUS

"For the one whom God has sent speaks the words of God, for God gives the Spirit without limit" (John 3:34).

- A. Immaculate Conception, Luke 1:35 (cf. Gen 3:15; Isa 7:14; Matt. 1:18, 20–23).
- B. Filled from Childhood, Luke 1:15 (Argument by extension from John the Baptist).
- C. Special filling at Baptism, Mark 1:10/Matt 3:16/Luke 3:22/John 1:31–34.
- D. Led him into the wilderness to be tempted, Mark 1:12/Matt 4:1/Luke 4:1.
- E. In relation to Christ's prophetic office (Matthew 12:18–21 from Isa 42:1–4 and Luke 4:21 in relation to Isaiah 61:21–2).
- F. Empowerment for Ministry for preaching, Miracles (Luke 4:14, 18–19 [from Isa 61:1–2), and exorcism (Matt 12:28).
- G. Participated in raising Jesus (Rom 8:11; 1 Pet 3:18).

III. THE WORK OF THE SPIRIT WITH THE APOSTLES

- A. The promise of inspiration (Mt. 10:18–19).
- B. The promise of correct teaching (John 14:26; 15:26; 16:13).
- C. The H.S. would replace the presence of Christ (John 16:5–7).

The Work of the Holy Spirit in the Life of the Christian

By Mark Moore

- I. **Empowerment** (this is for evidence, not salvation and it's not granted to everyone).
 - A. Miracles
 - 1. Immaculate Conception (Mt 1:18–20; Luke 1:35)
 - 2. Baptism of the H.S. (Mt 3:11; Mk 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16); and Baptism in general (Mt 28:19; John 3:5–8; Acts 2:38 [although cf. Acts 8:15–17]; 19:2–3; 1 Cor 12:12)
 - 3. Tongues and/or prophecy (Acts 2:4, 17–18; 10:44–47; 11:15; 11:28; 19:6)
 - 4. Demon exorcisms (Mt 12:28)
 - 5. Miracles which validated Jesus' ministry (Acts 5:32, He is given to those who obey him; Heb 2:4), as well as Paul's ministry (Rom 15:19; 1 Cor 2:4), and the Galatians' conversion (Gal 3:5)
 - B. Filled with the Spirit
 - 1. John the Baptist (Luke 1:15)
 - 2. Elizabeth (Luke 1:41)
 - 3. Zechariah (Luke 1:67)
 - 4. Simeon (Luke 2:25–26)
 - 5. Jesus (Luke 4:1, 14; Luke 10:21; John 3:34; Heb 9:14)
 - 6. To those who ask (Luke 11:13)
 - 7. The Apostles (John 20:22; Acts 1:8)
 - 8. Peter (Acts 4:8)
 - 9. Seven “deacons” (Acts 6:3), especially Stephen (Acts 6:5; 7:55)
 - 10. Saul (Acts 9:17; 13:9)
 - 11. Barnabas (Acts 11:24)
 - 12. Disciples (Acts 13:52)
- II. **Guidance** (Rom 8:14; Gal 5:18)
 - A. Physical movement
 - 1. Jesus into the wilderness for temptations (Mt 4:1; Mk 1:12; Luke 4:1)
 - 2. Simeon into the Temple courts (Luke 2:27)
 - 3. Philip to the Ethiopian (Acts 8:29) and then “whisked” away to Azotus (Acts 8:39)
 - 4. Peter to the three messengers of Cornelius (Acts 10:19; 11:12)
 - 5. Paul & Co hindered from going into Asia & Mysia (Acts 16:6–7) and Paul was “compelled” to go to Jerusalem (Acts 20:22)
 - B. Specific instructions (Acts 13:2, 4; 15:28; 20:23 & 21:4, 11; 1 Cor 2:10–14; Heb 9:8) or Spiritual wisdom and revelation (Eph 1:17; 3:5; 1 Tim 4:1; 1 Pet 1:11; Rev 14:13; 22:17). “He who has an ear let him hear what the Spirit says . . .” (Rev 2:7, 11, 17, 29; 3:6, 13, 22)
 - C. Preaching
 - 1. Promise to the Apostles when they stand before authorities (Mt 10:20; Mk 13:11; Luke 12:12)
 - 2. General preparation for preaching (Acts 1:8; 4:8, 31; 6:10; 1 Th 1:5–6; 1 Pet 1:12)
 - D. Prophecy (Mt 22:43; Mk 12:36; Acts 1:16; 4:25; 28:25; Heb 3:7; 10:15; 2 Pet 1:21)
 - E. Counselor — the Spirit of truth (John 14:16–17; 14:26; 15:26; 16:13–15; Acts 1:2)

- F. Provided encouragement to the church (Acts 9:31), strength (Eph 3:16), and help (Php 1:19; 2 Tim 1:14), especially through corporate singing (Eph 5:18–19)
 - G. Installs Elders in the church (Acts 20:28)
- III. **Validation**
- A. Of Jesus at his baptism (Mt 3:16; Mk 1:10; Luke 3:22; John 1:32–33)
 - B. Of Jesus in his ministry and preaching (Mt 12:18 [cf. Isa 42:1–4]; Luke 4:18 [Isa 61:1–2]; Acts 10:38; 1 John 5:6–8) and resurrection/ascension (Acts 2:33; Rom 1:4; 1 Tim 3:16)
 - C. Of the Gentiles (Acts 15:8)
 - D. Of Paul’s honesty (Rom 9:1) and ministry (2 Cor 6:5)
- IV. **Transformation** of the Christian
- A. Conversion (Rom 1:29; Gal 3:14; Titus 3:5) and sanctification (Rom 15:16; 1 Cor 6:11; Gal 3:3; Eph 4:12; 2 Th 2:13; 1 Pet 1:2), Sealing us as God’s possession (2 Cor 1:22; 5:5; Eph 1:13), so that our lives and confession align with the Spirit’s (1 Cor 12:3; 1 John 4:2–3, 6)
 - B. New life (John 6:63; 7:38–39; Rom 8:11), even to Jesus at the resurrection (1 Pet 3:18), and refreshment (Acts 3:19; Isaiah 4:1–2; 44:1–5; 55:1–5)
 - C. We accept God’s love and are filled with it (Rom 5:5; 15:30; Col 1:8)
 - D. We live by the Spirit and not by the law or the flesh (Rom 7:6; 8:1–16; 2 Cor 3:3, 6, 8; Gal 3:2–3; 5:16–18; 5:25), being transformed into God’s spiritual nature (2 Cor 3:17–18), as opposed to fleshly men who live by natural instincts and not by the Spirit (Jude 1:19)
 - E. Confirmation that we are God’s children (Rom 8:16–17; Gal 4:6) and thus grants us access to God (Eph 2:18)
 - F. Intercedes for us when we don’t know how to pray (Rom 8:26–27; Jude 1:20)
 - G. The true nature of the kingdom is righteousness, peace and joy in the H.S. (Rom 14:17*; 15:13)
 - H. The Spirit indwells our bodies (1 Cor 3:16; 6:19; Eph 2:22; Php 2:1; Heb 6:4; 1 Pet 4:14; 1 John 3:24; 4:13) and unifies the body of Christ (Eph 4:3–4); Through him we contact and worship God (Php 3:3)
 - I. He grants us spiritual gifts (Rom 12:6–8; 1 Cor 12:4, 7–12; Eph 4:11–13), fruit (Gal 5:22–23), and armament (Eph 6:17–18)
- V. **Miscellaneous**
- A. Sins Against: Blasphemy of the H.S. (Mt 12:31–32; Mk 3:29; Luke 12:10; Heb 10:29); and lying to the H.S. (Acts 5:3, 9); resisting the H.S. (Acts 7:51), and grieving the H.S. through gossip (Eph 4:30); or putting out his fire (1 Th 5:19)
 - B. Salutations: (2 Cor 13:14)
 - C. “In the Spirit” (Rev 1:10; 4:2; 17:3; 21:10)
 - D. Uncategorized (Rom 8:23; 1 Cor 7:40; Gal 4:29; 5:5; 6:8; 1 Th 4:8)

Filling, Indwelling & Baptism of the Holy Spirit

By Mark Moore

Each of these three terms refers to a particular aspect of the Holy Spirit's interaction with us. Caution: Biblical terms are sometimes slippery. They don't stay precisely where you put them and they often ooze over into one another. In other words, these definitions do not have scientific precision and will overlap to some degree into the others depending on the passage you're in. However, the texts in which these terms are found still give a general sense of their meaning.

I. Filling

To be filled with the Holy Spirit essentially means that ***a person is empowered by the Holy Spirit*** – s/he is *controlled* by the Holy Spirit (Luke 1:15, 41, 67; 4:1; Acts 2:4; 4:8, 31; 6:3; 7:55; 9:17; 11:24; 13:9, 52). In the same way that a demoniac is possessed by a demon, so a Christian should be possessed by the Holy Spirit (cf. 1 Cor 2:9–3:4; Col 1:10; Gal 5:16; Eph 4:30; 1 Thess 5:19). The Bible describes this state as “filled with the Spirit.” This has implications as to how a Christian walks, behaves, and speaks. In particular, the Holy Spirit is interested in empowering us to live Godly lives and enabling us to speak boldly our witness for Christ. Quite often, in fact, right after reading the phrase “Filled with the Spirit” one reads an account of a person proclaiming the good news of Jesus.

Being filled by the Spirit, however, doesn't necessarily mean a person is saved, merely that s/he is *used* by the Spirit to accomplish a particular task. The Spirit can empower unsaved people to accomplish great things for God (case in point: Balaam). Thus a non-Christian can be filled with the Holy Spirit and a Christian may not be. For example, Paul urges Christians to be filled – assuming that they are not fully filled – by being *controlled* by the Spirit rather than by wine (Eph 5:18). Again, Peter, post-Pentecost, was said to be filled afresh with the Spirit and thus empowered to proclaim the gospel (Acts 4:8). In short, being filled means being empowered and this is not equivalent to being saved.

II. Indwelling of the Holy Spirit

This is the term that means ***a person is saved***. It describes the mystic union between a believer and the creator. Sometimes it is referred to as the “gift” of the Holy Spirit (John 7:37–39; Acts 11:17; Rom 5:5; 1 Cor 2:12; 2 Cor 5:5), at others times it is called an “anointing” (Luke 4:18; Acts 4:27; 10:38; 2 Cor 1:21; 1 John 2:20, 27), or even a “seal” (2 Cor 1:22; Eph 1:13; 4:30). Whatever it is called, it is essential for salvation (Rom 8:9; 1 Cor 6:19). If we are not indwelt by God's Spirit, we are not saved.

A couple things need to be clarified here. First, the indwelling of the Spirit is not an event that happens to us, but a relationship between us and God. It is neither hocus-pocus, nor mechanical. It is not something measured or weighed. It is the covenantal love we share with God through the blood of Christ. While filling may be an event that happens to us and then passes, indwelling is that permanent adoption into God's eternal family.

Second, because many confuse indwelling with filling, they talk in terms of being permanently filled with the Spirit. You'll sometimes hear things like, “You can't be more filled than being full – if you have the Holy Spirit you have all of him.” or “Christians must leak if they need to be refilled with the Holy Spirit.” We should avoid such silly talk. It is misleading to press the metaphor of the filling of the Holy Spirit into physical descriptions. The Holy Spirit

doesn't fill us in the same way water fills a jar. Therefore, Christians can need fresh filling of the Holy Spirit. Although we will never need a fresh indwelling – that is a permanent state granted through God's grace.

III. Baptism of the Holy Spirit

The baptism of the Holy Spirit was originally prophesied by John the Baptist (Mt 3:11; Mk 1:8; Luke 3:16; John 1:33; Acts 1:5). Jesus somehow inundates believers in the Spirit (as opposed to baptizing unbelievers with fire). Now what exactly is this baptism? Here's what we know for sure. It is identified twice in the book of Acts (2:1–4; 10:44–46; 11:16). Here we find the Apostles' (cf. Acts 1:26; 2:1, 5, 7, 14, 37) and Cornelius' household speaking in tongues as evidence of God's approval. At Pentecost, God was validating the Apostles as spokesmen and witnesses of the Resurrection. At Cornelius' house, God was validating the first Gentiles as *bonafide* prospects for conversion. In neither case was the Baptism of the Holy Spirit equivalent to nor necessary for salvation. The Apostles were already saved and Cornelius commenced to be baptized in water according to the normal first-century practice of Christian conversion. Bottom line: The only two times the NT identifies the Baptism of the Holy Spirit, it was not for salvation but for approval. Traditionally, the Christian Church of the Restoration Heritage has held that these two episodes alone constitute the Baptism of the Holy Spirit.

Could the Baptism of the Holy Spirit, however, refer to more than just these two events? When John prophesies about this baptism (Mt 3:11), he seems to promote it as an experience the whole crowd could receive by accepting Jesus. Thus, our initial impulse is to look for a broad fulfillment of this promise, not just two incidents. This has been the stance of the Pentecostal church. They argue that a person is saved and sometime later has a rather phenomenal "experience," in which s/he feels "slain". Speaking in tongues, which should be received by all believers, becomes proof of the baptism in the Spirit. This is seen as the stage of maturity where a believer accepts his/her full blessings in Christ. The problem with this view is that the Bible does not support a two-stage conversion, nor does it indicate that a tongue is a gift for every believer.

So how can the Baptism of the Holy Spirit apply to every believer? Let us offer a third view. Every Christian receives the baptism in the Holy Spirit, but it is not necessarily received with the supernatural Holy Spirit phenomena. This takes place, for the most part, at the moment of conversion and baptism, (consider Acts 8 and 19 as possible exceptions). As I am baptized in water, Jesus, as the baptizer of the Spirit, inundates me in his Spirit. I become immersed in God and water. I come into Him and He comes into me. Since water immersion is also connected with the Spirit (Mt 3:11; John 3:5; Acts 1:5; 2:1–4; 10:44–46; 11:16; 19:1–6; Titus 3:5), that too may come under the umbrella of being baptized with the Holy Spirit. Both 1 Corinthians 12:13¹² and Ephesians 4:5 would support such a connection. We come into a relationship with the Holy Spirit through the blood of Jesus. This is enacted by water immersion (Rom 6:1–4; Gal 3:27; Col 2:12). Thus, "The Baptism of the Holy Spirit" is an umbrella term that specifically describes Pentecost and Cornelius yet also appropriately describes what Jesus does to Christians at the point of conversion.

¹²All seven uses of the phrase "baptism in/of" the Spirit are in the dative case. 1 Cor. 12:13 uses the same words as well as the same grammar as John the Baptist in speaking of Spirit baptism. Thus it appears that Paul and John are talking about the same thing.

Gifts of the Holy Spirit

By Mark E. Moore

I. Definition

A. Words used to describe it

1. *Pneumatikon*—Things pertaining to the Spirit
2. *Charismaton*—Gift, that which is given (Rom. 1:11; 5:15–16; 6:23; 11:29; 12:6; 1 Cor. 1:7; 7:7; 12:4, 9, 28, 30–31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10).

- B. "Extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit," Thayer, *Greek/English Lexicon*, p. 667.

II. Description

- A. The greatest gift of God is salvation in Jesus (Rom. 5:15–16; 6:23).
- B. Given by God through the Spirit (1 Cor. 12:6–7), and sometimes through the laying on of hands of the Apostles (Acts 6:6 [cf. 6:8 & 8:6]; Acts 8:17–19; 19:6; Rom. 1:11; 2 Tim. 1:6) or even the laying on of the hands of the Elders (1 Tim. 4:14), [Note: The gift in this case was not identified as a gift of the Spirit].
- C. "God's gifts and his call are irrevocable," (Rom. 11:29).
- D. The gifts are like parts of a body, each has a different gift which is to be used for the benefit of the whole (Rom. 12:4–6; 1 Cor. 12:4–31). They are to be used for serving others (1 Cor. 12:7; 14:26; 1 Pet. 4:10), not primarily for pleasing oneself.
- E. There is a hierarchy of gifts (1 Cor. 12:28, 31; 14:5, 19) but all gifts are important (1 Cor. 12:14–26).
- F. We are to seek greater gifts (1 Cor. 12:31). Love is greater than all gifts (1 Cor. 13).
- G. Everyone has some spiritual gift (1 Cor. 12:7, 11, 27).

III. List of Gifts

[NOTE: Numbers 1–10 do not involve the miraculous in terms of altering natural events. Numbers 11–16 do involve the miraculous and some Christians, therefore, have questioned whether they still exist, based on 1 Cor. 13:8–10 and Eph. 2:20–22.]

- A. **Teaching** (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11), the explanation and application of truth.
- B. **Ministering** (Rom. 12:7; 1 Cor. 12:28), helping people by meeting their needs; it is expressed in a multitude of ways.
- C. **Administration** (Rom. 12:8; 1 Cor. 12:28), Oversight and execution of church affairs.
- D. **Evangelist** (Eph. 4:11), special ability at presenting the gospel to the unsaved. It appears to be a leadership office of the church (Acts 21:8; 2 Tim. 4:5). Note: This does not remove each Christian's responsibility to share his faith.
- E. **Pastor** (Eph. 4:11), that is, a shepherd who cares for, protects, leads and feeds the flock.
- F. **Exhortation** (Rom. 12:8), involves encouragement, comfort, admonishment and entreaty. It is "practical preaching" which calls for action.
- G. **Giving** (Rom. 12:8), a special ability and willingness to use temporal means for the good of the church.
- H. **Mercy** (Rom. 12:8), providing comfort for sick, afflicted, outcasts, etc.

- I. **Faith** (1 Cor. 12:9), the ability to take God at his word, to trust him in daily needs and trials.
- J. **Discerning Spirits** (1 Cor. 12:10), this is apparently insight into another's spirit—motives, attitude, purpose. The ability, through the H.S. to distinguish whether a person is honest or deceitful, good or bad, pure or impure.
- K. **Apostle** (1 Cor. 12:28; Eph. 2:20; 4:11), one sent out with a commission.
 - 1. Primary reference to the 12 only (Mat. 10:2; Acts 1:20–26), who would sit on 12 thrones and judge the 12 tribes of Israel (Luke 22:30), and whose names will be written on the 12 foundations of the New Jerusalem (Rev. 22:14).
 - 2. Paul was a special Apostle to the Gentiles (Rom. 11:13).
 - 3. Others are also called apostles who received a special commission from the church—Barnabas (Acts 14:14); James (Gal. 1:19; 1 Cor. 15:7); Apollos (1 Cor. 4:6, 9); Sylvanus and Timothy (1 Thess. 1:1; 2:6); Andronicus and Junia (Rom. 16:7); Epaphroditus (Phil. 2:25, in Gk.); Unnamed brothers (2 Cor. 8:23, in Gk.). These, however, are not likely the gift of Apostleship.
- L. **Prophecy** (Rom. 12:6; 1 Cor. 12:10, 28; 14:1–40), speaking forth a message directly received from God.
- M. **Miracles** (1 Cor. 12:28), the ability to altar natural events. This is the first of the "lesser" gifts according to (a) the word order and (b) the word "then" (*epeita*).
- N. **Healing** (1 Cor. 12:9, 28, 30), the ability to restore health to a person's body.
- O. **Tongues** (1 Cor. 12:28), the ability to speak in a language which one has never studied or learned.
- P. **Interpretation of tongues** (1 Cor. 12:10, 30; 14:26–28), the ability to translate an unlearned language into your native language.

The Passing Away of the Miraculous

- I. Preliminary Considerations
 - A. Just because Jesus is the same "Yesterday, Today and Forever," (Heb. 13:8), does not always mean that He works in the same way, especially in different dispensations. We can see from Biblical history that this is not so.
 - B. The Clustering of Miracles
 - 1. Miracles are not evenly spread throughout geography and time, but more like clusters surrounding certain people in time.
 - 2. Three great periods of miraculous manifestations:
 - a. Moses
 - b. Elijah and Elisha
 - c. Jesus and His Apostles
 - C. Purpose of Miracles
 - 1. To validate the messenger, especially at times of new revelation.
 - 2. To show compassion (although this is less common).
 - D. Historically one can trace the lapse of the miraculous gifts after the Apostolic age. This is not to say that God does not or cannot do miracles, but only that the gift to perform them at will appeared to have ceased.
- II. 1 Cor. 13:8–10, exegetical considerations:
 - A. "Pass Away" (*KATARGEÓ*), used 3X's in the 3 verses means something like "to bring to no effect" or "to render powerless." The word "Cease" (*PAÚO*), means "to rest" or "to stop." Neither word indicates an obliteration of the gifts so that they no longer exist, but simply a cessation of their active use.
 - B. presentation of God's truth.
 - C. perfect (presumably also relating to knowledge), comes.
 - D. who would be expressed with a masculine, not a neuter.
 - E. or "mature."
- III. Three Theories of the Perfect:
 - A. The Canonical Scriptures
 - 1. Strengths:
 - a. It fits the context of partial knowledge.
 - b. It accounts for the historical decline of spiritual phenomenon between the 3rd and 17th centuries.
 - c. It matches the use of "Mirror" (v. 12) with James 1:23 in relation to the Word.
 - 2. Weaknesses:
 - a. The concept of NT canon was probably foreign to Paul.
 - b. Only three spiritual gifts are mentioned as passing away. You still have to explain the other gifts.
 - c. The two words for "Pass away" and "Cease" do not indicate obliteration but inactivity.
 - B. Maturity of the Church: This may be of an individual church maturing in love, or of the Church universal maturing in its doctrine and apostolic foundations (cf. Eph. 2:20).

1. Strengths:
 - a. It fits the definition of the word "maturity" (cf. Mt. 5:48; 19:21; 1 Cor. 2:6; 14:20; Phil. 3:15; Col. 1:28; 4:12; James 1:4; 3:2).
 - b. It fits the broader context of 1 Cor. 12–14. See also Eph. 2:20; 4:11–16.
 - c. Also fits well the historical decline of the gifts.
 - d. This can be seen in conjunction with theory #1.
 2. Weaknesses:
 - a. Maturity of individual churches does not practically happen.
 - b. Church maturity does not fit as well the immediate context, especially vv. 11–12.
- C. End Times
1. Strengths:
 - a. Fits well the context of vv. 11–12.
 - b. The word for "end times" is similar but not exact. The normal word for end times is *TELEIOS*, not *TELEION*.
 2. Weaknesses:
 - a. Discussion of eschatology seems out of place here.
 - b. To say that these would pass when Jesus comes seems to be axiomatic—a self-evident truth.

IV. Paradoxes of Tongues:

- A. A passage on love has become one of the most divisive texts for the modern church.
- B. Tongues is the least of the gifts (1 Cor. 12:10, 27–31; 14:5), and yet the most desired (at least the most practiced) of the charismata.
- C. Spiritual gifts have not made their possessors more spiritual.
- D. Because the experience of tongues is subjective, the argument will never be won.

1 CORINTHIANS 13:8-10: THREE INTERPRETATIONS OF PERFECT

By Mark Moore

THEORY:

The Scriptures

- Fits the context of partial knowledge.
- Accounts for the historical decline of spiritual phenomenon between the 3rd and 17th centuries.
- Matches the use of mirror (v. 12) with James 1:23.

Maturity of the Church

- Fits the definition of the word (cf. Mt. 5:48; 19:21; 1 Cor. 2:6; 14:20; Phil. 3:15; Col. 1:28; 4:12; Ja 1:4; 3:2)
- Fits the broader context of 1 Corinthians 12-14. See also Eph. 2:20; 4:11-16.
- Also fits well the historical decline of Gifts.

End Times

- Fits well the context of vv. 11-12.
- Word use is similar but not exact. The normal word of end times is TELEIOS.

WEAKNESS:

- The concept of NT canon was probably foreign to Paul.
- Only three spiritual gifts are mentioned as passing away
- The two words for "pass away" and "cease" do not indicate death but inactivity.

- Maturity of the church does not practically happen.
- Church maturity does not fit as well the immediate context, especially vv. 11-12.

- Escatology seems out of place here.
- To say that these would pass when Jesus comes seems to be a self-supporting axiom.

PROPONENTS:

Seth Wilson
Hodges
Gromacki

Paul Butler
Mark Moore
Mark Scott

Lenski
Clarke
Charismatics

HOLY SPIRIT COMING UPON

By Mark Moore

I. IN RELATION TO PROPHECY:

1. Moses (Numbers 11:17, 29)
2. 70 Elders (Numbers 11:25)
3. Balaam (Numbers 24:2)
4. Saul (1 Sam. 10:6, 10; 11:6; 19:23)
 - a. Evil spirit also came on him (1 Sam. 16:16, 23; 18:10; 19:9).
 - b. He prophesied after the evil spirit (1 Sam. 19:23).
5. Saul's men (1 sam. 19:20)
6. Amasai (1 Chronicles 12:18)
7. Azariah (2 Chronicles 15:1)
8. Jahaziel (2 Chronicles 20:14)
9. Zechariah (2 Chronicles 24:20)
10. Ezekiel (Ezekiel 11:5)
11. Micah (Micah 3:8)
12. Simeon (Luke 2:25)
13. Bezalel (Exodus 31:3; 35:31), in relation to manual talents.

II. IN RELATION TO JUDGES/WAR/LEADERSHIP

1. Moses (Exodus 17:25–26)
2. Joshua (Numbers 27:18)
3. Othniel (Judges 3:10)
4. Gideon (Judges 6:34)
5. Jephthah (Judges 11:29)
6. Sampson (Judges 14:6, 19; 15:14)
7. David (1 Sam. 16:13; cf. Psalms 51:11)
8. Servant/Messiah (Isaiah 42:1; Mt. 12:18; cf. Mt. 3:16–4:1)

III. IN RELATION TO "NATIONAL" BLESSING

1. Isaiah 32:15; 44:3
2. Ezekiel 29:29
3. Joel 2:28, quoted in Acts 2:17

IV. IN RELATION TO THE NEW TESTAMENT

1. Mary (Luke 1:35)
2. Miraculous gifts (Acts 6:6; 8:16; 19:6)
3. Baptism of the H.S. (Mt. 3:11; Acts 1:5, 8; 2:1–4; 10:44–48; 11:15)
4. Extra empowerment of Christians (Acts 4:8, 31)

The following passages seem to indicate that indwelling is something different than the empowerment of "Coming Upon" or being "Filled With": John 7:38–39; 14:16–17; Acts 2:38–39; Romans 8:9, 14–16; 1 Cor. 2:12; 6:19; 2 Cor. 1:22; 5:5; Gal. 3:14; 1 John 3:24.

THE GIFT OF TONGUES

By Mark Moore

I. Description

1. Definition
 - a. *Heterais glossais*—Other tongues. This was the normal Greek phrase for foreign languages.
 - b. It was the ability to speak in a language which one had never studied (1 Cor. 12:28).
2. Supposed Difference between Acts and 1 Corinthians:
 - a. Different direction: Acts was public declaring; 1 Cor. 14:2, 28 "Does not speak to men but to God." However, this is still in the context of the public assembly with unbelievers present (1 Cor. 14:22–23).
 - b. Different Character: Acts did not need an interpreter, the Corinthians did. This may be easily explained by the church setting and the languages available.
 - c. Different Purpose: Acts, tongues are evidential; 1 Cor. they are for edification of the church (1 Cor 14:12–13). However, 1 Cor. 14:4, 22 clearly state that tongues was evidential.
 - d. The same terminology is used for both Acts and 1 Cor. to refer to tongues—*HETERAIS GLOSSAIS*.
3. Anatomy of the Gift
 - a. Scriptures: Mk. 16:17–18; Acts 2:1–13; 10:44–48; 19:1–7; 1 Cor. 12–14.
 - b. It is one of the signs that Jesus said would accompany those who believed (Mark 16:17). NOTE: The credibility of this text has been highly questioned by Bible Scholars.
 - c. Tongues were recorded in four cities in the Bible:
 - i. Jerusalem (Acts 2:1–13)
 - ii. Caesarea (Acts 10:44–48)
 - iii. Ephesus (Acts 19:1–7)
 - iv. Corinth (1 Cor. 12–14)NOTE: All four cities were multi-cultural, multi-lingual centers.
 - d. The content of Tongues was "the wonders of God" (Acts 2:11) and praises to God (Acts 10:46).
 - e. They appear to be human languages (Acts 2:8–11; 1 Cor. 14:10). The only mention of an Angelic Tongues is in Paul's hypothetical and hyperbolic question of 1 Cor. 13:1.
 - f. Not every believer should expect to speak in tongues (1 Cor. 12:7–11, 29–30). The questions of vv. 29–30 are phrased with a particular Greek construction which expects a negative answer.
 - g. Paul would have liked all the Corinthians to speak in tongues (1 Cor. 14:5).
 - h. We should not hinder the speaking of tongues (1 Cor. 14:39).
 - i. Tongues is a sign for unbelievers (1 Cor. 14:22).
 - j. Although 1 Cor. 14:14 indicates that tongues may be expressed as a prayer, the context is clear that this is a public and not a private prayer (1 Cor. 14:14–17).
 - k. Tongues edify the individual whereas prophecy edifies the church (1 Cor. 14:4).
 - l. Two or three at the most should speak in a tongue and then one at a time, and only with an interpreter (1 Cor. 14:27–28).
 - m. All should be done orderly and properly (1 Cor. 14:23, 40).

n. At some point in time tongues did/will cease (1 Cor. 13:8–10).

II. Limitations

1. At Pentecost, it appears that only the 12 spoke in tongues (Acts 1:5; 2:1, 7, 14, 37).
2. Five understandable words in the church are better than 10,000 unintelligible words (1 Cor. 14:19).
3. Many other religious groups have spoken in tongues. This is NOT a phenomenon unique to Christianity. Furthermore, this gift is easily manufactured and manipulated apart from any spiritual activity.
4. There are three sources of spiritual power: God, Satan, Man. Tongues can be spiritually produced by all three.
5. Tongues have been, since the days of Corinth, a divisive gift, although God did not intend it to be. CAUTION: The blame for such divisions can be equally laid at the feet of both those who practice tongues and those who do not.

III. The Differences between the Modern Use of Tongues and the Early Church:

1. Today tongues are used more privately than publicly.
2. Tongues are used primarily in prayer rather than in preaching.
3. Tongues is used primarily among believers rather than unbelievers (cf. 1 Cor. 14:22)
4. Often many will speak in tongues at once rather than one at a time (1 Cor. 14:27)
5. Often more than two or three will speak in a service (1 Cor. 14:27)
6. Often there is no interpreter for the tongue (1 Cor. 14:28).
7. In some circles, tongues are taught, rather than being received directly by the Spirit.
8. In some circles, everyone is encouraged, and in radical cases, expected to speak in tongues (1 Cor. 12:7–11, 29–30).

What We Know For Sure About Tongues

By Mark Moore

1. Tongues was the ability to speak in a language which one had never studied (1 Cor. 12:28). It is only mentioned in Mk. 16:17–18; Acts 2:1–13; 10:44–48; 19:1–7; 1 Cor. 12–14; and was only practiced in Jerusalem, Caesarea, Ephesus and Corinth, all major metropolitan and multi cultural cities. It is one of the easiest gifts to imitate and, in fact, is found in religions around the world from the most ancient times to the present.
2. Tongues appears to be human languages, not angelic (Acts 2:8–11; 1 Cor 14:10). *Heterais glossais* was the normal Greek phrase for foreign languages. 1 Cor 13:1 is hyperbolic and hypothetical. In other words, Paul is clearly exaggerating in this text to make a point. There is no evidence that Paul ever spoke in a non-human language.
3. All Spiritual Gifts are for the building up of the body. This is true for tongues as well. Thus, we can assume that Paul (and the Holy Spirit), intend for tongues to build up the body (1 Cor 14:1–8 [14:14–16, even praying or singing in a tongue is clearly to be interpreted for the benefit of the body]). Paul's statement that tongues edify the individual (1 Cor 14:4) is not meant as a compliment.
4. Not every believer should expect to speak in tongues (1 Cor. 12:7–11, 29–30). The questions of vv. 29–30, in Greek are constructed so as to expect a negative answer.
5. We should not forbid the speaking in tongues; Paul would have liked all the Corinthians to speak in tongues (1 Cor 14:5, 39).
6. *Glossolalia* is a lesser gift (1 Cor 12:27–30) which Paul said would pass away (1 Cor 13:8–10).
7. Uninterpreted *glossolalia* contributed to confusion in the Corinthian church (1 Cor 14:6–17, 23). Five understandable words were better than 10,000 words of *glossolalia* without interpretation (14:19).
8. There are parameters to speaking in tongues (1 Cor 14:27–28): (a) 2–3 max in one service, (b) must be interpreted, (c) must not be done all at once so as to create confusion.
9. Tongues is a sign for unbelievers (1 Cor 14:22, cf. Acts 2), but without prophecy (or clear preaching), it will not lead unbelievers to repentance (1 Cor 14:22–25, cf. Acts 2). Verse 22 seems to contradict vv. 23–25. In light of the quotation from Isaiah 28:11–12, in which Israel's priests are compared to babbling drunkards, this can hardly be seen as a commendation. It seems like a backhanded compliment: Although tongues are supposed to be a sign for unbelievers, left uninterpreted, they only cause confusion outside the church as well as in.
10. Tongues appear most during periods of revival, particularly in protest to rationalism, and are most prominent among the poor and socially disenfranchised.

PROSELYTES

By Mark Moore

"It is not easy to find any place in the habitable world which has not received this nation and in which it has not made its power felt" (Josephus, Ant. XIV 7.2).

"For from early generations Moses has had in every city those who preach him, for he is read every Sabbath in the synagogues" (Acts 15:21).

I. Kinds of proselytes

1. Gate, also called "God-Fearers" [*Phobeomai*, Acts 10:2, 22; 16:16, 26; and *Sebomai*, Acts 13:43, 50; 16:14; 17:4, 17; 18:7]—Accepted all but circumcision; bound by the 7 precepts of Noah:
 - a. Against Idolatry
 - b. Blaspheming
 - c. Bloodshed
 - d. Uncleanliness
 - e. Theft
 - f. Obedience—establishment of courts of law
 - g. Eating blood
2. Righteousness—Full proselyte
 - a. Required circumcision and/or baptism—Where circumcision was required, women tended to be more open to Judaism.
 - b. Baptism was considered by some Rabbis to go back to Jacob (Gen. 35:2) and Moses (Ex. 19:10). Some would connect John's baptism with this type of proselytizing. The Qumran community also practiced immersion for cleansing (although not as an introductory rite). However, there is simply no evidence of baptism for initiation prior to the 1st century (Epictetus, *Discourses*, ii.9.19–21).
3. The *ger* of the O.T. (translated as proselyte in the LXX), was a resident of Palestine but not necessarily a convert to Judaism.
 - a. Allowed to participate in religious events.
 - b. Could eat meat of animals not properly slaughtered.

II. God's Universal focus in the Bible

1. O.T. acceptance of foreign nations
 - a. Gen. 12:3—Promise that Abraham's seed would bless the world
 - b. Ruth the Moabite woman
 - c. Jonah sent to Ninevah
 - d. Naaman (2 Kings 5:15–19a)
 - e. Prophetic statements of Gentile inclusion—Zeph. 3:9f.; Is. 56:3–8; Deut. 23:1; Isa. 56:7.
2. Examples of proselytes
 - a. Present in Synagogues, Acts 13:42–43, 5; 17:4; 18:7
 - b. Pilgrims at Jerusalem, Acts 2:10; 8:27; and residents, Mt. 23
 - c. Roman soldiers loved the Jewish nation, Luke 7:5
 - d. Fasted, prayed and gave alms like Jews, Acts 10:1–2, 30
 - e. Were present in the church, Acts 6:1–6

3. They received a mixed reception from the Rabbis:
 - a. Some, like Hillel, accepted them freely and easily (Mish. *Aboth*, i.12; T.B. *Shabbath*, 31a).
 - b. Others, considered proselytes like a "scab that adhered to the Jewish people" (T.B. *Yebamoth* 47b, 109b; *Kiddushin*, 70b).

III. Attractions of Judaism

1. Monotheism
2. Firm ethical standard
3. Ancient and Inspired revelation
4. Strong family units

IV. Dark Side

1. Violence and threat of death (e.g. John Hyrcanus offered the Idumeans death, exile or circumcision [Josephus, *Ant.* XIII 9.1; 11.3]; Alexander Jannaeus (B.C. 103–76), destroyed Pella because her people refused to accept circumcision [Josephus, *Ant.* XIII 15.4]).
2. Superstitions—most of the proselytizers practiced soothsaying, magic, etc.
3. They bound converts to legalism and superstition but not to the truth even found in the O.T. (Mt. 23:15).
4. Proselytes were often rejected by their own people because they became antisocial, despised their gods, abandoned their country and even family members.

**Dialects of Tongues at Pentecost
Acts 2:9–11**

Parthians	—	Persian
Medes	—	Persian
Elam	—	Persian
Mesopotamia	—	Syriac with Chaldee (?)
Judea	—	Aramaic
Cappadocia	—	?
Pontus	—	?
Asia	—	Greek (?)
Phrygia	—	Greek (?)
Pamphylia	—	Greek (?)
Egypt	—	Demotic
Lybia	—	?
Rome	—	Latin
Crete	—	Greek (?)
Arabia	—	Arabic

A BIBLICAL STUDY OF BAPTISM

By Mark E. Moore

- I. What baptism is:
 1. Immersion, not sprinkling
 - a. The Greek word means to dip or dunk, to immerse.
 - b. Acts 8:38 demonstrates the mode of baptism is immersion.
 2. Sacrament, not symbol
 - a. A symbol is a picture of something else. A sacrament is when the symbolic act on earth coincides with what is actually taking place in heaven.
 - b. This is not man's work for God but God's work in us.
 - c. Galatians 3:27 and Ephesians 4:5 illustrate this work God does in us through baptism.
 3. A work of faith, an appeal to God for a clean conscience
 - a. Faith without works is dead. A faith that claims to believe in Jesus but doesn't do what he commands is bogus. So what did Jesus tell us to do when we encounter him for the first time? He commands us to be baptized.
 - b. I believe about baptism what many "faith only" brothers believe about "The Sinner's Prayer." When coming to Jesus we ask his forgiveness of sins through this enacted prayer. It is more visual and therefore more memorable than a spoken prayer.
 - c. This is best described in 1 Peter 3:21.
 4. The culmination of conversion
 - a. The NT includes a number of things in the process of conversion including: hearing, faith, repentance, confession, and baptism. All of these go together as a person is converted to Jesus. While some passages mention only one or two elements, no passage intends to exclude any of these from the process of conversion.
 - b. It belongs at conversion (Pentecost [Acts 2:41], Samaritans [Acts 8:12], Eunuch [Acts 8:36], Cornelius [Acts 10:47–48], Lydia [Acts 16:15], Philippian Jailer [Acts 16:33], Paul [Acts 9:18; 22:16]).
 - c. It is in conjunction with water (John 3:5–6; Titus 3:5–6, etc.).
 - d. It aligns us with the death, burial and resurrection of Jesus (Romans 6:3–4; Colossians 2:12).
- II. What Baptism Does:
 1. Baptism makes disciples — Matthew 28:19
 - a. Like circumcision of the O.T. covenant, it is our entrance into the new covenant (Colossians 2:11–12).
 - b. Baptism is when we "put on" Christ (Galatians 3:27).
 2. Through repentance and baptism we are granted forgiveness of sins (Acts 2:38).
 3. Through baptism we are promised the Holy Spirit (Acts 2:38).
 4. Baptism saves us as the culmination of conversion (Mark 16:16; 1 Peter 3:21)
 5. It serves as a ritual of remembrance and community.
 6. It alleviates guilt through God's forgiveness and shame through being brought into the community.
- III. Can a person be saved without baptism?
 1. It was not until Huldrych Zwingli (c. 1523), that anyone divorced baptism from conversion. He did this for theological (and political) reasons, especially a commitment to the sovereignty of God.
 2. Only God is the judge, but he judges willful disobedience harshly.
 3. If men can figure out a C-section, where a baby would come into the world without passing through the normal birth canal, I'm pretty sure God can too. However, neither a C-section nor an unbaptized Christian is either natural or healthy.

WHAT IS THE CHRISTIAN CHURCH?—PART 1: HISTORY

By Mark Moore

You may have them in your town. They may meet in a building just up the street with a sign on it that says, "Christian Church." So big deal? Other buildings have names like Baptist, Methodist, or Lutheran. In fact, if you were to travel across North America and Canada you could find some 219 different signs on Churches. Some have such esoteric names as: "Christadelphians," "Elim Fellowship," "Holy Ukrainian Autocephalic Church in Exile," and my personal favorite, "True (Old Calendar) Orthodox Church of Greece (Synod of Metropolitan Cyprian), American Exarchate." Frankly, it gets nauseating. You would think that after 20 or 30 denominations, that Christians would run out of things to fight about . . . but they don't. So we ask again, "Why should one be interested in the Christian Church?" Precisely because we are fed up with Denominations.

The group of people who label their churches "Christian Church" have joined an alliance of Christians who realize that they are not the only Christians, but they do want to be Christians only. These folks are committed to allowing the Bible, and the Bible alone to be the only rule of faith and practice for the church. Man-made creeds and denominational hierarchies had no place in the early church. Therefore, following the New Testament (NT) book of Acts, we have put away these human inventions and simply tried to follow Jesus and his Apostles.

This alliance goes back to the early 1800's. As the pioneers were spreading across America's fruited plains, so were Denominational schisms. A father-son team, by the name of Thomas and Alexander Campbell got fed up with it (along with many others). They decided to drop all denominational names, creeds, and authority structures and just be the Church as it is described in the Bible.

Obviously this is an over-simplification. And our history as a NT church has been checkered (as was the church of the NT). But the basic concepts were both pure and popular. In fact, to date, there has not been a faster

growing religious movement in America than the Christian Church. Baptists, Methodist, and Presbyterians were all enamored with the possibility to follow only the Bible and Jesus as the head of the church. It would not be accurate to say that they left their denominations, nor that they started a new one. They simply dropped all divisive names and partisan creeds to be the one body that Jesus prayed about (John 17:22–23).

Today, especially in larger cities, we find another resurgence to drop denominational affiliation. But it has a different motivation. Typically a church will find itself at odds with the denominational leadership, not over doctrine, but over personality. So the church buys the building and goes independent. But God never intended the church to be independent from the universal body of Jesus. Nor did He intend for men to take power positions and struggle for predominance.

Our call is not to individuality but to the universal body of Jesus. Our call is not to the "Right" denomination but to be non-denominational. Simply put, our plea is to restore Jesus as the only head of the body and to restore the church as described in the Bible.

If you take these pristine principles and transport them into the real world, of course they will encounter difficulties. There will be personality struggles, differences of opinion, and organizational glitches. But our guiding principle has been this: In Scriptures, unity; in opinions, liberty; in all things, love.

WHAT IS THE CHRISTIAN CHURCH?—PART 2: UNITY

By Mark Moore

There are two main thrusts of the Independent Christian Churches: (1) Allegiance to the Bible and (2) Unity of all believers in Jesus. This article will deal with the issue of unity, the next will deal with allegiance to the Bible.

Let's talk reality here. Can we really expect Christians to be unified? That depends entirely on what kind of unity you are talking about.

(a) Doctrinal agreement—Throughout the history of the church, there have been more divisions over the Eucharist (communion), than anything else. Over a simple piece of bread and a bit of grape juice, there have been at least 10 different arguments: One cup or many, juice or wine, leavened or unleavened bread, once a week/month/year, transubstantiation or no, etc. ad. nauseam. In fact, the famed book *Foxe's Book of Martyrs* tells of more Christians killed by other Christians than by pagans. And many of those deaths were because one believed differently about the Lord's Supper than someone else. And the Eucharist is just one issue. We have fought over Millennialism, the Canon, Inerrancy, Hermeneutics, Arminianism and a whole bunch of other words that most people don't even want to learn how to spell.

Now, the likelihood of Christians agreeing on doctrine is pretty nil. But the fact that we disagree does not mean that we must disfellowship. Nor does it mean that doctrine is not essential. There are certain doctrines that we can never afford to err in (e.g. the deity and resurrection of Jesus). For these define what being a Christian is all about. God gave us the Bible because He intended for us to understand it and live by it. But on the other side of this dingy coin is the unfortunate fact that most of what Christians have divided over is of no interest to either the common man or God in heaven. Biblical unity is hardly measured by doctrinal agreement on insignificant issues.

(b) Organizational Unity—We have all heard that the church is not the building but its people. Perhaps you have also heard that the

church is not an organization but an organism. That is true, but naive. The church is also an organization with boards, trustees, bank accounts, title deeds, and tax-exempt status. If we look for unity in the organism led by Christ, we will undoubtedly find it. But organizational unity requires that we loose our grip on the title deeds to the property. And even harder, it requires that we abolish or at least ignore, the uniqueness that we have worked so hard to create. "Churches" have labored furiously to promote their idiosyncrasies. Their foundations are laid with blood, sweat and pride. Organizational unity requires an end of that uniqueness. Either we must all melt into one new organization which we call can agree on, or one existing organization swallows up all the others. Call me pessimistic, but that is not about to happen!

(c) Humanitarian/Functional Unity—Perhaps we could find unity in humanitarian efforts, or ecumenical co-services between churches. It is unfortunate that more church organizations do not work cooperatively. We could speak to Washington with a unified voice. Our corporate funds could alleviate much human suffering without each church covering the same ground. Think what more ecumenical cooperation could mean for world hunger, Bible translations, legislative lobbies, etc. But two things stand in our way. First, the prideful men who build and lead church organizations clamor for credit. This is not only unfortunate, it is sinful. Second, some feel that alliances with organizations with different doctrine somehow compromises their "pure doctrine." Now correct doctrine is essential to individual salvation. It just seems sad that while we are preoccupied straining at gnats and swallowing camels, the world suffers on a fast track to destruction.

(d) Spiritual Unity—A group may have spirit, but not The Spirit. That is, no church has a 100% population of Spirit-filled members. Thus, no church is The Church. Spiritual unity, then, is found only at the individual level, not

the corporate level. Two churches, even of the same stripe, will not have spiritual unity. But two Christians, from different groups can find spiritual unity. Even without agreeing on all doctrinal points, two believers who find each other, find that they are members of the one Church, led by the one Spirit, and committed to the one Lord. Denominations are a sad, but perhaps necessary evil. But Jesus' prayer has not gone unanswered: "I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me" (John 17:20–21).

WHAT IS THE CHRISTIAN CHURCH?—PART 3: THE BIBLE

By Mark Moore

As we pointed out in our last article, there are two main thrusts of the Independent Christian Churches: (1) Allegiance to the Bible and (2) Unity of all believers in Jesus. The last article dealt with the issue of unity. This one will deal with allegiance to the Bible.

The Bible is clearly an amazing book. It speaks to hundreds of controversial subjects with unmitigated unity. That, in itself, is an amazing thing. I defy anyone to find even ten U.S. Senators that would agree on five major issues of the day. But the Bible was written on three continents over a span of 1600 years by some 40 different authors with varied backgrounds. The authors included: king, politician, shepherd, fisherman, military leaders, cupbearer, prime minister, doctor, tax collector, rabbi, etc. It even uses three different languages. (The Old Testament was written in Hebrew, the New Testament in Greek, with a smattering of Aramaic in both.) When we consider such diversity in its production, and yet such unity in its content we can't help but suspect the Bible's Divine authorship.

Not only was its production amazing, so has been its distribution. The Bible was the first book printed after the invention of Gutenberg's press in 1456. Since that date nearly three billion copies have been printed by Bible Societies alone. That is equivalent to one copy every three seconds, twenty-four hours a day for three hundred years. This book has been translated more than any other and is now in almost 3,000 languages. More than 95% of the world's population is able to read the Bible in their native tongue. It has always been the #1 best seller. Why? Because despite multiplied efforts to silence the Bible and/or discredit its teachings, it still speaks with a "lion's roar." It comforts the afflicted and afflicts the comfortable. It is simply without parallel.

As a college professor, I read scores of books every year. The more I read, the more marked becomes the difference between God's Word and man's. These other books prick my curiosity. The Bible pierces my soul. Man's words cause me to ask many noble questions. God's word gives me answers. Contemporary literature helps me process this world. The Scriptures propel me into eternity. There is simply no comparison. This book, completed nearly 2,000 years ago, is as fresh as today's news print—it is active and living as a two-edged sword (Heb 4:12).

But beyond being an amazing book which is personal, the Word of God is also extremely practical. The firm stand of the Christian Church is that the Bible is practical for the operation and institution of the Church of Jesus Christ. That is, we have no need for human creeds or hierarchies to run the church. If Christ is the head, that is sufficient. And if the Bible is God's word, we need no other constitution and by-laws.

Now the Bible doesn't deal with each event of our contemporary culture. It says nothing *directly* about the Right to Life or political parties (e.g. Democrat vs. Republican). It does not deal with A.I.D.S. or artificial insemination. So how can we be guided by the Bible in today's world? The Bible provides for three necessary ingredients and Jesus provides the fourth.

First, the Bible is full of Godly principles which guide our lives. If it did deal with all the details of this world's economy, it would be too big for any of us to read. But these broad principles touch on literally every aspect of our human existence no matter when, where, or how a person lives. Most people who don't know what God says about particular issues are ignorant, not because the Bible is silent, but because they have not bothered to read it.

Second, the Bible calls for the institution of Elders in the local church—Godly leaders who help teach and relate the Bible to the local church. Third, where there are matters of opinion, the Bible teaches us to accept one another as Christ accepted us (Rom. 15:7). And how did Jesus accept us? With forgiveness, gentleness, grace, and generosity.

Finally, beyond the Bible, we have the contemporary voice of God through the Holy Spirit indwelling the believer. It is He who helps us understand and apply God's eternal and divine Word today (1 Cor. 2). Such a view of the Bible opens up for us the freedom to take it as our own. But as always, with freedom comes the responsibility to diligently study and live out the Word of God.

WHAT IS THE CHRISTIAN CHURCH?—PART 4: BAPTISM

By Mark Moore

Besides our commitment to the Bible and our commitment to unity, the Independent Christian Churches have been identified by our view of baptism. Here's the deal: We fully immerse individuals in water as their initial step of faith when they believe in Jesus. We do this as a declaration of their forgiveness of sins and a promise of their gift from God—the Holy Spirit. Why? Because we sincerely believe that is what the Bible teaches us to do. There are several questions people ask us about our practice of baptism.

(1) Why do you immerse rather than sprinkle? Because that was what Jesus and the Apostles did. John the Baptist baptized where there was "much water" (John 3:23). Philip and the Ethiopian Eunuch "went down into the water" (Acts 8:38–39). And because baptism is a picture of death, burial (Rom 6:5; Col 2:12), and resurrection (Rom 6:4), immersion is the most appropriate form. In fact, the Greek word for baptism [*baptizo*] means to immerse or to dip. And in the first few centuries of the church it was the only form of baptism practiced by Christians.

(2) Why do you baptize people right when they confess their faith in Jesus? Why not wait? In the book of Acts, the record of the birth and growth of the church, everyone who was baptized did it at the point of their conversion (e.g. Acts 2:41; 8:12; 10:48; 16:33; 22:16, etc.). Baptism is intended to be the starting point for the Christian. It is the initial act of faith. It has been compared to new birth (Titus 3:5; John 3:5); clothing one's self with Christ (Gal 3:27); and an entrance rite, like circumcision of the Jews (Col 2:11–12). We simply have no example of baptism which properly took place at any other time than conversion.

(3) Is baptism a necessary part of conversion? Let me begin simply by quoting some Scriptures and then making application: —*Matthew 28:19–20 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the*

Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

—*Mark 16:16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.*

—*Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.*

—*1 Peter 3:21 and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ.*

Baptism in no way earns your salvation. The very thought of gaining heaven by getting wet is ridiculous. But baptism is the appropriate expression of faith in God. We are all aware that "faith without works is dead" (James 2:24–26). So the question is not "Should we respond to God's gracious gift of Christ?" but "How should we respond to receive Christ?" When the Jews first asked this question, the Apostle Peter gave the answer in Acts 2:38. And Jesus, in his great commission designed baptism to be part of making disciples (see Matthew 28:19–20 and Mark 16:16). Peter, in his letter, went so far as to say, "Baptism now saves you . . ." Not that it earns merit, but that it expresses faith. It is God's ordained gift by which we die to ourselves and are wedded to Christ. Some have supplanted baptism with a "prayer of faith" which is nowhere to be found in the Bible. Baptism, however is riveted to the NT as God's invitation to come to Christ.

(4) Can someone be saved if they have not been baptized? In my answer to this question you will notice a conspicuous absence of Scripture. That is because the Bible neither asks nor answers this question. The NT just assumes that every believer will accept this beautiful gift from God at conversion. Therefore, we are left with my own opinion, (of which I have many, free for the asking). But be

warned: This is the opinion of one man, not the eternal word of God.

With that understanding, yes, I feel that person who truly believes in Jesus and bears spiritual fruit, but never submits to baptism can be saved. It is much like a "Caesarean-section." A child has come into the world, without passing through the natural birth canal. If man is clever enough to perform a Caesarean-section, I suppose that God is too. However, it is both unnatural and unhealthy. God's design, yea His command, is for every repentant believer to die to self and live to Christ through Christian baptism.

CONVERSIONS IN THE BOOK OF ACTS

In the boxes below, write in the verse numbers from the passage which specifically mention one of the elements of conversion. If an element is *necessarily* implied, place the verse number in brackets. Some boxes will be blank. Then, on the back of this page, write a summary of what these passages teach about conversion. Also tell anything that surprised you as you did this exercise.

Text in Acts	Teaching	Repent	Believe	ObeY	Baptism	Water	H.S.	Scripture	Miracles	Joy/Awe	God's Choice
2:14-47											
3:17-4:4											
5:12-16											
6:7											
8:5-13											
8:26-39											
9:1-18											
9:34-35											
10:30-48 (11:18)											
11:19-24											
13:11-12											
13:46-48											
16:14-15											
16:29-34											
17:1-4											
17:10-12											
17:22-34											
18:8											
19:1-7											

INTERNAL SUMMARIES OF THE BOOK OF ACTS

By Mark Moore

Passage:	Preceded by:	Characteristics
2:41–47	<u>First</u> Sermon: Pentecost	3,000 Added; Apostles teaching, fellowship, breaking of bread and prayer; awe; Apostles: Wonder and Signs; Unity; Community/charity; Daily meetings; homes/meals; praise; favor with people; Added daily.
4:32–37	<u>First</u> Arrest	Unity; Community/charity (2X's); power/Apostles (2X's); Grace
5:12–16	<u>First</u> Internal Corruption: Ananias and Sapphira	Apostles: Signs and Wonders; meetings; public regard; Men and women believe — added; miracles
5:42	<u>First</u> Beating	Daily meeting; Temple and house to house; teaching/preaching Jesus
6:7	<u>First</u> Community Disunity: Hellenistic Widows	Word of God spread; Disciples increased rapidly with the conversion of the priests
8:25	<u>First</u> non-Jews Converted: Samaria	Preaching the Word of the Lord/Gospel
9:31	Conversion of Saul	Peace; Edification; fear of the Lord; Comfort of the Holy Spirit; Increased
12:24–25	<u>First</u> Civil Persecution	Word of the Lord grew/multiplied
13:49, 52	<u>First</u> Official Missionary Venture	Word of the Lord spread; Disciples filled with Joy and the Holy Spirit
15:33–35	<u>First</u> Church Council	Peace; Teaching and preaching the word of the Lord with many others
16:5	Picking up Timothy	Churches strengthened in faith; increasing in number daily
28:30–31	Conclusion to the book	Peace; preaching the kingdom; teaching concerning the Lord Jesus; Openness, unhindered

Characteristics of the church:

- a. Church Growth — added, grew, increased: 2:41; 5:14; 6:7; 9:31; 12:24; 16:5
- b. Apostles — miracles and teaching: 2:42; 4:33, 35; 5:12.
- c. Preaching/Teaching: 2:42; 5:42; 8:25; 15:35; 28:31.
- d. Peace: 2:47; 5:13; 9:31; 15:33–35; 28:30–31.
- e. Daily: 2:41, 46; 5:42; 16:5.
- f. Unity: 2:44; 5:12.
- g. Joy: 2:46; 13:52

Other possible summary texts: 13:42–43; 14:21–23, 27, 28; 19:8–10

DEVOTIONAL SUMMARY OF THE BOOK OF ACTS

Tracing the Internal Summaries

By Mark Moore

- I. Parallels of Revelation and Acts—the Battle books.
 - A. Similarity:
 - 1. Both deal with the struggle and victory of the church.
 - 2. Both show the strategies of Satan and God in the fight.
 - B. Differences:
 - 1. Acts begins at Pentecost, Revelation ends at the Parousia.
 - 2. Acts focuses on the victory of the H.S., Revelation focuses on the defeat of Satan.
 - 3. Revelation is animation, Acts is documentary.
- II. Internal Summary Passages (Scott); Pause Passages (Moore).
 - A. Introduce the concept of the pause passage:
 - 1. They usually follow firsts.
 - 2. They usually follow hard knocks.
 - 3. About the time we think the church has been beat up, Luke stops us to tell us what is really happening.
 - B. This is an appropriate time for us to pause and ask where we have been and where we are.
 - C. Reflection allows us see our progress—we are usually doing better than we think.
- III. Characteristics of the church in pause passages
 - A. Church Growth (6 pause passages)
 - 1. There is a church growth frenzy.
 - 2. This follows the pattern of Acts — 14 Ch. growth mentions in 28 chapters
 - 3. 120 (1); 3,000 (2); 5,000 men (4); Multitudes constantly added (5)
 - 4. We are liars or sluggards if we are not interested in church growth whether we are motivated by pride or the lost.
 - B. Apostles (first 3 pause passages)
 - 1. We don't have them or miracles anymore. (Ill. My personal miracle and tongues experience).
 - 2. They are not the power behind church growth after chapter 5.
 - 3. The leadership of the church was transferred to the Elders.
 - C. Preaching/Teaching (5 Pause passages)
 - 1. Simplicity—Death, burial and resurrection of Jesus.
 - 2. Laity
 - 3. Everywhere, anytime; (Ill. Ray Marroquin in the Taxi).
 - D. Peace (5 Pause passages)
 - 1. We are usually not martyrs.
 - 2. We like a fight and if we don't have one we will make up some conspiracy.
 - 3. Our war is not against flesh and blood.
 - 4. There are antagonists out there to be sure, but most of the world is waiting to hear about an answer to their needs.
 - E. Daily (3 Pause passages)

1. The daily church, from house to house is still the greatest.
 2. Home Bible studies, fellowship groups, etc.
 3. *Koinonia* is more than a pot-luck dinner.
- F. Joy (2 Pause passages)
1. We ought not to complain about the ministry.
 2. If we cut down elders, boards, etc. why are we surprised when young people don't go into ministry?
 3. Sure there are tough times in ministry, but here are some of the things I am thankful for: Scheduling, time to study the Word of God, support, purpose, changed lives, retirement plan.

CONCLUSION: Look beyond the present turmoil and inconveniences, the church of Jesus Christ will be victorious!

Miracles in Acts

1. Jesus was validated by miracles (Luke 4:14, 18–19; 7:22–23; Acts 2:22; 10:38–39; Heb 2:3b–4; Josephus, *Ant.* 18 §63–64).
2. Miracles were a platform for preaching and evangelism for the Apostles (Acts 3:12; 5:12–16; 15:12), Stephen (Acts 6:8), and Philip (Acts 8:6, 13, 18).
3. The first century world did not draw a distinction between the natural and supernatural world. Hence, the reality of miracles was assumed, not proved. What had to be proved was whence the power came—from good or evil spiritual forces (cf. Acts 14:15–19; 2 Thess 2:9).
4. Miracles in the Gospels are done exclusively by Jesus’ authority. In Acts, likewise, they are done in *his* name (cf. 3:12, 16; 19:13–15)
 - There are seven exorcisms in the Gospels but only one in Acts
 - Jesus performs three nature miracles but none are performed by humans in Acts
 - In the Gospels no humans are punished through miracles but there are three human deaths and two people blinded (temporarily) in Acts.
5. There is a clear comparison between Peter’s and Paul’s miracles in Acts:

Peter	Paul
“many wonders and miraculous signs were done by the apostles” (2:43)	Paul and Barnabas (the apostles) did many miracles and signs in Iconium (14:3–4)
Lame Man from birth (3:1–10)	Lame Man from birth (14:8–11)
Earthquake ends a Prayer meeting (4:31)	Earthquake ends prayers sung to God (16:26)
Curses Ananias and Sapphira (5:1–11)	Curses Elymas (13:8–12)
Healing with a shadow (5:15)	Healing with a handkerchief (19:12)
Peter grants miraculous gifts through hands (8:17)	Paul grants miraculous gifts through hands (19:6)
Raises Tabitha from the dead (9:40)	Raises Eutychus from the dead (20:9–12)
Peters chains loosed (12:7)	Paul’s chains fell off (16:26)

Categories of miracles in Acts:**Done by:**

I. Resuscitations	
1. Peter raises Tabitha (9:36-42)	Peter
2. Paul raises Eutychus (20:9-12)	Paul
II. Healings Exorcisms	
1. Peter & John heal the lame man at the Temple gate (3:1-16)	Peter & John
2. Ananias cures Saul of his blindness (9:17-18)	Ananias
3. Peter heals the paralytic Aeneas (9:33-35)	Peter
4. Paul cures the lame man of Lystra (14:7-9)	Paul
5. Paul heals Publius' father of dysentery (28:7-8)	Paul
III. Exorcisms	
1. Paul exorcises girl possessed of divining spirit (16:16-18)	Paul
IV. Punishments	
1. Peter strikes Ananias and Saphira dead (5:5-11)	Peter
2. Saul struck blind on the road to Damascus (9:8-9)	God
3. Herod slain by an angel (12:23)	Angel
4. Paul temporarily blinds the sorcerer Elymas (13:9-12)	Paul
V. Cosmic Miracles	
1. Sound of a wind and sight like a fire at Pentecost (2:2-6)	Spirit
2. Earthquake at a prayer meeting (4:31)	God
3. Philip snatched by the Spirit (8:39)	Spirit
4. Paul shakes off viper from his arm (28:3-6)	God
VI. Miraculous escapes	
1. Prison doors open for the Apostles (5:17-25)	Angel
2. Peter released from prison by an angel (12:5-11)	Angel
3. Chains fall from Paul and Silas (16:25-30)	God
VII. Collective Miracles	
1. Many signs and wonders done by the Apostles in Jerusalem (2:43)	Apostles
2. Apostles perform signs and wonders among the people (5:12)	Apostles
3. Peter's shadow cures many in the streets (5:15)	Peter
4. Multitudes from outside Jerusalem are healed (5:16)	Peter
5. Stephen works great signs and wonders (6:8)	Stephen
6. Philip cures crippled and possessed in Samaria (8:6-8, 13)	Philip
7. Miracles worked by Paul and Barnabas on mission journey (14:3)	Paul & Barnabas
8. Great signs and wonders done among the Gentiles (15:12)	Paul & Barnabas
9. Miracles worked through objects touched by Paul (19:11-12)	Paul (by proxy)
10. Paul heals all the sick brought to him on Malta (28:9)	Paul

THE NAME OF JESUS AND THE UNIQUENESS OF CHRISTIANITY

Mark Moore & Mark Scott

Luke is especially drawn to talking about the name of Jesus. He uses the noun name 61 times in the book of Acts. When you combine his Gospel he uses the term more than any other writer of the NT. The verb is used once in Acts 19:13. Luke knows the theological significance of the name of Jesus (Luke 1:31–32).

So central is the emphasis on the name of Jesus in Acts 3–5, that scholars sometimes refer to it as the echo effect. The term name appears 14 times in these three chapters. All but two of those times they refer to Jesus. The exceptions are 5:1 where the man named Ananias is mentioned and 5:34 where the Pharisee named Gamaliel is mentioned. Clearly, this new church is the church with the right name. Sermonically, we could say that the church will be as strong as its focus is clear on the name of Jesus.

Several things come to Christians in the name of Jesus from the perspective of this chapter:

1. Healing (3:6, 16; 4:10, 30)
2. Suffering/Courage (4:7, 17, 18; 5:28, 40, 41)
3. Salvation (4:12)

The emphasis that runs through chapters 3–5 got started in 2:21 from the Joel prophecy, “and everyone who calls on the name of the Lord will be saved.” It catches more steam in 2:38, “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’”

Certainly a watershed place in these three chapters is 4:12. Peter makes an exclusive claim to the religious leaders. “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.” People who live in the Postmodern West really need to hear this truth claim. Peter is saying that there is “no one else” (*allos*—i.e. no one of even a similar nature) and no “other name” (*heteros*—i.e. certainly no one of a different name) that brings salvation. To a pluralistic culture this sounds way too narrow (cf. John 14:6). Indeed, it is narrow, but is part of the uniqueness of Christianity. Other aspects of uniqueness might be: salvation is based on God's actions—not man's; its founder is alive—not dead; it involves relationship—not ritual only; it is based on a person—not a philosophy; and it deals adequately with man's sin and separation from God. Perhaps if we could sense this uniqueness more today our building would rattle when we pray as well (4:31).

Peter's Sermons: Acts 2 & 3

“Men of Israel”	2:22/ 3:12
Get the Apostles out of focus.....	2:15–16/ 3:12–13
Refer to the O.T.	2:16/ 3:13
“You Killed Jesus”	2:23–24/ 3:13–14
Rejection, death, resurrection of Jesus.....	2:23–24/ 3:13–14
“Repent and be baptized/turn”	2:38/ 3:19
“Sins Forgiven”.....	2:38/ 3:19
Holy Spirit/Times of refreshing.....	2:38/ 3:19
God Raised up Jesus	2:23–24/ 3:26
Jesus was promised in the O.T.....	2:16, 25, 34/ 3:18, 24

Will the Completion of the Great Commission Affect the Coming of Christ?

By Mark E. Moore

I. Texts to Consider

- A. There is no text that clearly states that the date of Jesus' return is fixed (Mt 24:36; Acts 1:7; 17:31, the closest is Rev. 14:7).
- B. 2 Peter 3:12 – The Greek word *spoudontas* does not take a direct object. In other words, it is the subject doing the speeding not the object being sped. Thus the idea is not us hurrying up Jesus, but us racing toward him with moral behavior.
- C. Acts 3:19-20 – It seems clear that the repentance of men has some bearing upon the coming of Christ.
- D. Matthew 24:14
 - 1. Con:
 - a. Paul claims this was done (Rom 1:8; 10:18; 16:26; Col 1:6, 23; 1 Thess 1:8). However, Paul was not responding to this text so his definition of terms should not be taken as identical.
 - b. The word *oikoumene* typically refers to the Roman world, not the globe as we know it.
 - c. Mt 10:22-23 uses *telos* in a similar context to refer to the completion of preaching to Israel, not the globe.
 - d. Together, this suggests that it is reasonable to interpret Matthew 24:14 in the context of the destruction of Jerusalem in A.D. 70.
 - 2. Pro:
 - a. This chapter does not clearly distinguish between 70 A.D. and the Parousia, likely for two reasons (1) the Apostles (and perhaps Jesus himself) did not fully realize the difference between these two events. (2) 70 A.D. is a microcosm of the end of the world. Thus many of the phrases can appropriately be applied to both events.
 - b. Dual Texts of Mt 24:
 - i. Verses that apply exclusively to 70 A.D. – 16-20, 34.
 - ii. Verses that apply exclusively to the Parousia – 31, 36.
 - iii. Verses that apply to both – 6-8 (cf. Rev. 6-9), 13-14, 27-29, 35.
 - c. Dual phrases:
 - i. "He who stands firm to the end will be saved." (Cf. Mt 10:22; Heb 10:36-39; Rev 2:10-11).
 - ii. "The gospel of the kingdom" is intended to be an international/global reign. Anything less subverts the full glory due to God and reduces his rulership of this earth to a farce. God's nature demands that this text be bigger than Palestine.
 - iii. "A testimony to all nations" echoes the great commission texts. The combination of "preaching" and "nations" naturally calls to mind a global reign. The fact that casual readers have taken it that way may be a hermeneutical clue to its interpretation.
 - d. Thus that language that appropriately applies to the destruction of Jerusalem can likely be applied just as appropriately to the Parousia.

II. Philosophical Considerations

- A. Noah is used as an illustration of the second coming in Matt 24. Thus this hermeneutic has already been applied to this passage: "What happened then will happen again." (Likewise, "The Abomination that causes desolation" had already been applied to Antiochus Epiphanes of 168 B.C.E. as well as the Roman invasion under Pompey c. 60 B.C.E.).
- B. Numbers 14:33-34 states that the timing of the entry into the promised land depended upon the Israelites. Their unbelief caused them to wander in the desert for 40 years. The bowls of Revelation 16 are borrowed images of the 10 plagues of Egypt. By extension, the exodus is

compared to the coming of Christ and the entry into Canaan to the entry in the new Jerusalem. Thus the principle of Numbers 14 may well apply to the entry into the new Canaan.

- C. The sovereignty of God is blended with the free-will of men. Our perception of God allows for a flexible return of Christ.

Will the Completion of the Great Commission Affect the Coming of Christ?

By Jeremy Bacon

I. Texts

- A. 2 Peter 3:12--*spseudo* can simply mean "strive for, be eager for, be zealous for" with no actual "hastening" (cf. Isa. 16:5).
 - 1. "Hasten" usually does not have an object, this does.
 - 2. The pictures of "speeding" yet "waiting for" don't fit together well.
 - 3. Smart people who agree
 - a. BAG--"strive for" (p. 769)
 - b. Kittel--"to strive after, to aspire to." Definitely not the idea of hurrying Jesus back (6: 726).
 - c. Lenski--"being eager for" (p. 348)
 - 4. Derived words *spoude* and *spoudazo*
 - a. Common in Peter (2 Pet. 1:5, 10, 15; **3:14**).
 - b. Primarily "making one's best effort", "eagerness," "zeal." This zeal "determines ethical actions and behavior" for the Christian community. "The whole conduct of life must be molded by it" (NIDNTT, 3:1169). Godly behavior is precisely Peter's point here (esp. 3:11, 14).
 - 5. Eager watching and godly behavior are constantly associated with Christ's return. So here. Does mention people being saved, but not our part in that. His concern here is that we live godly lives in eager anticipation for Christ's return.
- B. Acts 3:19–21
 - 1. Not a dissertation to Christians nor an oracle to the nations. It is a sermon to a group of Jews who happened to go to the temple that day. Is Peter saying that Jesus would have returned if all the Jews in his audience would have repented?
 - 2. 3:19–20 can apply to the specific Jews Peter is addressing: repent, sins wiped out, times of refreshing (Acts 2:38), the Christ sent (Luke 17:21; John 14:23).
 - 3. 3:21 is the full Messianic kingdom the Jews would think Peter meant by v. 20. Peter is explaining that this is "not yet."
 - 4. Peter is not connecting repentance and the 2nd coming, but drawing a distinction between what is "now" and "not yet" for his Jewish audience.
- C. Matthew 24:14
 - 1. In context with 15-20, which is obviously 70 A. D. 15–20 seems to expound on the "end" referred to in 14.
 - 2. *Oikoumene* referred mainly to the Roman Empire.
 - 3. Paul said the world had been reached in his time, and used much broader language than Jesus (Rom. 1:8; 10:18; Col. 1:6; 1:23; 1 Thess. 1:8). (ASIDE: How much of the world was "reached"? Christianity started in the 10/40 window. Tradition says: Paul--Mediterranean; Matthew--Ethiopia; Mark--Egypt; Thomas--Persia and India; Barnabas--India; Andrew--Asiatic nations.)
 - 4. Dual reference? The 2nd coming is unexpected (24:36–42). We won't have a clue. 70 A.D. has tons of clues: false Christs, Abomination (cf. Luke 21:20), the gospel to the ends of the earth (24:14). By the very fact that this is given as a sign for the "end," it could only be referring to 70 A.D.

II. Other Problems

- A. Jesus' return is no longer immanent since not all people groups have heard. Yet the consistent exhortation to godly living because of the 2nd coming is founded on an immanent return.
- B. Puts Jesus in a headlock. "We do this, he must do this." That's a dangerous place to be.
- C. The picture of Jesus' Return (Mt. 24:36–25:46; Mk. 13:32–36; Lk. 21:34–35; Ac. 1:7; 17:31; Rom. 13:11–14; 1 Cor. 15:51; 1 Thess. 5:1–3, 6; Titus 2:12–13; 2 Pet. 3:10–14; Rev. 16:15; 22:7, 20). Like a thief, we will not expect it, much less do anything to make it come. Our response: wait, watch, and live godly lives. That's it.
- D. Biblical motivation for missions: Compassion for the lost (Mt. 9:36–38) and the glory of God (Ps. 57:9–11).

SECTS OF THE JEWS

Josephus, Ant. XIII 5.9; 10.5–6; XVIII 1.3–4

Josephus, War b II 8.14

By Mark Moore

I. PHARISEES—Right-Wing Formalists

1. Origin
 - a. Name—From the Aramaic "Perishim," meaning "separated." In the Mishna this name was given by the Sadducees, thus may not be complimentary or the name chosen by the Pharisees.
 - b. Probably evolved from the Chasidim ("godly men"), first mentioned in *Maccabees*, during the days of John Hyrcanus (134–104 B.C.).
 - c. About 6,000 at the time of Jesus.
2. Character
 - a. Jesus denounced them severely (Mt. 12:34–39; 15:7–8; 23:2–33; Mark 7:5–13; Luke 11:39–49; John 5:39–40; 12:48–50).
 - b. They were extremely influential with the general populous. So much so that the Sadducees, even though they controlled the synagogue, would not dare reach a decision without them. (See Jos. Ant. XIII 15.5; XVIII 1.4).
 - c. They were prejudice against tax-collectors and sinners (Luke 15:1–2; 18:9–13).
 - d. The more learned of the Pharisees were often Scribes.
 - i. Originally secretaries of the kings.
 - ii. Became the learned class and thus the interpreters of the law.
 - iii. Intimately connected with the Pharisees.
 - iv. They were the copiers and preservers of the written documents of the law.
 - e. Scribal Training
 - i. Began at age 13 where a boy would be sent to Jerusalem and apply to the school of a famous Rabbi.
 - ii. Hierarchy of titles: Rab, Rabbi, Rabban.
 - iii. Positions available—transcriber or copier, judge, head of a school, member of the Sanhedrin.
 - iv. Forms of honor: Kiss in market; Greeting, "Abba"; chief seats; blue fringed garments; best places at feasts.
3. Reverence for the Law—Extreme Legalists
 - a. In addition to the Torah, they followed the Oral law which was later recorded in the Mishna. Some of these laws they believed were:
 - i. Given by God to Moses on Mt. Sinai and thus inspired.
 - ii. Opinions settled by majority vote.
 - iii. Decrees by prophets and wise men at various times which was a "fence for the law": Abot 1,1, "Be deliberate in giving judgment and raise up many disciples, and *make a hedge about the law.*"
 - iv. Legal decisions with the power of the court.
 - b. Josephus compares their austerity and rationalism to that of the Stoics.
4. Two major parties; the Talmud records 316 controversies between the two schools.
 - a. Hillel—Liberal
 - i. Regard for the poor

- ii. More Hellenistic.
 - (a) Born c. 112 B.C.; tradition says that he lived 120 years. If that is true he would have been among the teachers of the law when Jesus was 12.
 - (b) His grandson and successor, Gamaliel, was a leader throughout Jesus' ministry and the early development of the church.
 - (c) Because they were advocates of toleration, Jesus could be recognized by the scribes as a "teacher of the law."
 - b. Shammai
 - i. Strict interpretation
 - ii. Opposed to the Romans.
- 5. Other Beliefs
 - a. Resurrection
 - b. Proselytizing, Mt. 23:15
 - c. Predestination
- 6. Their ideas dominate Orthodox Judaism even today.

II. SADDUCEES—Left-Wing Aristocrats

- 1. Origin
 - a. Unsure. Best guess is from the Hebrew word *Tsadik*, meaning "righteous." However, there is not adequate explanation for the shift from the "i" to a "u".
 - b. Jewish tradition says they descended from Zadok, "a disciples of that Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from Simon the Just, the last of the men of the Great Synagogue" (Fields, p. 234). This is a dubious statement, however.
 - c. A more likely possibility is that they are descendants and adherents to the sons of Zadok (1 K. 1:32–45; Eze. 40:46), who were in charge of keeping the Temple. They were sort of a sacerdotal aristocracy.
- 2. Characteristics
 - a. "Their aristocratic status notwithstanding, Josephus describes Sadducees as lacking in social graces (*J.W.* 2.8.14 §166). Essentially rural land owners, they were characterized by crudity, coarseness, loudness, quarrelsomeness, vulgarity, and violence (cf. Mt. 26:67f.; Acts 23:2f)" (Moulder, "Sadducees," *ISBN*, 4:279).
 - b. They actively accommodated Rome (John 19:12; Luke 23:2).
- 3. Doctrines
 - a. Denial of the Oral law (Jos. *Ant.* XIII 10.6).
 - b. Denial of the resurrection (since Moses did not assert it). However, Jesus used Ex. 3:6, 16 (Mk. 12:26–27), to demonstrate the reality of the Resurrection. [Note Acts 23:8—The Pentateuch is full of references to angels, thus the Sadducees likely only denied the future of the human soul in the form of angels or other kinds of spirits.]
 - c. Freewill
 - d. Early Christian writers also said that they denied all the O.T. except the Pentateuch.
 - i. Likely this is a misconception and/or a confusion with the Sadducees and the Samaritans.
 - ii. Undoubtedly, they held the Pentateuch in higher esteem than the rest of the O.T.
 - e. They demanded rigid literal application of Mosaic law.
- 4. Disappearance
 - a. They quickly declined after the fall of Jerusalem in 70 A.D.
 - b. This was caused by:

- i. Loss of power due to the loss of the Temple edifice.
- ii. People naturally turn to hope in a future life during times of deep distress.
- iii. The rise of Christianity was better countered by the Pharisees than the Sadducees.

III. ESSENES—Ultra Right-Wing Puritans

1. Origin
 - a. A semi monastic community of approximately 4,000 spread in small eccentric communities throughout Palestine, the most famous of which is on the N.W. shore of the Dead Sea.
 - b. Although the Qumran community differed somewhat from the major doctrines of the Essenes (e.g. Qumranites did not repudiate slavery, they did use oaths, and did not condemn marriage), they were certainly at least a splinter group.
 - c. They evolved out of a reaction to the hellenization during the time of the Maccabees. "Righteousness movements" got stricter and stricter until they Essenes simply had to get away from the evil influences of society.
 - d. It is likely that the Qumranites were either destroyed or fled in the face of Titus before marching to Jerusalem, A.D. 67.
2. Practices and Doctrines
 - a. They practiced communal living.
 - b. It took a year's initiation rights to get in.
 - c. 1/3 of the day was given to study, 1/3 to prayer, and 1/3 to manual labor.
 - d. They had a strong eschatological expectation.
 - e. Slavery, war and commerce were forbidden.
3. Writings—Dead Sea Scrolls
 - a. 10s of thousands of fragments. The most important being the scrolls of Isaiah (for a further list see Fields, NT Backgrounds, p. 243–244).
 - b. Found in 1947 by a Arab Shepherd boy.
 - c. Prior to these scrolls, dated c. B.C. 100, our earliest Hebrew manuscript of the O.T. was A.D. 900.
4. Differences of Jesus and the Essenes – Some say that John the Baptist, Jesus and the Church is Essene in nature, partly (oddly enough), because the NT does not mention the Essene community; but then, neither does the Jewish Talmud! However, these major differences seem to indicate otherwise:
 - a. Jesus ate with tax collectors and sinners (Mt. 11:9; Luke 7:34).
 - b. Sabbath was made for man, not man for Sabbath (Mt. 12:1–12; Mk. 2:23–36; Luke 6:6–11; 14:1–6).
 - c. Jesus approved of marriage (John 2:1).
 - d. Jesus was for the common people (Mk. 12:37; Luke 7:34).

IV. ZEALOTS

1. Development
 - a. A radical, militant response to Hellenization. This really began as early as the Maccabees. Josephus (Ant. XVIII 1.1) calls them the "4th philosophy." But there was really no single discernable group called the Zealots until A.D. 67–68.
 - b. Judas Gamala (A.D. 6–7), popularized and disseminated much anti-Roman sentiment against the enrollment of Quirinius. Thus, he is sometimes identified as a "founder" of Zealots.

- c. During Jesus day there were:
 - i. Brigands—Robbers (BJ. iv. 3.3ff), which were common in such economic and social conditions.
 - ii. Sicarii—Urban terrorists (BJ ii. 17.6–9). Named after the short daggers they used for assassination.
 - iii. Politically fervent anti-Romans. This is likely the category that Simon, the Apostle fell into (Mt. 10:4; Mark 3:18).
- d. They were the impetus behind the Roman destruction of Jerusalem in 70 A.D. But probably not a single identifiable group until 67–68.
- e. They were most prominent in Galilee.
- 2. Practices—Rally Cry = "No tribute to Caesar; No king but Jehovah; no tax but temple tax."
 - a. Refused to pay taxes
 - b. Guerilla Warfare
 - c. Considered it sin to recognized Caesar as king.

V. Herodians

- 1. Identification
 - a. Likely it only indicates those who supported the Herodian family and their policies.
 - b. Some would consider them:
 - i. identical with the Sadducees.
 - ii. envoys of or servants to the Herodian family.
- 2. Character
 - a. When Archelaus was deposed by Caesar Augustus (A.D. 6), and a Roman procurator was put in his place, many Jews saw that as a "step backward" and desired to see the Herodians regain power.
 - b. They aligned with the Pharisees and Sadducees to eliminate Jesus (Mark 3:6; Mt. 22:16 [compare Mark 12:13]).
 - c. See Josephus, Ant. XIV 15.10; BJ. i 16.6).

VI. Jewish Who's Who as it relates to Acts 4:1ff (Mark Scott)

- 1. Priests = workers who administered the sacrifices (cf. Acts 6:7)
- 2. Captain of the temple guard = the man next in rank to the high priest and in charge of the temple police.
- 3. Rulers = priestly element in the Sanhedrin. Sometimes they were the same as the chief priests, and they had power over the worship and running of the temple.
- 4. Elders = lay leaders of the community, mostly Sadducean in outlook.
- 5. Teacher of the Law or scribes = experts in written and oral law, usually Pharisaic in orientation.
- 6. Sanhedrin = the Jewish senate and Supreme Court. Had some power under Rome in the first century A.D. They met in the southwest part of the temple. Also called the senate, the body of elders, the council, the hall of hewn stone, great law court, etc. Consisted of 70 men plus the high priest.

PHARISEES AND SADDUCEES CONTRASTED

By Mark E. Moore

PHARISEES

Conservative

Religious

Separatists

Orthodox/Fundamental

Supernaturalists

Name = The separate ones

People were on their side

Believed in angels, spirits and resurrection
(Acts 23:8)

Scribal

Believed all O.T. plus traditions

Dominant Predestination – Sometimes even
fatalism

Sought a political Messiah

Legalistic, Hypocritical

SADDUCEES

Liberal

Political

Collaborators

Modernist/Liberal

Humanists

Name = Righteous (Zadok)

Power was on their side

Denied angels, spirits and resurrection (Acts
23:8)

High Priestly

Believed Pentateuch Only

Total Free-will

Did not seek a Messiah

Materialistic, Scheming

The Pharisees and Sadducees, as well as the Herodians, conspired together to kill Jesus (Mark 3:6; Mt. 15:1).

SANHEDRIN

(Notes compiled by Mark Moore)

1. Hebrew borrowed a Greek word *SUNEDRION*, meaning “council”
2. Also called *PRESBUTERION* (“body of elders” Luke 22:66; Acts 22:5) and *GEROUSIA* (“senate” Acts 5:27); Josephus calls it the *BOULE* (“council”).
3. First appears in Hellenistic times c. B.C. 200; though it likely had its origins in Moses’ 70 elders (Num 11:16, 24–25)
4. A normal Sanhedrin consisted of 23 judges (*m. Sanh.* 1.1). Each Jewish city was to have one. The Jerusalem council, however, had three times that number of judges: 23 X 3, plus the high priest = 70; but since a council was not allowed to have an even number, one more was added for a grand total of 71 (*m. Sanh.* 1.6).
5. Majority were Sadducees; but the powerful minority were Pharisees
6. Roughly equivalent to our Supreme Court
7. Supposedly established by Moses (Exodus 24:1)
8. Mishna, Sanhedrin 4.3,4 explains the seating and hierarchy
9. Capital punishment was taken away by the Romans at about A.D. 30, except in matters of temple violation
10. After A.D. 70, a new Sanhedrin was established at Jabneh; its first president was Yochanan ben Zakkai

PRAYER IN THE BOOK OF ACTS

By Mark Moore

The book of Acts is, in many ways a blue print of how to "do church." Prayer is an excellent example. Prayer is mentioned in one form or another 10 times in Matthew, 12 times in Mark, and 5 times in John. But Luke mentions it 19 times in his gospel and 32 times in Acts. Look up the following Scripture passages and see if they don't give you some practical guidelines for prayer.

- I. What happened after the church prayed?
 1. Pentecost (1:14)
 2. Earthquake and Evangelism (4:31; 16:25)
 3. Resuscitation (9:40)
 4. Miraculous Release (12:5)
 5. Healing (28:8)
- II. What did the church pray for?
 1. Its leaders (1:24; 6:6; 14:23*)
 2. The manifestation of the Holy Spirit (8:15)
 3. Sinners to Repent (8:24; 26:29)
 4. Missions (13:3*)
 5. Physical safety (27:29)
 6. Healing (9:40; 28:8)
- III. When did the church pray?
 1. In times of Crisis (7:59; 12:5, 12; 16:25)
 2. When making decisions or establishing leaders (1:24; 6:6; 14:23)
 3. When repenting (8:22; 9:11*)
 4. When saying "Goodbye" (20:36; 21:5)
- IV. The church prayed habitually:
 1. The whole church (2:42)
 2. The Apostles (1:14; 6:4) & Leadership (13:3*)
 3. Peter (3:1; 10:9; 11:5)
 4. Paul (22:17)
 5. Cornelius (10:2, 4, 30–31)
 6. Jewish Women (16:13, 16)
 7. Actual prayers (1:24–25; 4:24–31)

* Accompanied by fasting

Barnabas

His real name was Joseph but the Apostles called him “Barnabas” as a nickname. In Aramaic that means “Son of a Prophecy.” Luke, however, says it means “Son of Encouragement” (Acts 4:36). Linguists are not sure how Luke came up with that definition (we apparently don’t know as much about 1st century Aramaic as Luke did). But we do know why Joseph earned his nickname. He used his influence and finances to encourage both individuals as well as the progress of the Gospel.

We first meet him in Acts chapter 4. He was originally from the island of Cyprus but had immigrated to Jerusalem where he apparently invested in some real estate. Although in the O.T. God said Levites could own no property, Palestine was no longer under the theocratic rule of the Bible but under the hand of the Roman government. This allowed Barnabas to purchase property. After his conversion he sold the tract of land and gave the proceeds to the Apostles to distribute to the poor Christians of the city. This contributed to Barnabas’ good name as well as the unity of the church.

The next time we run into him he is taking the newly converted Saul under his wing (Acts 9:29). Understandably, when Saul returned to Jerusalem after a 3 year hiatus, none of the Christians would touch him with a ten foot pole. It was Barnabas who risked his reputation, not to mention life and limb, to introduce Saul to the band of the Apostles (cf. Gal 1:18–19). It was a brief stay (only 15 days), but it was long enough to arouse an angry mob against Saul and long enough to impress Barnabas with Saul’s ability and integrity.

Some years later a Gentile church erupted in Antioch. The Apostles of Jerusalem needed a delegate to go “check things out” as well as encourage the new believers (Acts 11:22–24). Barnabas was the logical choice since he was from that vicinity, and because he had demonstrated such acceptance of the likes of Saul. When Barnabas got there his encouragement only added fuel to the fire of God’s Holy Spirit and the church grew like gang-busters. He needed help. Who else

but is old friend Saul? He hunted him up in Tarsus where Saul had been laying low and likely starting churches for the better part of 5 years (Acts 11:25–26).

After a couple of years of working together, Barnabas and Saul hear of a need in Jerusalem. The prophet Agabus predicted a famine in their old home. So these two take up a collection from the Gentile church of Antioch and hand-deliver it to the Jewish believers in Jerusalem (Acts 11:27–30). Again this fostered a good bit of unity in the church. When they returned from the “mission” trip, they brought back young John Mark, a relative of Barnabas. And when the Holy Spirit calls them to take the Gospel to Cyprus, Barnabas’ old stomping grounds, John tags along for support (Acts 13:2–5). This led to a serious rift between Saul and Barnabas. John Mark left early for Jerusalem before the first missionary journey had ended (Acts 13:13). Up to that time Barnabas was the primary figure of the pair. His name is always mentioned first and he was really the leader even in the church of Antioch (although both were considered official delegates [i.e. “Apostles”] of that church [Acts 14:14]). But from here on out Saul is called Paul and is always mentioned before Barnabas (except in Lystra, where the natives believed Barnabas was Zeus and Paul Hermes [Acts 14:12]). Barnabas was apparently fine with the transposition of leadership. But after the Jerusalem council, where this dynamic duo defended grace, he wants to revisit the churches they started together *and* include John Mark on the trip (Acts 15:36–41). The ensuing debate was not a pretty sight. Although their personal affection never waned, their cooperative ministry came to an abrupt halt. They went separate ways, Barnabas with John Mark, and Paul with Silas. This is the last we hear of this magnificent man in the book of Acts. He was not perfect; Paul had to rebuke him for following Peter in his shunning of Gentile converts in the fact of Jerusalem Judaizers (Gal 2:13). Nonetheless, he is a colossus of grace and a man worth emulating.

Gamaliel

- 1. Grandson of Hillel**
- 2. Eminent doctor of law**
- 3. First of seven rabbi's to receive the honored title of Rabban**
- 4. Paul was one of his pupils (Acts 22:3)**
- 5. He convinced the Sanhedrin to let the Apostles go rather than kill them (Acts 5:34–39)**
- 6. One tradition says that he later became a Christian, but that seems incongruous with the high esteem accorded him in the Talmud: “Since Rabban Gamaliel died, the glory of the Law has ceased.”**
- 7. His grandson (Rabban Gamaliel II) added to the 18 benedictions**

SEVEN PURPOSES OF LAYING ON OF HANDS

By Mark Moore & Mark Scott

We seldom see it, but every once in a while during a particularly potent religious ceremony we observe the church leaders lay hands on someone. It may occur during an ordination service on a Sunday night or in a hospital bed for a dying saint. We watch with wonder as they display their religious authority by touching a fellow human being. In the Bible, however, this religious touch was not so uncommon. God's community in biblical days attached clearer meaning to this esoteric act. It could function in a number of ways.

1. Laying on of hands was used to bestow a spiritual blessing (Gen 48:12–22). A person with God-given authority, like a parent, priest or prophet, could symbolically pass their blessing along. Perhaps it is only mystical or symbolic, but it appears that God recognizes the action and responds appropriately.
2. Sometimes this touch expresses identification as in the case of a sacrifice or the scapegoat (cf. Lev 1:4). By laying his hands on the victim, the priest symbolically passed the sin along to the animal, or at least said, “My touch binds us as one so that as you die, you die vicariously for us.”
3. To receive or give healing (Acts 9:12, 17; 28:8). There is great power in the human touch. Just how much we do not know. The ancients often held great superstitions concerning touch and healing as if power flowed from one person to another (Matt 9:21–22). Nevertheless, God has often bestowed physical healing through human touch.
4. Sometimes laying hands on someone was violent, not benevolent (Acts 4:3). It is a way of saying someone was handled roughly, mugged or otherwise mistreated.
5. According to some interpreters Acts 8:14–17 indicates that the Apostles laid hands on the Samaritans to incorporate them into the church as well as to bestow spiritual gifts on them. In other words, in this incident, touching the Samaritans was a sign of acceptance and open fellowship. It would be similar to our action of hugging.
6. Laying on of hands was also used to commission a successor for a task (Num 27:23; Acts 13:3). You are symbolically passing on your task or authority to them as you appoint them or send them out. This is the closest idea to what our action means when we ordain a person into ministry.
7. It was used (exclusively in Acts by the Apostles) to impart spiritual power on the recipients (Acts 6:6, 8; 8:18; 19:6; 2 Tim 1:6). It is questionable whether “any old Christian” would be able to do this same thing today.

ANALYSIS OF STEPHEN'S TRIAL

By Mark Moore & Mark Scott

The book of Acts is the continuing saga of Jesus, particularly as his mission is carried out by the Holy Spirit. One of the dominant themes, especially as the book advances, is to show the similarities between Jesus in Gospels and his continuing incarnation through the lives of Spirit-filled Christians. Stephen offers us a clear example of how that works. As Stephen faces his persecutors, his portrait is strikingly similar to Jesus'.

I. Stephen's Accusers (vv. 11–13):

When Jesus was dragged before the Caiaphas, they brought in false witnesses and carried out the proceedings at night to avoid any kind of confrontation with the crowds. Later as Jesus was led to Pilate, the crowds were stirred up to shout "crucify him." Stephen likewise was manhandled by a frenzied crowd who produced deliberate falsehoods in order to eliminate this "heretic."

II. Stephen's Charges (vv. 13–14):

Note the chiasm in these charges. Moses is the human author and impetus to the law and Jewish customs. In a similar way God's presence in the temple makes it a holy place and establishes its authority.

(A) Moses	(B) God
(B) Holy Place	(A) Law
(B) This Place	(A) Customs

III. Stephen's Life and Death as a Mirror of Jesus': In a number of striking ways Stephen looks like Jesus. It seems clear that Luke is deliberately drawing a comparison.

1. Both worked miracles (Acts 2:22; 6:8)
2. Both were falsely accused (Matt 26:59ff.; Acts 6:11, 13)
3. Both were charged with threatening to destroy the temple (Matt 26:65; Acts 6:11, 13, 14)
4. The same group charged both of them (Matt 26:57ff.; Acts 6:12)
5. Both were misunderstood and misrepresented (Matt 26:61; Acts 6:14)
6. Both died through unjust trials and mob action (Luke 23:34; Acts 7:59–60), with a nearly identical phrase on their lips: "Forgive them, for they do not know what they are doing."

ACTS 7 IN THE OLD TESTAMENT:

Acts 7	OT	Topic
2	Gen 11:31; 15:7	Call of Abraham
“3”	Gen 12:1	Depart from your country (at Haran)
4	Gen 11:31–32	Going to another country
“5”	Gen 12:7; 17:8	Canaan would be His possession
“6–7”	Gen 15:13–14	Captivity and servitude in Egypt
8	Exod 3:12	Worship God on this mountain
8	Gen 17:9–13; 21:4	Circumcision
9	Gen 37:11, 28; 39:2, 21–23; 45:4	Jealousy of Joseph's brothers
10	Gen 39:21; 41:40–46	Joseph make governor of Egypt
11	Gen 41:54; 42:5	Famine
12	Gen 42:2	Jacob sent sons to Egypt for grain
13	Gen 45:1–16	Joseph's brothers visit 2nd time
14	Gen 45:9; 46:26–27; Exod 1:5; Deut 10:22	Jacob's whole clan invited to Egypt
15	Gen 46:5; 49:33; Exod 1:6	Jacob's whole clan come to Egypt
16	Gen 23:16; 33:19; 50:13	From there, removed to Shechem
17	Gen 47:27; Exod 1:7	Multitude
“18”	Exod 1:8	New King (Pharaoh)
19	Exod 1:10–11, 17–22	Mistreatment & edict to murder boys
20	Exod 2:2; Heb 11:23	Moses was a beautiful baby
21	Exod 2:3	Put in Basket
22	1 Kings 4:30; cf. Luke 24:19	Moses' wisdom
23–26	Exod 2:11–13	Moses killed an Egyptian
“27–29”	Exod 2:14–15	Moses fled to Midian
30–31	Exod 3:2–3	Burning bush
“32”	Exod 3:6	God spoke
“33”	Exod 3:5	“Take off your sandals”
“34”	Exod 3:7, 10	God sends Moses
“35”	Exod 2:14	“Who made you a ruler or a judge?”
36	Exod 5–16	Moses' miracles
“37”	Deut 18:15 (cf. Acts 3:22)	Prophet like unto Moses
38	Exod 19:17–20:26; 31:18; Deut 9:10	Received Law at Sinai
39	Num 14:3; Exod 32:1–23	Fathers were disobedient
“40–41”	Exod 32:4–6	Golden calf
“42–43”	Amos 5:25, 26	Prophecy concerning Israel's apostasy
44	Exod 25:8–9; 26:1–37 (=36:8–38)	Tabernacle
45	Joshua 3:14; 18:1; 23:9; 24:18	Joshua brought up tabernacle in the conquest
46–47	1 Kgs 6:1–38; 8:17–21	Building of the Temple
“48–50”	Isa 66:1–2 (cf. Acts 17:24)	God does not dwell in houses made with hands
51	Exod 32:9–10; 33:3–5; 34:9; Lev 26:41	Uncircumcised hearts, rebellious
52	1 Kgs 19:10; 2 Chr 36:15–16; Neh 9:26; (cf. Matt 5:12; 23:31, 37)	Persecuted all the prophets

The Difficulties of Acts 7

By Mark Moore

The Bible is a book of faith. It is also a book of history. Some suggest that it can be one without being the other. We would assert, however, that if the Bible is inaccurate historically this mitigates against it being a reliable book of faith. Therefore, we take seriously challenges against the Bible's accuracy. When critics assert that it is full of errors and discrepancies we want to know whether there is a reasonable response. Is the Bible true in all its details or is it tainted with human errors? To some this article will seem like an unnecessary tangent. Granted, we are about to delve into some meticulous details. Furthermore, our faith does not stand or fall on such trivialities. Nonetheless, a book that is divinely inspired and accurate in its details is a secure guide to matters of faith. And that matters a great deal.

Acts chapter 7 is a veritable mine field for critical skeptics. From this passage no less than six accusations have been made against the historic reliability of the Bible. It is our plan not merely to answer these six accusations, but (a) to show that many criticisms against the Bible unsubstantial, and (b) to provide some guidelines for critiquing such criticisms.

I. The Location of Abraham's Call (7:2–3)

Stephen says that God called Abraham while he was still back in Mesopotamia. But Genesis 11:31–12:1 makes it look like Abraham received his call in Haran years later. The solution is simple: God called Abraham in Mesopotamia (cf. Genesis 15:7; Nehemiah 9:7) and later reaffirmed his call from Haran. There is nothing incompatible in these two passages.

II. The Death of Terah (7:4)

Genesis 11:26 says that Terah was 70 years old when he became the father of Abram, Nahor and Haran. After Terah's death Abraham left Haran at the age of 75. By adding those two numbers together you come up with Terah's age of 145 when he died. The problem is that Genesis 11:32 says Terah lived 205 years, not 145.

There are a number of proposed solutions to this discrepancy (Cf. Reese, *Acts*, p. 306–7). The simplest however is this: We assume that Abraham was the first born son of Terah because he is the first named. It is more likely, however, that he was named first because he was the most prominent, not the oldest (this same phenomenon occurs in the list of Noah's sons [Genesis 5:32; cf. 1 Chron 1:28; 4:1; 5:1–2]). In fact, Haran's son Lot appears to be about the same age as Abraham. And Haran's daughter married Nahor. Therefore, it looks like Haran is the oldest, not Abraham. If Terah was 70 when Haran was born and 130 when Abraham was born, there is absolutely no problem with this text. The difficulty here appears to be with our assumptions, not with the text.

III. Length of Captivity (7:6)

Stephen says that their captivity lasted approximately 400 years. A number of texts agree with him (Gen 15:13, 14; Exo 12:40). Others, however, suggest that it was 430 years from the time Abraham received the promise to the giving of the law. This would reduce the captivity to 215 actual years of bondage (Gal 3:17; Josephus, *Ant.* 2.318). Furthermore, the genealogical listings are problematic if the bondage lasted more than 215 years. This an oversimplification, but the bottom line is that there is some evidence for a 430 year captivity and other evidence for a 215 year captivity. First, we need to understand that Stephen is simply citing from the O.T. not teaching his own chronology. Second, what both the NT and the O.T. emphasize is the story of the Exodus and God's faithfulness to the promise he made to Abraham, not any kind of specific time line. That is not to say that chronological accuracy is unimportant but it does explain why the details given in the Bible are sketchy — they were not given priority over the

broader “story line.” Therefore, we may not be able to say for sure which number is more accurate. But likely the Egyptian bondage (lasting 215 years) is the key to the whole story (which lasted a full 430 years). The ancient texts did not differentiate between the key part of the story and the whole and this has led to a confusion as to the specific numbers associated with the Egyptian captivity. While we can’t give a definitive answer to this problem as of yet, there is certainly not enough evidence to support a charge of historical inaccuracy.

IV. The Number of People in Jacob’s Family (7:14)

Stephen says there were 75 but Genesis claims there were only 70 (Gen 46:27). The LXX agrees with Stephen. This is not because the LXX and the Hebrew O.T. contradicted each other, but because Stephen and the LXX counted differently. To be specific, the LXX appears to include in the count two sons of Manasseh, two of Ephraim as well as one of Ephraim’s grandsons. This accounts for 75 (although admittedly there is a good bit of variance in how different ancient authors counted the family).

V. The Burial of Jacob (7:16)

Was Jacob buried at Machpelah by Joseph (Gen 50:13) or in Shechem with Joseph and his other sons (Josh 24:32; Acts 7:16)? After all, Acts 7:16 makes it look like all their bones were brought back from Egypt to be buried in Shechem. It is pretty clear that once Jacob’s bones are buried by Joseph (Gen 50:13) they would not have been carried by the Israelites into Palestine (unless, of course, they were dug up in Machpelah, carried to Egypt and then returned to Palestine with the remains of his sons. This would be ridiculous. Therefore, we assume that Jacob, who is the subject of verse 15, is no longer the subject of verse 16. Grammatically this is a bit awkward. However, Jacob (a.k.a.. “Israel”) was constantly spoken of as the whole nation. Thus Jacob is included in the text through his son’s burial even though his corpse was not, in fact, carried back to Palestine with theirs.

VI. Abraham’s Tomb (7:16)

The question is this: Did Abraham buy the tomb at Shechem? That’s what Stephen says (Acts 7:15). However, the O.T. (Gen 33:19; Joshua 24:32) specifies that Jacob bought the field. One possibility is that Abraham had purchased a field in Shechem while he lived there (Gen. 12:6). After all, he also purchased a burial plot in Hebron (Gen 23:16–19). Perhaps Jacob merely recovered that property. This, of course is speculation. A more likely explanation takes into account Hebrew society. In Jewish culture fathers and sons were so closely aligned that an individual, acting on behalf of the clan could do something on behalf of the forefathers. Perhaps Jacob’s purchase is merely credited to Abraham as his forefather.

While we may not be able to give iron clad proof for most of these accusations, there are very reasonable suggestions. We should remember that Stephen was not charged with historic error by his accusers (at least as Luke records it). We should also remember that ancient documents are often fraught with difficulties in detail. Part of this is due to the extensive copying and moving of these documents over an extended period of years. But more than that, the authors and their original audiences were not as fixated on details as modern Westerners. They were an oral society that concentrated on the story line, not a literate society with the leisure of meticulous precision. Consequently we should (1) get the story before obsessing over details, (2) give any ancient author the initial benefit of the doubt, particularly since they were closer to the events than we, (3) appreciate the Bible’s incredible historical accuracy. Given the skeptic’s track record, in the face of critical accusations against the Bible you might want to put your money down on the Bible.

Persecution

By Mark Moore

- I. Vital Stats and Facts about Persecution of Christians
 1. 163,000 Christians die every year for their faith. Half of all the Christians who have ever died for their faith did so in this century alone, some 35 million! 15,000,000 of these were Orthodox or Catholic Christians who died under the Soviet regime between 1917 and 1980, primarily in prison camps.
 2. Persecution tends to rise with evangelistic effectiveness.
 3. The top ten persecuting countries are: Burma/Myanmar, China, Egypt, Iran, Laos, North Korea, Pakistan, Saudi Arabia, *Sudan* (2 million since 1985), Vietnam.
 4. After fierce lobbying, American legislators agreed to levy punishments ranging from diplomatic protests to economic sanctions against countries that persistently persecute Christians and other religious minorities.
 5. Those killed for their faith (by millions): Christians, 70; Muslims, 70; Hindus; 11, Jews, 9; Buddhists, 4; Sikhs, 2; Baha'is, 1 and all others combined, 5; Total = 169 (the numbers don't add up because of rounding up to millions).
 6. Worst eras for Christian martyrs:
 - a. Roman persecution of early Christians
 - b. 12th – 14th centuries when Genghis Khan and Tamerlane massacred millions of Christians.
 - c. 1970's – 230,000 per year.
 - d. 2025 – 210,000 (estimate).
- II. Terrifying Slaughters
 1. 1630: some 300,000 Christians in Japan (mostly Catholic) were executed often by crucifixion. Seventy of them were crucified upside down on the beach at low tide so that they would drown when the tide came in.
 2. 1920–1930: 200,000 Russian Orthodox priests, monks and nuns were slaughtered. Many crucified by nailing them to the door of their churches or stripped naked, doused with water and left to freeze in the winter air.
 3. Recently in Iran one Christian was injected with Radioactive material and then released. Probably to die a slow death.
 4. 1960–1970's: During the cultural revolution in China, some 400,000 died.
 5. 1970's: Under Idi Amin, 100,000 of the 300,000 killed were Christians.
 6. 1994: As many as 500,000 of the 700,000 Rwandans killed were believers.
 7. Since 1970: as many as 1,000,000 Christian and Animists have been killed in Sudan by the Muslims of the north.
- III. Myths of Persecution
 1. **The church grows when it is persecuted.** Fact: Due to persecution, the number of Christians in Turkey have dropped from 32% to 0.2% this century. In Syria they dropped from 40% to 10%. Iran went from 15% to 2% and Iraq from 35% to 5%.
 2. **Martyrs are church leaders or evangelists.** Most Christians who have died have not born direct witness to their faiths. They are sweep away in a flood of ethnic cleansing or trapped in war torn regions. Prison camps have been more common than crosses.

3. **Christians are primarily martyred because of their testimony of Jesus.** The social, economic and political factors listed below have much more to do with Christian deaths than preaching the gospel.
 4. **Martyrs die glorious and victorious deaths, rejoicing to suffer for Jesus.** Most are poor and frightened. They are mothers, children, workers and students, just trying to fight for their lives.
 5. **We can stop it.** We cannot change the nature of humanity. We can't change the fact that Christianity threatens the world. We can't change the word of God that predicts it. This, however, is *no excuse to sit idly by and do nothing!*
- IV. Reasons for Persecution – People don't generally attack others unless they feel threatened. Furthermore, persecution is *rarely* an issue of religious difference alone.
1. Religious – the doctrine of Christianity is opposed, rising number of converts threatens the hegemony of other groups.
 2. Financial – Christian doctrine threatens certain trades or practices; Christians band together and share business and resources; Christians have lands, property and resources others want to confiscate.
 3. Anti-Western bias – Christianity is seen in many places as Western. Where the West is hated, so is Christian faith.
 4. Political – Often social, religious, and political groups get melded into one. Often it is the political threat being attacked, not the religious faith. Some Christian groups also slander other religious or political groups and find themselves attacked.
 5. Racism – Again, certain groups are dominated by Christians. If there is genocide against that ethnic group, it may have little to do with their doctrine.
- V. What can we do?
1. Pray
 - a. More than 300,000 churches in 100 countries will take part in the International Day of Prayer for the Persecuted Church.
 - b. Add this to your weekly prayer list.
 - c. Pray specifically that (a) God would be glorified, (b) the great commission would be completed (which will, of course, initially *increase* persecution), pray particularly Peter's prayer for boldness in the face of persecution (Acts 4:29), (c) that Jesus would come, (d) that the Holy Spirit would first purify and then comfort his church (Rev. 6:10–11).
 2. Write letters – Do not expect a direct response. But don't be discouraged, that does not mean that things won't change behind the scenes.
 3. Symbolic Suffering – make a personal sacrifice or inconvenience as a reminder of your brothers and sisters in the throes of suffering.
 4. Stay informed – Read a book on persecution; watch a video; put one of the key information web sites on your "favorites" of your browser. See the mission's department for current resources both printed and on the Web.
 5. Teach a lesson on persecution in your church.
 6. Give generously to relief efforts on behalf of the persecuted church.

SAMARITANS

By Mark Moore

I. Origin

- A. Their name, "Samerim," means keepers (i.e. of the Torah)
- B. Peoples imported by Esarhaddon after the Assyrian captivity of 722 B.C. They intermarried with the poorest of the Jews who were left in the land. They had a commitment both to their own idols and to Jehovah (2 K. 17:24–29). 2 Kings 17:41 betrays their dual commitment.
 - 1. The Samaritans, however, claim that only 27,290 Israelites were deported according to the figures of Assyrian documents. Thus a sizeable population of Israelites remained and made proselytes of the imported peoples.
 - 2. Furthermore, Samaritans claim that unfaithful Jews caused Eli to move the sanctuary from Shechem to Shilo B.C. 1100.
- C. Jesus calls them "aliens," Luke 17:18.

II. Causes of Division

- A. The civil war between Rehoboam, son of Solomon (c. 930 B.C.) and Jeroboam and his golden calves (2 Chron. 10)
- B. Rebuilding of the temple (B.C. 538–516)
 - 1. They pretend to want to help, although Ezra 4:1 calls them adversaries of "Judah and Benjamin."
 - 2. When they were rudely rejected they turned to open hostility. Through their complaints to the Persian kings they delayed the building progress until 519 B.C. under Darius (Josephus, Ant. XI 4.3; Neh 2:10–6:14; 13:28).
- C. Rival Temple; cf. John 4:20 & Josephus, Ant. XI 8.2–4; XIII 9:1.
 - 1. As the tensions between the two groups grew, and as the idolatry in Samaria lessened, the resentment escalated.
 - 2. In 409 B.C. a certain Manasseh, the son of the H.P., was expelled from Jerusalem by Nehemiah because of an unlawful marriage. He found refuge in Samaria and through the permission of the Persian king Darius Nothus, he built a rival temple on Mt. Gerezim for the Samaritans. (Josephus, *Antiquities*, XI. 7. 8, is considered by some scholars to be a Midrash on Nehemiah).
 - 3. An alternate (and more likely) scenario has the Samaritan temple built by the permission of Alexander the Great during his Palestinian conquest B.C. 332.
 - 4. They rejected the Jewish interpretation of Deuteronomy 12:5–7, 11–14; 16:2; and 26:2, that there be only one acceptable temple to God and that on Mt. Zion. In fact, the Samaritan Pentateuch at Deut. 27:4 has Moses commanding that an altar be built on Mt. Gerezim rather than on Mt. Ebal.
 - 5. John Hyrcanus leveled the Samaritan temple in B.C. 127 (Josephus, Ant. XIII 9:1). When Herod the Great offered to rebuild their temple they refused because they learned that he would also rebuild the temple of Jerusalem (Josephus, Ant. XV 8.3–11.1).
- D. This crystallized the animosity between the two groups and the Samaritans did everything they could to annoy the Jews.

1. They took a pro-Syrian position during the days of Antiochus Ephiphanes IV (2 Macc. 6:1f.). They, in fact, claimed to be descendents of the Sidonians and fought alongside the Seleucids against the Jews, B.C. 167–164 (Josephus, *Ant.* XII 5.5).
 2. They refused hospitality to Jewish travelers in Samaria (cf. Luke 9:52–53). Thus, some Jews apparently crossed to the East side of the Jordan to avoid Samaria.
 3. They had their own Pentateuch, which they claimed was older and superior, and which they claimed to observe more faithfully. They did not consider the other books canonical.
- E. Josephus, *Antiquities* 18. 2. 2. claims that at one time the Samaritans broke into the temple in Jerusalem and defiled it with bones.

III. Jewish contempt for Samaritans

- A. They spurned them as Kin
1. They constantly reminded them that they were mere Assyrians. As early as *Ecclesiasticus* 50:25–26 they were lumped together with Idumeans and Philistines as the three greatest enemies of the Jews.
 2. Because Samaria was frequently a refuge to Jewish renegades, they considered the Samaritans guilty of Jewish bloodshed.
 3. Alexander the Great, c. 332 B.C. rejected their claim to be true Jews and therefore exempt from tribute in the Sabbatical year.
 4. Even today there is great reluctance about intermarriage between Jews and Samaritans and Jews will not allow Samaritans to be buried in the Jewish cemetery at Tel Aviv.
 5. Herod Antipas was the son of Herod the Great and Malthace, his Samaritan wife which caused significant animosity.
- B. They were spurned by the Jews
1. *Ecclesiasticus* 50:25–26 lumps Samaritans together with Idumeans and Philistines as the three greatest enemies of the Jews.
 2. To say someone was demon possessed or a Samaritan was synonymous (John 8:48).
 3. They were on par with Gentiles (Matt 10:5) and of “doubtful status” like deaf-mutes and bastards (*m. Qidd.* 4.3).
 4. They were contaminating" (cf. John 4:9)
- C. Jesus' dealings with the Samaritans
1. Woman at the well, John 4:1–42
 2. 10th leper, Luke 17:11–19
 3. Great commission, Mt. 28:19–20
 4. Parable of the Good Samaritan, Luke 10:30–37

IV. History of the Samaritans

A. Chronology of rulers (From Fields, Thirteen Lessons on NT Backgrounds, p. 183).

1. Sanballat I (ruling in 444 B.C., Neh. 2:10)
2. Delaiah, son of Sanballat (c. 410 ff.)
3. Sanballat II (c. 390 ff.)
4. Hananiah, son of Sanballat II (ruling in 354)
5. Sanballat III (c. 335 ff.)

B. Destructions

1. Alexander the Great slaughtered many Samaritans and placed there a large Macedonian colony, B.C. 332.
2. Pontius Pilate massacred some of their number in A.D. 36.
3. Roman emperor Vespasian slaughtered 11,600 Samaritans in the 1st century (Josephus BJ. III 7.32).
4. Hadrian (A.D. 117–138), placed the Temple of Zeus over the ruins of their temple, thus they could not rebuild it.

C. Today there are about 400 Samaritans in Nablus (this has grown from less than 200 earlier this century). They have their own synagogue and Pentateuch. They are hyper-Mosaic.

V. Samaritan Religion

A. Like the Jews they are:

1. Monotheists
2. Avoid all images
3. Loyal to the Law of Moses
4. Hold a strong Messianic expectation, in fact they shared the Qumran (and Christian), interpretation of Deut. 18:18.
5. Accepted orthodox feasts (as did the Qumran community). They celebrate the Day of Atonement, Unleavened Bread, Pentecost, Sabbath, and Passover, during which they sacrifice lambs—the last vestige of animal sacrifice in the Western world.

B. Unlike the Jews

1. Had a rival Temple at Gerezim
2. Rejected Jerusalem priesthood (as did Qumran)
3. Accepted only the Pentateuch (like Sadducees), as well as their own version of Joshua, which differs considerably from the Jewish version.

C. The Samaritan Pentateuch

1. Changes from the Jewish books
 - a. Emendations of objectionable or questionable passages
 - i. Pre-flood men never beget a child after 150 years.
 - ii. Anthropomorphisms and anthropopathisms
 - iii. Historically questionable passages
 - b. Alterations for Samaritan theology, hermeneutics and domestic worship.
 - i. Elohim is connected with plural verbs 4 times (Gen. 20:13; 31:53; 35:7; Ex. 22:9). The Samaritan Pentateuch changes all these to singular verbs.

- ii. The locations of Gerizim is inserted several places in order to justify it as an acceptable place of worship.
 - iii. An 11th command is added to the Decalogue—to built a temple on Mt. Gerezim, which they consider the "naval of the world." They believe it was here that Abraham offered Isaac as a sacrifice.
- 2. Origin
 - a. It was inherited by the 10 northern tribes.
 - b. It was introduced by Manasseh at the time of the building of the Samaritan Temple on Mt. Gerizim.
 - c. Not open to the Western world until the 17th century.
 - d. Its text supports the LXX, favored by Roman Catholics rather than the M.T. favored by Jews and Christians.
- D. Similarities with other religious groups
 - 1. Qumran
 - a. View themselves as "Sons of Light."
 - b. Messianic expectations, especially on Deut. 18:18.
 - c. Both use very complex solar and lunar calendars.
 - d. Neither celebrate Purim or Hanukkah.
 - e. Qumranites also used an edited Torah.
 - 2. Christians
 - a. Both John and Hebrews appear to have similarities to Samaritan beliefs.
 - b. Samaritans have often been very open to Christian evangelism (cf. Acts 8).
 - 3. Islam
 - a. Similar view of "The day of Judgment"
 - b. Marqah's work (a Samaritan theologian), later reappears in the Koran.
 - c. Samaritans often use the varied Moslem slogan, "There is no God but God."

MAGIC

By Mark Moore

I. Foundations of Magic

- A. Definition: The word comes from the name of a Persian priestly tribe and was borrowed in the Greek language [MAGOSI. It has a range of meanings:
 - 1. Wisdom of the East (Matt. 2:1)
 - 2. Wonder worker (Acts 8:9,11; 13:6,8)
 - 3. Quack—see related term [GOES] in 2 Tim. 3:13.
- B. Magic is an effort to control or manipulate supernatural forces for ones' own benefit. "It differs from science in being nonrational; it differs from religion in involving an element of constraint in contrast to religion's attitude, 'Thy will be done.' One can argue that in origin magic is more nearly akin to science than to religion. Magic and science have in common the view that the same actions, the same 'formulas,' under the same circumstances will produce the same results" [Ferguson, *Backgrounds of Early Christianity*, 1987, p. 178].
- C. Hecate, represented in triplicate with the cords in her hands indicating her control of the underworld, became a favorite of the magicians.
- D. Magic has two major forms:
 - 1. Sympathetic (imitative)—one imitates in a magic formula or exercise what (s)he desires to happen in actuality.
 - 2. Contagious—What happens to part will happen to the whole. Thus parts of human bodies (e.g. hair), are involved in the formula.

II. Magic in the Graeco-Roman World

- A. Magical Papyri (2nd–5th centuries A.D.)
 - 1. These were much like cook books in their recipes.
 - 2. Invocations of deity include multiple epithets, (e.g. the Paris Magical Papyrus, "the god of the Hebrews, Jesu, Jaba, Jae, Abraoth, Aia, Thoth, Ele, Elo," see Deissman, *Light from the Ancient East*, Grand Rapids, 1965, p. 260). The philosophy behind this is that by knowing a person's (or deity's) true name you gain power over him/her.
 - 3. The recipes/incantations had to be repeated with absolute precision in order for them to be effective.
 - 4. Such books were burned in Ephesus, Acts 19:19.
- B. Practicing Magic
 - 1. Beliefs included: demonology, astrology, fate, occultism, magic.
 - 2. Secrecy of the formulas was also imperative for their efficacy.
 - 3. Both parts of the ceremony, the incantation (oral/verbal) and the recipe (ritual practice by the use of material), were important for attaining the desired result.
 - 4. Desired results might include healing, fame, wealth, power, obtaining a lover (which often meant the dissolving of a current marital bond).
 - 5. Amulets were worn close to the body as beneficent charms. Those of animal and vegetable matter have obviously not survived, but there are many small inscriptions which archaeologists have recovered.

6. A similar idea was the curse tablet. A malediction would be inscribed on lead, and sometimes pierced with a nail. The words might be written backward so as to protect them from wandering eyes which might read the words and thus break the spell. It would then be cast into a well in order to represent the "falling" of the person being cursed. One such curse was recovered and is today in the Guildhall Museum in London which says: "I curse Tretia Maria and her life and mind and memory and liver and lungs mixed up together, and her words, thoughts, and memory, thus may she be unable to speak what things are concealed . . ."
 7. Gnosticism was, at various times and various places, involved in magic, but the two are separate and distinct phenomenon and should not be confused.
- C. Jewish Element
1. Jewish magicians were substantially influential (cf. Pliny, *Natural History*, 30.2.11).
 2. Several NT texts reflect Jewish involvement in magic (Mt. 12:27; Acts 13.6; 19:13–14) in spite of the fact that such involvement was frequently condemned (Lev. 19:26–28, 31; 20:6; Deut. 18:9–14; Isa. 8:19; Malachi 3:5–7).
 3. Both Jews and pagans assigned Jesus' power to perform signs and miracles to demonic powers or magical arts (Mark 3:22; Justin, *Apology* 1, 30; Origen, *Against Celsus* 1.38; *b Shabbath* 104b). In like manner, Christians assigned pagan "wonders" to the works of demons (2 Thess. 2:9–10; Rev. 13:11ff, 19:20).

III. Astrology

- A. Three components:
 1. Astronomical observations (developed especially by the ancient Babylonians).
 2. Greek science.
 3. Philosophy (especially Stoic which saw interrelatedness of all parts of the universe).
- B. Called "Mathematici" because of the mathematical calculations involved in astronomy, or "Chaldaean" which came from the Mesopotamian beginnings of astrology.
- C. It was both science (especially important to agriculture and selling) and religion.

IV. Magic as practiced in the Bible

- A. Astrology—Deut 4:19; 2 Kings 21:1–15 (esp. 3–5); Isa. 47:13; Jer. 7:18; Jer. 10:1–2; 44:17–25; Dan 2:2, 4–5, 10; 3:8; 4:7; 5:7, 11.
- B. Magician (Enchanter)—Genesis 41:8, 24; Dan. 1:20; 2:2–13, 27; 4:7–9; 5:11 [functioned to interpret dreams]; Exodus 7:11–12, 22; 8:7–19; 9:11 [functioned as workers of miracles]. Is. 47:12; Eze. 18:18–20; Acts 8:11; Rev. 9:21; 18:23; 21:8, 22:15.
- C. Necromancy—1 Sam. 28:7–19 [witch of Endor]; Deut. 18:11; 26:14; Isa. 8:19; 29:4.
- D. Witchcraft—Exodus 2:18; Lev. 19:31; 20:6, 27; Deut 18:10; 2 Ki. 9:22; 2 Chron. 33:6; Micah 5:12; Nahum 3:4; Gal. 5:20.
- E. Medium(s)/Spiritist(s)—Lev. 19:31; 20:6, 27; Deut 18:11; 1 Sam. 28:3, 7–9; 2 Ki. 21:6; 23:24; 1 Chron. 10:13; 2 Chron. 33:6; Isa. 8:19; 19:3; 27:9.

- F. Diviners /Divination – Gen. 30:27; 44:5, 15; Lev. 19:26; Num. 22:7; 23:23; Deut. 18:10, 14; Joshua 13:22; 1 Sam. 6:2; 15:23; 2 Ki. 17:17; 21:6; 2 Chron. 33:6; Isa. 2:6; 44:25; Jer. 14:14; 27:9; 29:8; Eze. 12:24; 13:6–9, 23; 21:29; 22:28; Dan. 2:27; 4:7; 5:7, 11; Mal. 3:6–7; Zech. 10:2.
- G. Sorcery – (divination by alleged assistance of evil spirits)—Ex. 7:11; 22:18; Lev. 19:26–31; Num. 23:23; 24:1; Deut. 18:9–14; 2 Ki. 17:17; 21:6; 2 Chron. 33:6; Isa. 47:9, 12; 57:3; Jer. 27:9; Dan. 2:2; Nahum 3:4; Mal. 3:5; Acts 8:9; 13:6–8, 19:19.
1. Practiced by:
 - a. Egyptians—Exodus 7:11, 22; 8:7, 18, Is. 19:3; 19:11–12
 - b. Balaam—Numbers 22:1–23:30
 - c. Jezebel—2 Kings 9:22
 - d. Ninevites—Nahum 3:4–5
 - e. Babylonians—Is. 47:9–13; Ezekiel 21:21–22; Daniel 2:2, 10, 27
 - f. Belshazzar—Dan. 5:7; 5:15
 - g. Simon Magus—Acts 8:9, 11
 - h. Elymas—Acts 13:8
 - i. Damsel at Philippi—Acts 16:16
 - j. Sons of Sceva—Acts 19:13
 - k. Ephesian Christians—Acts 19:19
 - l. Astrologers—Jer. 10:2; Micah 3:6–7
 - m. False Prophets—Jer. 14:14; 27:9; 29:8–9; Eze. 13:6–9; 22:28; Mt. 24:24
 2. Forbidden (Lev. 19:26–28, 31; 20:6; Deut. 18:9–14); Denounced (Is. 8:19; Mal. 3:5–7).
 3. Would be confounded (Micah 3:7) and cease (Ez. 12:23–24; 13:23; Micah 5:12).
 4. Falsification (Ezek. 21:29; Zech. 10:2; 2 Thess. 2:9); work of the flesh (Gal. 5:20).
 5. To be punished by death (Exodus 22:18; Lev. 20:27; Deut. 13:15).
 6. Practiced through the agency of familiar spirits (Lev. 20:27; 1 Chr. 10:13; 2 Chr. 33:6; Is. 8:19; 19:3; 29:4), Entrails (Ez. 21:21), Images (2 M. 23:24; Ez. 21:21); and Rods (Hosea 4:12).

TWO INTERPRETATIONS OF ACTS 8:14–17

By Mark Moore

¹⁴ When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. ¹⁵ When they arrived, they prayed for them that they might receive the Holy Spirit, ¹⁶ because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit.

I. H. Marshall (*Acts*, p. 157) says, “This is perhaps the most extraordinary statement in Acts.” Indeed, it does present a quandary. First, the Holy Spirit is essential for a believer — it is his presence alone that definitively qualifies a person to be a child of God. Second, baptism is always connected with conversion in the book of Acts. If these two statements are true, then it appears that we have a group of Samaritan converts who are not yet children of God. That is a paradox!

One solution is to say that the Samaritans had the *indwelling* of the Holy Spirit but lacked any kind of miraculous gifts. In other words, they are Christians, but not yet “charismatic” in their practices of supernatural gifts like tongues, prophecy and miracles. There are several reasons why this makes sense. First, everywhere else in Acts where people are baptized they are fully converted, including the gift of the Holy Spirit. And nowhere else in Acts do Christians receive the Holy Spirit by laying on of hands. What they receive from the laying on of hands is, in fact, miraculous gifts (Acts 6:6, 8; 19:6; cf. 2 Tim 1:6). Second, the Apostles hold a special position in Acts. It appears that they alone are able to dispense charismatic gifts through the laying on of hands. Thus, the Apostles would be necessary for getting the church “up and running,” but not for making disciples. Third, Simon saw something (vv. 18, 19, 21). Indwelling of the Holy Spirit is not visible, whereas “sign gifts” are. Finally, the term “fallen upon” is used throughout the Bible to describe the empowerment of the Holy Spirit with no particular reference to salvation. In other words, when the Holy Spirit comes upon a person you expect to read about a dramatic and visible display of power not necessarily a conversion.

On the other hand, the simplest reading of this passage would lead one to believe that the Samaritans had been baptized but somehow were not yet fully converted. So a second solution has been proposed: Even though the Samaritans are baptized and would normally get the Holy Spirit, God withholds (albeit briefly) or delays the coming of the Spirit. Why would God act in such an extraordinary way? The Samaritans are the first non-Jews to accept Jesus. While that is wonderful, it also presents a potential crisis of disunity. We could have easily ended up with a Jewish church, a Samaritan church, a Roman church, etc. In order to force these two groups together, God withheld the Holy Spirit from them until such a time as the Apostles could come from Jerusalem and grant their approval to the fledgling congregation. Thus their laying on of hands was not merely to impart spiritual gifts but to proclaim acceptance of the Samaritans into the body of Christ. This two-stage conversion should be seen, therefore, as an anomaly, perhaps even a one-time event. God does not usually allow people to accept Christ and then make them wait to receive the Holy Spirit, nor does he convert people half-way and finish the job later. (This passage is a pretty shaky proof-text for a two-step conversion either through Catholic confirmation or charismatic baptism of the Holy Spirit).

The book of Acts is a wonderful model of how to do church. However, it is also a historical record of the events which established the church. These events, by necessity, may be unique and non-repeatable. Our present text is such an example. While this is clearly what God did, it is not necessarily something we should expect him to do as a regular practice.

EVANGELISM IN ISAIAH

- 1:18 Come let us reason: "Come now, let us reason together. Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.
- 7:14 Virgin Birth: Therefore the Lord himself will give you a sign; the virgin will be with child and will give birth to a son, and will call him Immanuel.
- 9:6–7 Description of Jesus: For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom.
- 28:16 Cornerstone: The Sovereign LORD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed.
- 29:12–14 Rejection of the Word: "...The Lord says: "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men. Therefore once more I will astound these people with wonder upon wonder; the wisdom of the wise will perish, the intelligence of the intelligent will vanish."
- 35:8–10 You in walking with Jesus: A highway will be there; it will be called the Way of Holiness. The unclean will not journey on it; it will be for those who walk in that Way; wicked fools will not go about on it. No lion will be there, nor will any ferocious beast get up on it; they will not be found there. But only the redeemed will walk there, and the ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.
- 40:3–5 John the Baptist: A voice of one calling: "In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God...:
- 40:27–31 Hope in the Lord will renew you strength: "...The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."
- 42:1–4 Gentleness of Jesus: "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."
- 53:4–8 Substitutionary Atonement: "...But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away...

A Brief Biography of St. Paul

By Mark Moore

It would be difficult to exaggerate the impact that Paul had on Christianity. His attacks on the church prompted the first missionary activities. His conversion and subsequent preaching transformed the Jewish messianic movement into a universal religion. His intellectual genius was embedded in his thirteen NT letters which became a cornerstone for church doctrine and polity. Next to Jesus, he stands as the greatest founder of Christianity.

I. Background

Saul was born in Tarsus (Acts 22:3) about the year zero. Thus he was a slightly younger contemporary of Jesus. His family apparently moved to the capital city of Jerusalem during his formative years of puberty, where he became a prize pupil of the great rabbi, Gamaliel (Gal 1:14). His parents raised him to be deeply orthodox. He was of the tribe of Benjamin and circumcised on the 8th day (Phil 3:5). He followed in his father's footsteps, becoming a Hebrew speaking Pharisee (Acts 23:6) and a tentmaker by trade (Acts 18:3). He was also born a Roman citizen (Acts 22:28) and was fluent in Greek language and culture (e.g. Acts 17:28; Titus 1:12), both of which he used to his advantage on his missionary ventures.

No one knows whether Saul was actually a member of the Sanhedrin. We can know, however, that he had influence with the Jewish rulers. He took charge of Stephen's stoning – the first Christian martyr (Acts 7:58), and subsequently he became the chief persecutor of the early church. With vicious rage, he invaded homes and synagogues, imprisoning and scourging both men and women (Acts 8:1–3; 22:4; 26:9–11; Gal 1:13). His reputation even preceded him over 100 miles away in Damascus where he arrived with letters of extradition from the High Priest (Acts 9:13–14).

II. Conversion

Suddenly Saul was blinded by a bright light at midday. He was both physically and spiritually knocked to the ground. After three days of fasting and prayer, God sent a certain Ananias to him to baptize him into Christ and inaugurate his ministry as Apostle to the Gentiles, approximately 35 C.E. (Acts 9:1–19; 22:16; Rom 11:13). After preaching in

There are four notable missionary tours of Paul. The first encompassed Cyprus and Asia Minor, lasting from approximately 45–48 C.E. From this tour we read his model sermon to the Jews (Acts 13). The second tour took him to

Damascus, he went to Arabia for the better part of three years where he received instruction directly from the Lord through revelations (Gal 1:17). This was apparently his apostolic training. Although we're not told what he did in Arabia, he obviously preached and planted churches and consequently irritated the king of Arabia who put a warrant out for his arrest (2 Cor. 11:42). Thus, after he returned to Damascus, he had to escape through a window in the wall and hot foot it to Jerusalem (Acts 9:25). Of course, it wasn't much better for him there. The apostles wanted nothing to do with him and would have ostracized him had it not been for the intervention of Barnabas (Acts 9:26–27). He only introduced Saul to Peter and James (Gal 1:18) before Jesus, through a trance, ordered him out of the city because of a Jewish plot to take his life (Acts 22:17–18). He escaped to Cilicia where he was silent for nearly 5 years.

III. Paul's Ministry

It was approximately the year 44 C.E. when Barnabas found Saul and enlisted him for the burgeoning work at Antioch (Acts 11:25–26). After Agabus predicted a famine in Jerusalem, Barnabas and Saul collected an offering for a massive relief effort for the Christian Jews. After delivering the assistance to Jerusalem, the two returned to Antioch with Barnabas' cousin, John Mark (Acts 12:25). Thus he was available to accompany the Apostles of Antioch (Acts 14:4), when the Holy Spirit prompted the leaders of the church to send them out (Acts 13:1–3). It was on this first tour that Saul's name was changed to Paul (Act 13:9), most likely to relate better to his Gentile audiences, and to remind him that he was "little" (Paul means "dwarfish").

Macedonia and Achaia, accompanied by Silas, Timothy and Luke, among a number of others who constantly joined him along the way (49–51 C.E.). It was from this period that we read Paul's classic sermon to pagans (Acts 17). The third tour took

him to Ephesus in Asia minor, as well as the churches he had previously established around the Aegean Sea (52–56 C.E.). From here we read Paul's sermon to Christians (Acts 20). His fourth missionary journey comes after his imprisonment (2 years in Palestine and 2 years in Rome). He apparently went to Spain and revisited many of his disciples in Crete, Ephesus, Macedonia and Rome. He was put in a dungeon about the year 67 and shortly thereafter was beheaded by Nero on the Ostian way, just outside of Rome.

His travels are characterized by a number of things: (1) Paul preached in synagogues first and then, when rejected, moves into the broader Gentile community. (2) He planted churches through preaching the gospel message of the death and resurrection of Jesus, and then established elders in the local congregation. (3) He targeted major metropolitan centers as strategic platforms for evangelism (Ephesus was the religious center, Athens the educational center, Corinth the commercial capital, and Rome the political epicenter). From these centers the gospel emanated out and planted satellite churches. (4) In nearly every major city, he left one of his associates to train leaders. He also added new personnel to his team and mentored them to become evangelists. (5) Paul never accepted money from churches he was planting. He worked as a tentmaker until gifts arrived from previous churches he had planted. Once he left a location, he expected the church to support his efforts with other church plants and frequently wrote letters of encouragement and/or rebuke to his churches. He also revisited most of the churches he planted. (6) He suffered immensely. His own countrymen beat him out of jealousy, the Gentiles beat him when he interfered with their financial gain. 2 Cor. 11:23–25 says, among other things, that he was imprisoned (cf. Acts 16:23; 21:11; 24:27; 28:30), flogged 5 times, beaten with rods 3 times, stoned once, shipwrecked three times. This was written c. 55 C.E. when Paul was still in Ephesus on the third missionary journey. Thus, this list does not include being attacked in Jerusalem (Acts 21:30–31), being strung up to be flogged (Acts 22:25), or being shipwrecked for a fourth time (Acts 27). Furthermore, the material in Acts fails to mention any of the five floggings, two of the three times he was beaten with rods, nor any of the three shipwrecks. Likely

much of this took place during the three years in Arabia and the five years in Cilicia. Needless to say, a great deal of Paul's biography and probably some of his letters have been lost.

There is one other incident of central importance to Paul. About 49 C.E., a group of Jewish legalists arrived in Antioch. They contradicted Paul's message of grace and argued that all Gentiles had to become Jewish through circumcision or their conversion to Christ was invalid. The issue escalated until it had to be settled by a council in Jerusalem, attended by Peter and presided over by James, Jesus' half-brother. Paul won . . . or should we say, grace triumphed? This indelibly marked the church. It was truly, now, an international body rather than a splinter Jewish sect.

IV. Paul's Theology

Grace in Christ is the key to Pauline theology. It is encapsulated in Galatians and expounded in Romans. It has two corollaries: (1) The supremacy of Christ. Paul unreservedly exalts Christ as the risen Lord, seated at God's right hand. He is creator, redeemer and judge. He is not merely the Jewish Messiah, he is God incarnate. (2) We are saved by grace through faith. All of our works are merely expressions of faith, not means of grace. As a result of these two corollaries, the body of Christ has certain obligations. Three stand out. First, we are to love one another as Christ loved us. This love is radical and absolute. Second, we are to become unified into one body in spite of our diversities. The church is the expression of Jesus' rule – the embodiment of his kingdom. This necessitates unity across racial, economic, and gender lines. Third, if we are truly united with God in Christ, then we will begin to look, act and speak like God. In short, accepting Christ leads to holiness of lifestyle. Paul's theology, then, encapsulates Jesus' two greatest commands: love God and love people. Furthermore, both achieved their aims via the life of the cross – self-abnegation and suffering was the key to their victorious lives.

Harmony of Saul's Conversion

Color Coding: **Nearly exact wording (potential literary dependence);** **same idea;** **similar idea;** **novel idea.**

Acts 9:1–19	Acts 22:3–16	Acts 26:12–18
3 rd person: Conversion of a persecutor to Gentile Missionary	1 st person: Authentication of Paul's Jewish Heritage	1 st person: Clarification and legal defense of Gentile Mission in a Hellenistic context
	³ I am a Jew, born in Tarsus of Cilicia, but brought up in this city. Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today.	
¹ Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples . He went to the high priest ² and asked him for letters to the synagogues in Damascus , so that if he found any there who belonged to the Way , whether men or women , he might take them as prisoners to Jerusalem .	⁴ I persecuted the followers of this Way to their death , arresting both men and women and throwing them into prison ⁵ as also the high priest and all the Council can testify. I even obtained letters from them to their brothers in Damascus , and went there to bring these people as prisoners to Jerusalem to be punished .	⁹ I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth . ¹⁰ And that is just what I did in Jerusalem . On the authority of the chief priests I put many of the saints in prison , and when they were put to death , I cast my vote against them. ¹¹ Many a time I went from one synagogue to another to have them punished , and I tried to force them to blaspheme . In my obsession against them, I even went to foreign cities to persecute them. ¹² “On one of these journeys I was going to Damascus with the authority and commission of the chief priests .
³ As he neared Damascus on his journey, suddenly a light from heaven flashed around him .	⁶ “ About noon (μεσημβρίαν) as I came near Damascus , suddenly a bright light from heaven flashed around me .	¹³ About noon (ἡμέρας μέσης), O king, as I was on the road, I saw a light from heaven, brighter than the sun, blazing around me and my companions .

⁴ He fell (πεσών) to the ground (γῆν) and heard a voice (ἤκουσεν φωνῆν) say to him, “Saul, Saul, why do you persecute me?”	⁷ I fell (ἔπεσά) to the ground (ἔδαφος) and heard a voice (ἤκουσα φωνῆς) say to me, ‘Saul! Saul! Why do you persecute me?’	¹⁴ We all fell (καταπεσόντων) to the ground (γῆν), and I heard (ἤκουσα φωνῆν) a voice saying to me in Aramaic, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.’
⁵ “Who are you, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” he replied.	⁸ “Who are you, Lord?” I asked. “I am Jesus of Nazareth, whom you are persecuting,” he replied.	¹⁵ “Then I asked, ‘Who are you, Lord?’ “I am Jesus, whom you are persecuting,” the Lord replied.
⁶ “Now get up and go into the city, and you will be told what you must do.”	^{10a} “What shall I do, Lord?” ^{10b} I asked. “‘Get up,’ the Lord said, ‘and go into Damascus. There you will be told all that you have been assigned to do.’	^{16a} ‘Now get up and stand on your feet.’
⁷ The men traveling with Saul stood there speechless; they heard the sound (ἀκούοντες μὲν τῆς φωνῆς) but did not see anyone.	⁹ My companions saw the light, but they did not understand the voice (τὴν δὲ φωνῆν οὐκ ἤκουσαν) of him who was speaking to me.	
		^{16b} I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you.¹⁷ I will rescue you from your own people and from the Gentiles. I am sending you to them¹⁸ to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’
⁸ Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into	¹¹ My companions led me by the hand into Damascus, because the brilliance of the light had blinded me.	

Damascus.		
⁹ For three days he was blind, and did not eat or drink anything.		
^{10a} In Damascus there was a disciple named Ananias.	¹² “A man named Ananias came to see me. He was a devout observer of the law and highly respected by all the Jews living there.	
^{10b} The Lord called to him in a vision, “Ananias!” “Yes, Lord,” he answered. ¹¹ The Lord told him, “Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. ¹² In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.” ¹³ “Lord,” Ananias answered, “I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. ¹⁴ And he has come here with authority from the chief priests to arrest all who call on your name.” ¹⁵ But the Lord said to Ananias, “Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. ¹⁶ I will show him how much he must suffer for my name.”		
¹⁷ Then Ananias went to the house and entered it. Placing his hands on Saul, he said, “Brother Saul, the Lord—	¹³ He stood beside me and said, ‘Brother Saul, receive your sight!’ And at that very moment I was able to see him.	

Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.”		
^{18a} Immediately, something like scales fell from Saul’s eyes, and he could see again.		
	¹⁴ “Then he said: ‘The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth. ¹⁵ You will be his witness to all men of what you have seen and heard.	(See above) ¹⁷ I will rescue you from your own people and from the Gentiles. I am sending you to them ¹⁸ to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’
^{18b} He got up and was baptized,	¹⁶ And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name. ’	
¹⁹ and after taking some food, he regained his strength.		

Cornelius: When Is Being Good Enough Not Good Enough?

By Mark Moore

In Acts chapter 10 we encounter what we might call “a good old boy.” He is a Roman centurion (v. 1). Every other time in the NT we run into a centurion, he is always wearing a white hat (Mat 8:5–13; 27:54; Mark 15:39–45; Luke 7:3–6; 23:47; Acts 22:25–26; 23:18; 27:6, 43). They were leaders of 100 soldiers (as their name suggests). This was the highest rank an enlisted man could get to. Thus, they tended to be men of nobility who rose through the ranks. They appreciated and served their superiors but also had good report with the troops.

This particular centurion was also quit devout (vv. 2, 22). Somehow he came to know and fear the God of Israel (vv. 2, 22). Somebody must have preached to him, because he apparently became a proselyte at the gate. That is, he believed in Yahweh and the scriptures, but did not submit to circumcision. He did just about everything else though. He practiced Jewish hours of prayer (vv. 2, 4), gave alms to the poor in Israel (vv. 2, 4, 31) and was obedient (v. 7). He was eager to hear God’s message (vv. 24, 33) and evangelistic with it when it did come to him (v. 24). He even revered the messengers of God (v. 25). As a result, the whole nation spoke well of him (v. 22). You’ve got to be a pretty good Gentile to win the favor of the Jewish nation!

Even so, he was not saved. All his righteousness could not atone for his sins. None of his goodness made him good enough. Don’t be deceived. Being good enough is not good enough. People need to hear about Jesus for there is no other name under heaven given among men by which we must be saved (Acts 4:12). Our goodness does have this advantage: Good men are eager to listen when God eagerly sends the messenger of good news. If one refuses to hear the preaching of the gospel, they can hardly be considered “a good old boy.”

Angels in Luke/Acts

By Mark Moore

They keep popping up all over the place in Acts. They are on mountain tops, desert roads, roofs, theaters, jails and ships. In fact, Acts mentions angels 23 times. Remember, though, that's just volume 2. In his first book, we find them another 25 times, for a grand total of 48. That represents about 27% of the 184 times angels appear in the NT [Considering that Revelation hogs the heavenly hosts, with no less than 77 uses, that leaves Luke/Acts as the secondary source on angels. Matthew and Hebrews come in a distant 3rd and 4th with 19 and 13 angelic citations respectively; no one else is even close.] Since it seems to be a strong theme for Luke, we might want to take a closer look at these beatific beauties.

There appears to be four main functions for angels in Luke/Acts. Most obvious is their role as **errand boys**.¹ In other words, they announce stuff. This is most pronounced in the birth and resurrection narratives. Gabriel announces John's birth to Zechariah (Luke 1:11, 13, 18–19), as well as Jesus' to Mary (Luke 1:26, 18, 30, 34, 35, 38; 2:21). And some unnamed cherub got to lead the heavenly hosts to the shepherds (Luke 2:9, 10, 13, 15). Likewise angels were sent to announce the resurrection of Jesus (Luke 24:23). They were first identified simply as two men dressed in white (Luke 24:4), which matches the description of the two who promised Jesus' return on the Mount of Olives (Acts 1:10).

Second, they **minister to Jesus and his people**. Oddly enough, Satan was the first to introduce this function of angels. He tempted Jesus to jump off the pinnacle of the temple, reminding him of Psalms 91:11–12, that the angels would bear him up. Jesus didn't take the bait, but the angels did, in fact, fulfill their role. They comforted Jesus in Gethsemane (Luke 22:43), carried Lazarus to Abraham's bosom (Luke 16:22), released the Apostles from prison (Acts 5:19), and did a repeat performance for Peter (Acts 12:7–11, 15).² An angel led Philip to the Ethiopian Eunuch with impeccable timing (Acts 8:26), another assassinated Herod Agrippa (Acts 12:23), still another predicted Paul's safe arrival in Rome (Acts 27:23). In fact Hebrews 1:14 says, "Are not all angels ministering spirits sent to serve those who will inherit salvation?"

Third, they appear to be **legal witnesses**, particularly to validate Jesus. They will accompany him when he returns in his Father's glory (Luke 9:26). They rejoice in heaven when a sinner repents (Luke 15:10). And when Jesus wants to endorse or deny a particular disciple, the angels are the ones who hear the case (Luke 12:8–9). This function seems to be isolated to Luke. But it spills over into Acts with the fourth function of angels.

They **validate God's men** by mere association. In other words, you stand an angel next to a guy, and he suddenly wears a white hat. You can see this with Moses in Acts 7:30, 35, 38, 53. The fact that he was in cahoots with angels clearly marks him as God's man. This also explains why Luke painted Stephen with the ace of an angel (Acts 6:15). Yes, all the religious leaders were against him but his angelic face showed God to be on his side. This is a critically important literary device for Luke when he writes Acts 10. Here we find the first Gentile convert. No less than five times he is associated with an angel (Acts 10:3–4, 7, 22; 11:13). For Luke, the angelic connection functions as does tongues. It is God's stamp of approval on an unlikely candidate. For wherever there is an angel, there also is God's will and word.

¹My apologies to the more gender sensitive, but angels are, in fact, portrayed in the Scriptures as men.

²The Christians praying for Peter mistook his release for his actual death. They thought the voice Rhoda heard was Peter's guardian angel, now released from his supervision. It was a common Jewish belief that one's guardian angel looked and sounded like the person they protected. There is no definitive Scriptural proof for guardians angels but texts such as Psalms 91:11; Matthew 18:10; Hebrews 1:14; Tobit 5:4–16, seem to suggest such an idea.

CLEAN & UNCLEAN ANIMALS

Acts 10:11–16, from Leviticus 11 & Deuteronomy 14

Arranged by Mark Moore

- I. Clean
 - 1. Land Animals: Must have divided hooves and chew the cud.
 - 2. Water Animals: Must have both fins and scales.
 - 3. Birds: Must not hunt or eat carrion.
 - 4. Insects: Must have wings and four legs plus two jointed hind legs for jumping.
- II. Unclean
 - 1. Walks on all four paws or crawls on its belly.
 - 2. Swarming things: Mole, mouse, great lizard, gecko, crocodile, lizard, sand reptile, chameleon.
 - 3. Anything found dead.
 - 4. Blood and fat.
 - 5. Things sacrificed to idols.

Place a "C" by those animals which are considered clean by the Mosaic law and a "Y" (for "Yucky") by those animals which are considered unclean by Mosaic law.

___ Camel	___ Rabbit	___ Ox	___ Pig
___ Goat	___ Antelope	___ Badger	___ Deer
___ Eagle	___ Owl	___ Ibex	___ Gazelle
___ Ostrich	___ Roebuck	___ Sheep	___ Dove
___ Buzzard	___ Raven	___ Hoopoe	___ Bee
___ Cricket	___ Snake	___ Bat	___ Pelican
___ Locusts	___ Falcon	___ Eel	___ Crab

PASSAGES PREDICTING GENTILE INCLUSION IN THE CHURCH:

Genesis 12:3	I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.
Deut. 32:43	Rejoice, O nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people
Psalms 18:49	Therefore I will praise you among the nations, O LORD; I will sing praises to your name.
Psalms 67:2	That your ways may be known on earth, your salvation among all nations.
Psalms 117:1	Praise the LORD, all you nations; extol him, all you peoples.
Isaiah 2:2	In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.
Isaiah 11:10	In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.
Isaiah 42:6	"I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and the light for the Gentiles,
Isaiah 49:6	He says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."
Isaiah 49:22	This is what the Sovereign Lord says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.
Isaiah 51:4	"Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations."
Isaiah 52:10	The LORD will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God.
Isaiah 60:3	Nations will come to your light, and kings to the brightness of your dawn.
Joel 2:28	And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.
Amos 9:11–12	"In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name," declares the LORD, who will do these things.
Malachi 1:11	"My name will be great among the nations, from the rising of the sun to the setting of the sun. In every place incense and pure offerings will be brought to my name, because my name will be great among the nations," says the LORD Almighty.

AN OPEN LETTER ON RACISM

By Mark Moore

We have a problem. No one really denies it. We recognize that we live in a nation with deep racial tensions and these tensions are reflected in the membership of our churches. For the Christian this is not merely a problem because of the violence spawned by racial tension or the angst generated by the marginalization of fellow human beings. For the children of God this is a family affair. Our Father is being scandalized because his children are practicing the worst kind of sibling rivalry. I beg my patient reader to consider carefully the following points.

1. The book of Acts has more to say about ethnic evangelism than it does about geographic expansion. Long before Paul's travels in the second half of Acts, God laid a foundation for Gentile evangelism. It hardly needs to be pointed out that this would be a big deal for the likes of Luke. Before Christians spread the gospel to all the world, they had to be convinced of the humanity of other ethnic groups. That is harder for God to do than one might think. His progress with Peter, for example, was slow yet clearly deliberate. In Acts 6 Peter was forced to deal with the racial tension between Hebrew widows and those of a more Hellenistic background. Granted, both were Jewish, but some were not quite as kosher. In chapter 8 Peter was sent with John to check out the newly founded Samaritan congregation. We now have "half-breeds" trying to soak up some of God's grace. We next find Peter in chapter 9 living at the home of Simon the Tanner. Because his job rendered him ritually unclean, this would certainly stretch Peter's comfort zone. In chapter 10 all heaven breaks loose and Peter sees a vision of unclean animals. When God orders him to eat; Peter objects strenuously. Later he would realize that the visual aid was not about food but about Gentile inclusion in the church. God punctuated the point with these memorable words: "Do not call anything impure that God has made clean!" The vision was augmented by a direct communiqué of the Holy Spirit who

ordered him to follow the three Gentiles who "coincidentally" arrived at Simon's gate at that precise moment. He followed them to Cornelius' house where he preached the good news of Jesus. The Holy Spirit made yet another appearance and Cornelius & Co. spoke in tongues. Peter finally got the point and baptized them into Jesus. It is no small wonder, then, that Peter spoke up at the Jerusalem council in Acts 15 in defense of Gentile inclusion. Even so, Paul would later rebuke Peter for his ethnic exclusivism (Gal 2:11–14). We should learn two lessons from this. First, racism is a difficult hurdle for most of us. To deny that we have a problem is probably more arrogant than most of us can afford to be. Second, this is no small issue in the Bible because it is no small issue for God. Ethnic evangelism is a key theme in Acts and in fact the key theme of the great commission. When Jesus said to make disciples of all *nations*, the word literally means, "All ethnic groups." Please do not misunderstand. God wants all people in his heaven, but not simply to get a good head count. This sort of thing is not nearly as important to God as it is to some preachers. Nor do we evangelize other groups because as good humanists we need to be nice to each other. It is not even that God adores diversity or loves the whole world. Wake up people! This is not about us, it is about God. The reason God craves all ethnic groups in heaven is because anything less is beneath his dignity. Isaiah 49:6 says, "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." We evangelize the whole world because only then can we approximate the praise our great God deserves in every language and tribe and culture.

2. We seem to think that racial unity requires ecclesiastical homogeneity. In other words, we keep inviting Hispanics and African Americans to join in our services. We naturally

assume that they would feel blessed to be associated with us. The problem is, our worship style (music, preaching, length, times, etc.) does not necessarily meet their needs. We probably would not be comfortable with the physical expressiveness of an African American congregation, nor the inattentiveness to the clock of a Hispanic congregation. Why, then, would we assume that they would be any more comfortable in our worship services? What we are really asking them to do is be White. There is nothing wrong with being White, but there is something terribly wrong with assuming that this would be every else's dream.

Every person has a heart language. And even if someone learns five or six other languages, they will still pray in their heart language. This heart language does not just involve vocabulary, it involves social mores, body language, and community values. We are experiencing the same difficulty with Scripture choruses vs. hymns. We are not simply asking older people to sing off the wall rather than from a book. We are asking them to abandon the song and style that was sung at their husband's funeral. Granted, we should all be flexible, especially for the sake of evangelism. However, it is unfair and probably unrealistic to ask a culture group to blend its worship heart language with another's. The bottom line is this: I'm suggesting that the path to ethnic unity is not through ecumenical communal services, but through evangelical community service. Churches who worship with idiosyncratic groups must begin partnering with other churches to overwhelm a particular geographic area with the tangible love of Christ. For example, Anglo churches with professional and financial resources should partner with Hispanic churches with knowledge, experience and connections to minister to migrant workers. This is only one example of literally thousands that could preach racial reconciliation to the broader unchurched community.

In order for this to work, however, there will need to be some Barnabas who take on the risk of an Antioch. He must be full of the Holy Spirit and a person who is respected in both communities that are being united. He must be a

man who risks his own reputation for the likes of Saul of Tarsus as well as a John Mark. This may also mean that this "Son of Encouragement" gets nasty enough to actually stand nose to nose with Paul and tell him he can not work with him if he is not committed to reconciliation. Paradoxically, racial reconciliation is worth fighting for. The young have the boldness and ideological fervor. But they lack the wisdom and graciousness as well as the sociological experience it takes to speak two heart-languages. To you young and eager bucks I say, "Grow up graciously. Earn the right to be heard." It takes a whole lot of listening before you will be prepared to speak. Don't tear up the church in the process of trying to mend it.

3. It has become apparent to me that racial reconciliation is not going to be brought about through governmental programs, humanistic propaganda, sensitivity training or integrated education. In fact, our efforts over the last 20 years have largely encouraged ethnic groups (Anglo included) to protect their own turf and to demand their own rights. Jesus, however, calls for abandonment of self and service to others. As long as each of us is protecting our own interests, racial tensions will continue to rise. Yet I've noticed two places where racism is minimized. That is on the battle field and the athletic field. There the adversary is clearly identified. And our differences are insignificant compared to our shared goals. The key, therefore, to racial reconciliation is to gather diverse groups under a banner that is larger than themselves. The good news for Christians is that Jesus is our banner. If we will focus on him, we will, by necessity, be brought together. It is with this observation that I make the bold declaration that ***only in the church of Jesus Christ will our culture find racial reconciliation***. There is simply no other banner large enough to encompass our pluralistic society.

4. Our prejudice is not true racism, rather it is melaninism. We are not divided over ethnic lines but over pigmentation. Here's what I mean. In the ancient world there was racism against other nationalities but the color of their skin had little or nothing to do with it. In fact, the Ethiopians fared pretty well in ancient

literature. They were viewed as brave, religious, strong, beautiful, and erotic. Other nations were despised because of historic rivalry and militaristic threat, not because of how dark their skin was. Our “racism,” however, is directly related to how dark a person’s skin is. I was asked just the other day at a revival meeting what my views were on interracial dating. I responded with a question, “You mean like a Scandinavian marrying an Irish woman?” “No,” he said, “You know what I mean.” I asked, “How would you feel about a white woman marrying a Chinese man?” He did not have a great problem with that. “What about a white woman marrying a Mexican.” That he did not like so much. “What about a Black man marrying a white woman?” This was his real objection. In his defense, he had grown up with rife racial tensions of East St. Louis. But that does not change the fact that the Bible says, “From one man he made every nation of men” (Acts 17:26). There are very real racial tensions that some grow up with. These are real difficulties that we can’t simply brush aside. This does not change the fact, however, that God has spoken and that he has imbedded his own image into each human soul.

I am not suggesting that we should prefer other nationalities to marry. The truth is, I don’t care much at all about your preferences for matrimony. You may have a penchant for blonds; you may want someone taller than you; you may prefer short, bald, and squatty. Go for it! Your personal preference is not what is on the table for discussion. The issue is, if you object to someone else’s preference, to someone else’s love, you are objecting because you think there is something morally wrong with a white person intermixing with some lesser race. You can shroud your objection in “concern for their children.” But your heart of hearts betrays that you really think they are committing a mild form of bestiality.

Allow me to close this section with this caution. Young people, you marry into a family. And if your parents object to who you marry you will likely live with a schism in your soul for a very long time. Even if your parents are wrong in their objection, that probably does not make it

right for you to defy them. My experience has been that godly parents learn to look past color (as well as body piercing), but they need as much time to fall in love with your partner as you needed. Be considerate of your parents and give them as much time to adjust to your decisions as it took for you to make them.

5. You are either part of the problem or part of the solution. If you saw a child being pushed around on a playground by a bully and did nothing to stop it, would you not think yourself a bad person? When you have the authority or power to stop injustice and don’t you are part of the problem. The fact that I am white does not make me a better person than an oriental. It does, however, give me certain advantages. When I walk into a bank for a loan, I never imagine that my skin color would be a factor — Hispanics do. When I drive by a police car, I never worry about being pulled over because of my race — Black men do. When I sit in a job interview, I never wonder if my credentials will be questioned because of my nationality — Native Americans do. Because I am freely granted certain ethnic privileges, I am morally obligated to use my influence and advantages to bring about racial reconciliation, especially in the body of Christ. Let me say this clearly: Doing nothing is a sin (James 4:17). So, what are you doing to ameliorate the suffering of the ethnically disenfranchised in your community?

Mark E. Moore

THE NINE USES OF CHREMATIZO IN THE NT

Matthew 2:12 And having been **warned** in a dream not to go back to Herod, they returned to their country by another route.

Matthew 2:22 But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been **warned** in a dream, he withdrew to the district of Galilee,

Luke 2:26 It had been **revealed** to him by the Holy Spirit that he would not die before he had seen the Lord's Christ.

Acts 10:22 The men replied, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel **told** him to have you come to his house so that he could hear what you have to say."

Acts 11:26 and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were **called** Christians first at Antioch.

Romans 7:3 So then, if she marries another man while her husband is still alive, she is **called** an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man.

Hebrews 8:5 They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was **warned** when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."

Hebrews 11:7 By faith Noah, when **warned** about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith.

Hebrews 12:25 See to it that you do not refuse him who speaks. If they did not escape when they refused him who **warned** them on earth, how much less will we, if we turn away from him who warns us from heaven?

ALL THE PROPHETS AND PROPHETESSES OF THE BIBLE

(Arranged by Mark Moore)

Arranged Scripturally

Enoch	Gen 5:21, 24
Noah	Gen 9:25–27
Abraham	Gen 20:1, 7
Jacob	Gen 49:1
Aaron	Ex 7:1
Miriam	Ex 15:20, 21
Eldad	Num 11:27
Medad	Num 11:27
Jesus	Deut 18:18
Moses	Deut 18:18
Deborah	Judg 4:4, 5
Samuel	1 Sam 3:20
Nathan	2 Sam 7:2
Zadok	2 Sam 15:27
Gad	2 Sam 24:11–14
Ahijah	1 Kgs 11:29
Jehu	1 Kgs 16:1, 7, 12
Joshua	1 Kgs 16:34
Elijah	1 Kgs 17:1
Elisha	1 Kgs 19:16
Micaiah	1 Kgs 22:7, 8
Jonah	2 Kgs 14:25
Isaiah	2 Kgs 19:2
Huldah	2 Kgs 22:12–20
Asaph	1 Chr 25:2
Heman	1 Chr 25:5
Iddo	2 Chr 9:29; 12:15
Shemaiah	2 Chr 12:5, 7, 15
Azariah	2 Chr 15:1–8
Hanani	2 Chr 16:7–10
Jahaziel	2 Chr 20:14
Oded	2 Chr 28:9
Jeduthun	2 Chr 35:15
Jeremiah	2 Chr 36:12, 21
Haggai	Ezra 5:1
Isaiah's wife	Isa 8:1–3
Uriah	Jer 26:20
Ezekiel	Ezek 1:1
Hosea	Hosea 1:1
Joel	Joel 1:1
Amos	Amos 1:1
Obadiah	Obad 1
Micah	Mic 1:1
Nahum	Nah 1:1
Habakkuk	Hab 1:1
Zephaniah	Zeph 1:1
Zechariah	Zech 1:1
Malachi	Mal 1:1
Daniel	Mt. 24:15
Anna	Luke 2:36

Arranged Alphabetically

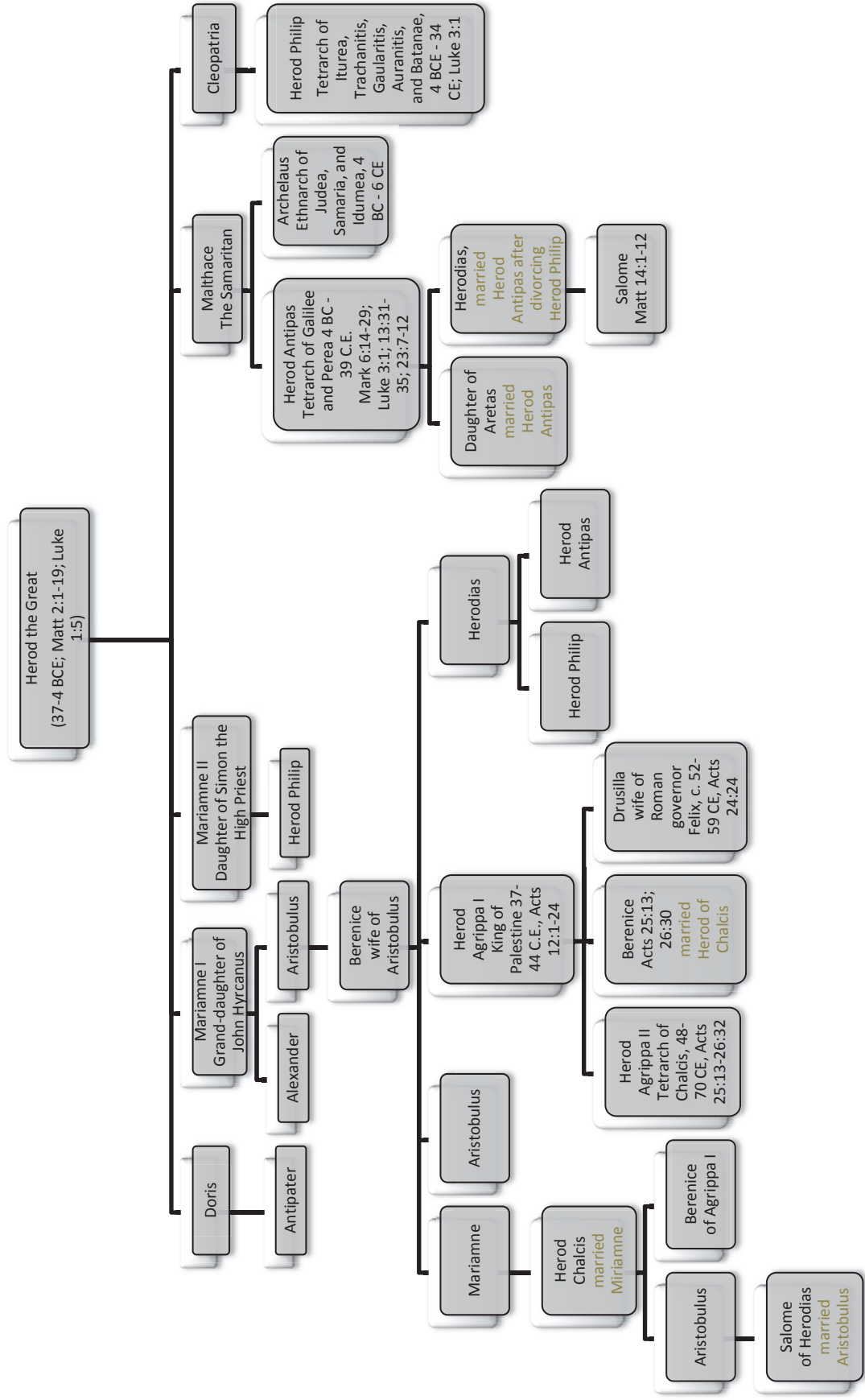
Aaron	Ex 7:1
Abraham	Gen 20:1, 7
Agabus	Acts 11:28
Ahijah	1 Kgs 11:29
Amos	Amos 1:1
Anna	Luke 2:36
Asaph	1 Chron. 25:2
Azariah	2 Chr 15:1–8
Daniel	Mt. 24:15
Philip's Daughters	Acts 21:8, 9
David	Acts 2:25, 30
Deborah	Judges 4:4, 5
Eldad	Num. 11:27
Elijah	1 Kgs 17:1
Elisha	1 Kgs 19:16
Enoch	Gen 5:21, 24
Ezekiel	Ezek 1:1
Gad	2 Sam 24:11–14
Habakkuk	Hab 1:1
Haggai	Ezra 5:1
Hanani	2 Chr 16:7–10
Heman	1 Chron. 25:5
Hosea	Hosea 1:1
Huldah	2 Kgs 22:12–20
Iddo	2 Chr 9:29; 12:15
Isaiah	2 Kgs 19:2
Isaiah's wife	Is. 8:1–3
Jacob	Gen 49:1
Jahaziel	2 Chr 20:14
Jeduthun	2 Chr 35:15
Jehu	1 Kgs 16:1, 7, 12
Jeremiah	2 Chr 36:12, 21
Jesus the Messiah	Deut 18:18
Joel	Joel 1:1
John	Rev. 1:1
John the Baptist	Luke 7:26–28
Jonah	2 Kgs 14:25
Joshua	1 Kgs 16:34
Judas	Acts 15:32
Malachi	Mal 1:1
Medad	Num 11:27
Micah	Mic 1:1
Micaiah	1 Kgs 22:7, 8
Miriam	Ex 15:20, 21
Moses	Deut 18:18
Nahum	Nah 1:1
Nathan	2 Sam 7:2
Noah	Gen 9:25–27
Obadiah	Obad 1
Oded	2 Chr 28:9

John the Baptist	Luke 7:26–28	Paul	1 Tim 4:1
David	Acts 2:25, 30	Peter	2 Pet 2:1, 2
Agabus	Acts 11:28	Samuel	1 Sam 3:20
Judas	Acts 15:32	Shemaiah	2 Chr 12:5, 7, 15
Silas	Acts 15:32	Silas	Acts 15:32
Philip's Daughters	Acts 21:8, 9	Uriah	Jer 26:20
Paul	1 Tim 4:1	Zadok	2 Sam 15:27
Peter	2 Pet 2:1, 2	Zechariah	Zech 1:1
John	Rev 1:1	Zephaniah	Zeph 1:1

BAD PROPHETS: Balaam (2 Pt. 2:15–16), Hananiah (Jer. 28:1, 15), Zedekiah (1 Kgs 22:10–11), Ahab (Jer. 29:21), Shemaiah (Jer. 29:24–32).

Prophets and Preachers

Prophets “are not interested in homiletical 'how to's” nor do they care about style and preparation. Prophets don't prepare messages. Prophets are messages. Preachers are often interested only in oratorical power to enhance, ornament, and drive home their sermons. Prophets major in obedience, integrity, and the demand of God; having power is not their goal, only the supernatural corollary of their preachment. Prophets have power but seldom search for it, while preachers, it seems, search for it but seldom have it” (Calvin Miller, *Spirit, word, and Story*, p. 59).



Antiquities 19.8.2 (§343–52)

Now when Agrippa had reigned three years over all Judea, he came to the city Cesarea, which was formerly called Strato's Tower; and there he exhibited shows in honor of Caesar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival a great multitude was gotten together of the principal persons, and such as were of dignity through his province. On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theater early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him; and presently his flatterers cried out, one from one place, and another from another, (though not for his good,) that he was a god; and they added, "Be thou merciful to us; for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature." Upon this the king did neither rebuke them, nor reject their impious flattery. But as he presently afterward looked up, he saw an owl³⁰ sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. He therefore looked upon his friends, and said, "I, whom you call a god, am commanded presently to depart this life; while

Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept of what Providence allots, as it pleases God; for we have by no means lived ill, but in a splendid and happy manner." When he said this, his pain was become violent. Accordingly he was carried into the palace, and the rumor went abroad everywhere, that he would certainly die in a little time. But the multitude presently sat in sackcloth, with their wives and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentation. Now the king rested in a high chamber, and as he saw them below lying prostrate on the ground, he could not himself forbear weeping. And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age, and in the seventh year of his reign; for he reigned four years under Caius Caesar, three of them were over Philip's tetrarchy only, and on the fourth he had that of Herod added to it; and he reigned, besides those, three years under the reign of Claudius Caesar; in which time he reigned over the forementioned countries, and also had Judea added to them, as well as Samaria and Cesarea. The revenues that he received out of them were very great, no less than twelve millions of drachme. Yet did he borrow great sums from others; for he was so very liberal that his expenses exceeded his incomes, and his generosity was boundless.

ANTIOCH ON THE ORONTES

By Mark Moore

1. This is one of 15 cities at the time by the name of Antioch. Also called "Antioch the Great," "The Queen of the East," "The Beautiful," and "Antioch by Daphne," after the nearby Temple of Apollo by that name.
2. Population = about 500,000; Chrysostom (*Homily on St. Ignatius*, 4) indicated that there were perhaps as many as 200,000 citizens (demos), which would not include the nearly half a million slaves, women and infants. It also may not include the rural areas. Thus the whole population may have been as many as 800,000.
3. Third largest city of the Empire, behind Rome and Alexandria.
4. Today there are only about 35,000 people in Antioch.
5. Founded by Selucus I. Nicator about B.C. 300.
6. It was the Capital of Syria.
7. It was equipped with street lights and water fountains.
8. The main street was four miles long, lined with mansions.
9. Because she was placed strategically on both land and sea trade routes, she was a melting pot for many cultures, often retaining the worst of both the Occidental and Oriental elements.
10. She is the Mother of the church of Asia Minor and Europe:
 - a. She sent out the first organized mission team, (Acts 13:2).
 - b. Here the disciples were first called Christians (Acts 11:26).
 - c. Here flamed the Gentile/Jewish debate (Acts 15).
11. Mommsen, The Provinces of Roman Empire from Caesar to Diocletian, (1909, p. 128), said, "In no city of antiquity was the enjoyment of life so much the main thing, and its duties so incidental."
12. The "park" of Daphne was famous for lewd and immoral acts that took place in "worship" of Apollo.
13. Her citizens were also famous for their invective—ridicule and snide wit. They even attacked Emperor Julian because he interfered with their market affairs. They mocked him as he strode through the streets, calling him a goat because of his long beard and a butcher because of his many animal sacrifices. Some commentators see this characteristic as the impetus behind the name "Christians" (Acts 11:26).
14. In the limestone cliffs to the N.E. of the city is the 16' bust of Charionion was seen by all her citizens. It is traditionally dated during the reign of Antiochus Epiphanes (B.D. 175–163), and thought to be an attempt to appease the gods due to a plague in the region at that time. Charon was the ferryman over the River Styx.
15. A tradition dating back to the 3rd century claims that Luke's home was Antioch. The text of Acts as well as a "Western" variant in 11:28 (another "we" passage), would seem to substantiate that claim.
16. By the end of the first century it is estimated that perhaps 1/7 of the population was Jewish. Also, Josephus records the rise of Jewish wealth and prominence as many Gentiles became "God-fearers" (*War of the Jews*, vii, 45).
17. Ignatius, the bishop of Antioch and the first martyr of Antioch, was sent to Rome early in the second century, and was there torn to pieces by wild beasts.
18. In A.D. 540 the Persians, led by King Chosroes Nushirvan, leveled the city. Emperor Justinian restored it, but it would never be the same.
19. In the first half of the seventh century it was captured by the Moslems; nearly a hundred years later it was captured by the Greek Emperor Nicephorus Phocas; and in 1098 it was captured by the Crusaders.

20. See Bruce Metzger, "Antioch-on-the-Orontes." *The Biblical Archaeologist* 11 (Dec. 1948): 69–88, for archeological details of the work done by Princeton University between 1932 and 1939. Of special interest is the Chalice of Antioch, pictured on p. 87, which some claim is the silver covered Holy Grail from which Christ drank at the Paschal Supper.

LEADERS OF THE ANTIOCH CHURCH (Acts 13:1–3)

By Mark Moore

Antioch was a unique city—pluralistic religiously, ethnically and culturally. It would compare favorably to a San Francisco or a New York both for its demographic diversity and its "modern" advances, which included, for example, street lights and running water. Antioch was the third largest city of the Roman Empire and the launching pad for Paul's first missionary journey. Antioch usurped Jerusalem as the center of Christian mission for the second half of the book of Acts.

But the significance of Antioch to the Christian Church was not primarily because of its location or population but because of its leadership. In this city, God raised up five men who would literally change the course of human history. The purpose of this essay is to examine three essential ingredients of the character of these leaders: They were Sociologically Diverse, Spirit Led and Missions Oriented. If we can recapture these three characteristics in today's church leaders, we too can reroute our own culture.

I. Sociological Diversity

Acts 13:1 lists five individuals who were leaders of the church at Antioch:

NAME:	ORIGIN:	ETHNICITY:
Barnabas	Cyprus	Hellenistic Jew
Simeon (Niger)	—	Black
Lucius	Cyrene	African
Manaen	Palestinian	Greek/Herodian
Saul	Tarsus/Jerusalem	Hebraic Jew

This is an impressive list for at least two reasons. First, God had truly made "two peoples into one" (Eph 2:14). He united these people at several levels: (a) Those from different financial strata —assuming that Manaen, having been raised in Herod's household,¹ was a wealthy aristocrat. (b) Those from different religious backgrounds—Hellenistic and Hebraic Jews as well as Greeks (cf. 11:19–20). (c) Those from different nationalities—African, Syrian, Cyprus, Palestinian. And (d) those of differing skin color—assuming that Niger, meaning black, was a description of Simeon.

¹The word *syntrophos*, literally means "suckled by the same nurse." It seems to indicate that Manaen was a comrade and peer of Herod rather than a servant to him.

Second, this list is impressive because it indicates the mobility of this church. Because their leaders represented such a broad array of people, the church could move evangelistically into any sector of this pluralistic city with a coherent voice for Christ. Simeon could speak to the blacks; Saul could debate in the synagogues; Manaen could deal with the wealthy politicians; Lucius could minister to the immigrants. Furthermore, because of the diversity represented in the leadership, this church would be more likely to avert the kind of racial division that impacted the young church of Jerusalem (Acts 6:1).

In a time of rising racial tensions, the church today would be wise to raise up leaders from a variety of socio-economic strata to evangelize and represent the diversity of people we find in our cities. If we fail in this, we may consign the next generation of Christians to churches that are myopic and schismatic, albeit homogenous and complacent.

II. Spirit Leading

We notice from 13:1 that these five men were gifted by the Holy Spirit in the area of prophecy and teaching. It is grammatically possible to view Barnabas, Simeon and Lucius as prophets and Manaen and Saul as teachers. But more likely all five displayed both gifts. For instance, Barnabas was certainly a gifted teacher (cf. 11:26). Furthermore prophecy was not primarily for predicting future events (e.g. Agabus 11:28; 21:10–11), but for speaking out authoritatively a message from God. This was especially crucial prior to the writing of NT books. In light of this, it is easy to see how prophecy and teaching would go hand in hand.

In addition to their corporate gift of prophet-teachers, each individual was uniquely gifted by the Holy Spirit. At least we know that to be true of Barnabas and Saul whose personalities and abilities were complementary but quite distinct (cf. 15:37–39). Barnabas was an encourager (4:36; 9:27; 11:22, 25; 15:37), and gifted with benevolence (4:37), while Saul was a skilled orator, debater, and writer.

Not only were these men gifted by the Holy Spirit, they also opened their lives to the Spirit through the spiritual disciplines of worship, fasting, and prayer (cf. Luke 2:37; Acts 14:23). It was in this context of actively pursuing God that the Holy Spirit spoke to these men. Like the Apostles of Jerusalem, their primary duties as church leaders were the ministry of the word and prayer (6:2–4).

Should it be any different today? Our preachers and elders must adopt the priorities of the early church leaders. Both in Jerusalem and Antioch their primary tasks involved the Word and prayer. Social programs and administrative decisions are important and perhaps necessary. But too often the expediency of the urgent prevails over the most important priorities of our leaders. Not only must our leaders be Spirit-gifted men with unwavering priority, but they must continually open their lives up to the leading of the Holy Spirit through the disciplines. This frightens us for two inappropriate reasons. First, we are afraid of being labeled Pentecostal if we talk about or seek the Spirit's guidance. But if anything is clear from the book of Acts, it is this: The progress of the Church is in the hands of the Holy Spirit. We will do little of eternal significance if not led by Him. Second, we fear the cost of the disciplines. Worship, prayer, fasting, and Bible study are terribly time-consuming and painful. But as they say, "If you can't take the heat, get out of the kitchen." Leadership is not for the half-hearted, nor is it for the purpose of stroking egos. It requires discipline and hard work.

III. Missions Orientation

The church of Antioch was the result of some brave missionaries who dared to cross cultural lines (11:19–20). And the church never forgot their debt to God and to the people who first evangelized them. That is why their mission's program took the shape that it did. First, Saul and Barnabas were not sent to distant lands and foreign languages. Rather, they went to Barnabas' home land of Cyprus, returning the gospel to the people who first brought it to Antioch. They recognized a debt to the people of Cyprus. But because they were willing to meet the needs they saw around them, their concentric circles of influence continued to expand until Paul knocks on Rome's door by the end of the book. Furthermore, when the great debate exploded in Acts 15 over circumcision, the leaders of Antioch did not presume authority over the church of Jerusalem. Even though Antioch had effectually become the center of Gentile missions, they submitted themselves to the decision of the Elders and Apostles in Jerusalem.

Second, when they sent out an evangelistic team, they did not recruit a couple of idealistic misfits who were a bit slow but quite eager. They went after the best, sacrificing their own leadership to accomplish this task. These two were veterans who had both been on church planting ventures before (11:22–26; 15:40–41). And even when Paul and Barnabas split up, they both recruited helpers that they considered "prize fighters" for the gospel. Case in point: On Paul's second missionary journey he acquired: (1) Silas—a Jewish prophet from Jerusalem. (2) Timothy—a bright young man with a glowing reputation that had compassed 40 miles by foot; as a half-breed he could speak to a significant "people group." (3) Luke—a Greek physician, historian, and linguist. And (4) in Corinth he met up with Priscilla and Aquila—a successful "blue-collar" couple from Rome. But no matter how far Paul traveled, he continued to return to his "home" church at Antioch to report the ever expanding work of the Holy Spirit (Acts 14:26–28; 18:23).

Church leaders who are in tune with the Holy Spirit, will be aware of at least two things in terms of Missions: Spiritual responsibility (Rom 15:27) and Global opportunity. For Spiritual leaders the primary question is not, "What will it cost?" but "What will it take?" We have more Christians per capita than we have ever had in the history of the church. We have better training institutions, more money and more technology than we've ever had. We have the Bible in over 1,400 languages, and Christianity, scattered all over the globe, is now the largest of all world religions. We can say, without hesitation, that we have far more advantages and opportunities than did the church of Antioch to spread the Gospel. The only factor which could tip the scales is leadership. Do we have leaders who are Sociologically Diverse, Spirit Led, and Missions Oriented? The answer to this question is not found at the end of your pointed finger. It is found in the mirror as you honestly answer this question: Am I the person that God wants me to be in the global conquest for His Kingdom?

FASTING

By Mark Moore

Gk. νηστεύω—To go without food; to be hungry. Heb. צָוַם—Abstain from food.

I. Major Texts on Fasting:

1. Isaiah 58:3–7—The fast God desires is compassion and justice.
2. Matt 6:16–18—Do not fast for ostentatious show (though it still could be in community).
3. Matt 9:14–15/Mark 2:18–20/Luke 5:34–35—When the bridegroom leaves we will fast.

II. Purposes or Reasons for a Fast:

1. A sign of grief (may also be from a natural loss of appetite due to grief)—Mt. 9:15 and parallels; Ezra 8:23; Nehemiah 1:4; 1 Kings 21:27; particularly in conjunction with repentance (Acts 9:9).
2. Preparation for prayer and/or a desire to gain God's ear or approval, or to show God your intensity in the matter—2 Samuel 12:16–23.
3. Preparation for a serious decision—Esther 4:16.
4. Fasting is also an effective way to deemphasize the flesh and give priority to the spirit—i.e. to show the body who's boss.
5. Casting out demons—Matthew 17:21; Mark 9:29 (Although both these texts have suspicious textual variants).

III. Facts about Fasting:

1. Total or partial abstinence from food and/or drink—Esther 4:16; Psalm 35:13; Daniel 10:3.
2. Time limits:
 - (a) Through the night—6:18.
 - (c) Morning through evening — 20:26; 1 Samuel 7:6; 2 Samuel 1:12.
 - (b) Three days, three nights—4:16.
 - (d) Seven days—Samuel 31:13; 2 Samuel 12:16–18; 1 Chronicles 10:12.
 - (e) Forty days—Matthew 4:2.
3. It is referred to as "afflicting" the body. It causes physical weakness—Psalm 109:24
4. It is connected to:
 - (a) Repentance—Joel 2:12–17; Jonah 3:5; Nehemiah 9:1; 2 Samuel 12:15–23; 1 Kings 21:27–29.
 - (b) Prayer—1 Samuel 7:5, 6; 2 Samuel 12:16–23; 2 Chronicles 20:3; Nehemiah 1:4ff; Ezra 8:23; Psalm 35:13; Daniel 9:3; Joel 1:14; 2:12–17; Matthew 17:21 [in Majority text]; Mark 9:29; Luke 2:37; Acts 13:2,3; 14:23.
 - (c) Mourning—Daniel 6:18; 2 Samuel 1:12; 12:16, 21, 22; Zechariah 7:5; Judges 20:26; 1 Kings 21:27; Nehemiah 1:4ff.; 9:1; Esther 4:3; Psalm 35:13; Daniel 9:3; Joel 2:12–17; Jonah 3:5.

IV. Who Fasts

1. Anna serving in the temple—Luke 2:37.
2. Jesus' temptations 40 days—Matthew 4:2.
3. John's disciples and Jesus' compared—Matthew 9:14, 15; Mark 2:18–20; Luke 5:34–35.
4. Official Jewish fast—Acts 27:9, (cf. Lev. 16:29, 31).
 - (a) Pharisaic fast days were Monday and Thursday (cf. Luke 18:12).
 - (b) Christian fast days became Wednesday and Friday.
5. Paul's sufferings—2 Corinthians 6:5; 11:27.
6. Church leaders at ordination—Acts 13:2, 3; 14:23.
7. Fast of Pharisee (Hypocritical)—Luke 18:12.

Paul's First Journey

Acts 13:1–14:8 Estimated: 1200 miles, approximately 2–3 years in duration. Planted at least 6 churches.

Place	Location	Events
1. Antioch of Syria	13:1	The Holy Spirit called Barnabas & Saul into missionary service. Sent away by church.
2. Seleucia	13:4	Caught a ship to go to the island of Cyprus.
3. Salamis (Cyprus)	13:5	Proclaimed Word in synagogues with John's help.
4. Paphos (Cyprus)	13:6	Encounter with Bar-Jesus and Sergius Paulus.
5. Perga (Pamphylia)	13:13	John left missionary team.
6. Antioch of Pisidia	13:14	Preached famous synagogue sermon, rejected.
7. Iconium	13:51	Racial tension. Rejected
8. Lystra (Lycaonia)	14:6	Healed lame man. Sacrifice to Barnabas and Saul. Preached. Stoned.
9. Derbe (Lycaonia)	14:20	Preached gospel and made many disciples.
10. Lystra	14:21	Returned to strengthen church.
11. Iconium	14:21	Returned to strengthen church.
12. Antioch of Pisidia	14:21	Returned to strengthen church.
13. Perga	14:25	Returned to strengthen church.
14. Attalia	14:25	Set sail for Antioch
15. Antioch of Syria	14:26	Reported on journey.

Why Did John Mark Leave? (Acts 13:13)

By Mark Scott & Mark Moore

John Mark leaving in the middle of the first missionary tour was evidently a "big deal" to Paul. In fact, he says that John Mark "abandoned" them on the trip. Significantly, this word comes from the same root as the word "apostasy" (*apostanta*, Acts 15:38). Clearly for Paul there was more than this one missionary journey at stake in John's "breach of contract." His entire integrity in ministry was jeopardized, (according to the Apostle). Luke does not set in judgment of this, but from Paul's perspective views it as significant. But what were John Mark's motives? We can only make educated guesses and we are not shy of options.

1. John objected to Paul's itinerary. Obviously Cypress was Barnabas' home territory. Because John was related to Barnabas, we might assume that he too had roots in this island or at least friendly family connections. When the trip went beyond this familiar territory John might have balked.
2. John got homesick. He did follow Paul and Barnabas from Jerusalem to Antioch and now returns to Jerusalem. This may be a clue that he longed for home.
3. John was frightened. The area they were headed was known to be riddled with bandits. John may have been frightened by the prospect of getting beat up. Moreover, given Paul's track record, even in Paphos, conflict with political entities was inevitable.
4. Paul may have contracted malaria. Some have suggested that the reason Paul and Barnabas bypassed Ephesus for Psidian Antioch was for the higher altitude and a more agreeable climate for recovering from malaria. Indeed Paul says in Gal. 4:13 that he came to them the first time because of a bodily illness. Perhaps John was trying to avoid this devastating disease.
5. John may have objected to Paul's leadership. Up to the conversion of Sergius Paulus, Barnabas was clearly the leader. He introduced Paul to the Apostles in Jerusalem. He verified the work in Antioch. He recruited Paul to help with the work. He gets top billing both on their mission of mercy in Jerusalem (chp 11) and their evangelistic tour on Cyprus (chp 13). Suddenly (and from here on out), Paul not only changes his name but takes the lead over Barnabas. John Mark may have been jealous for his kinsman when he took a back seat to Paul.
6. John may have objected to Paul's preaching. As Paul's message of grace turns toward Gentile audiences, it becomes clear that he will not require them to be circumcised. This has profound implications that will fester into a serious confrontation in chapter 15. John may object to Paul's "libertine" views just as other conservatives from Jerusalem did.

Whatever John's motives, we're happy to report that he was eventually reconciled to Paul and became quite helpful to him once again (2 Tim 4:11). There is a clear lesson here that both personal failure and fractured relationships are redeemable in Christian ministry.

THE SYNAGOGUE (Ezekiel 11:16)

By Mark E. Moore

- I. Definition: "A gathering," etymologically = to lead together.
 1. Most likely during the Babylonian captivity after the destruction of the temple.
 2. Sacrifices could no longer be offered (Amos 7:17), but were replaced by prayer and study.
 3. Such meetings as Ezekiel 8:1; 20:1–3 likely got more frequent and organized, evolving into the synagogue system.
- II. Importance: The synagogue is one of the leading factors which facilitated the spread of Christianity in a number of ways:
 1. It gave a welcome preaching point for early evangelists.
 2. It spread monotheism and the Scriptures as the Jews spread among pagan people.
 3. It laid a Jewish theological/philosophical foundation among pagan cultures which is so critical to understanding Christianity.
- III. Description:
 1. Structure
 - a. Situated so that worshipers entered and faced toward Jerusalem (1 Kgs 8:44, 48, Dan. 6:10; *j. Berakot* 4, 8b-c), with three entrances.
 - b. They desired to place the building on the highest point of the city.
 - c. They preferred a site near water for ritual cleansing.
 2. Furniture:
 - a. The most important fixture was the *Ark* for scrolls.
 - b. *Bema*—Raised platform near the center where several people could stand.
 - c. In front of the ark stood an 8 branched *candlestick*.
 - d. The *chief seats* were those nearest the ark.
 - e. Since the Middle Ages synagogues have provided *balcony* seating for women or screens which separate men from women. It is not certain that there was separate seating for women in ancient times (Pfeiffer, p. 63).
 - f. *Alms-boxes* at or near the door.
 - g. *Notice boards* on which excommunicants would be recorded.
 - h. A *chest* for musical instruments.
 - i. *Eternal light*—A lamp which never is allowed to go out. Modern synagogues will often use electric timers to avoid breaking the Halakah prohibiting making fire on the Sabbath.
 3. Leadership:
 - a. Head of the Synagogue—*ARCHISYNAGOGOS*, (Mark 5:22). This person ranked just below a scribe. Also called the *Sheliach*. His qualifications were much like those Paul gives for an elder.
 - i. Supervision of the services
 - ii. Maintaining order (Luke 13:14)
 - iii. Inviting a guest to speak (Acts 13:15)
 - iv. Handing the Scripture scroll from the Chazzan to the reader.
 - b. Council of Elders—Served much like our board of Elders. Sometimes they were called shepherds.
 - c. The *Chazzan* (minister/servant)—functioning as our deacons taking care of janitorial duties of the synagogue and often acted like a schoolmaster of the town. The *Sheliach* and *Chazzan* were placed in leadership by the imposition of hands.
 4. The services
 - a. The Nature of the Service:

- b. Each service required the presence of at least 10 adult males (i.e. who have been through *bar mitzvah* at 13).
 - c. Appropriate apparel included the prayer shawl [*tallit*], and its fringes [*tsitsit*], as well as phylacteries.
 - d. Synagogues were open daily for instruction and prayer.
 - e. Involved set prayers, reading of the Law (a cycle completed every 3 years), and the *Derash* "word of exhortation"
 - f. Structure of the Service:
 - i. *Shema* (Deut. 6:4–9; 11:13–21; Num. 15:37–41—This became the Jewish confession of faith that later replaced animal sacrifices)
 - ii. Prayer [*Tefillah*], chiefly the 18 benedictions as of the beginning of the 2nd century. A nineteenth was added by the grandson of Gamaliel which originally read, "For apostates may there be no hope, and may the Nazarenes and the heretics suddenly perish."
 - iii. Reading of the Law.
 - (1) The Chazzan stands next to the reader and corrects any mistakes and stops the reader if he feels the passage would shock the congregation or make them laugh.
 - (2) Each passage is to be translated into the vernacular.
 - (3) No one was allowed to read more than one verse at a time and no less than three verses in the reading.
 - (4) The reader was forbidden to take his eyes off the scroll or to trust his memory.
 - (5) Any adult male could be a reader, except that the reading of Esther was not permitted by minors.
 - iv. Reading of the prophets [*Haftarah*] with the benediction
 - (1) A reader was allowed here to read three verses at a time. He could also delete or skip verses if he chose.
 - (2) Jesus likely was reading the *Haftarah* in Nazareth (Luke 4:16–20).
 - v. The Scripture lesson:
 - (1) Anyone present and able could be asked to preach, especially prominent visitors (Luke 4:16–20; Acts 13:15).
 - (2) They did so while sitting on an elevated platform (Luke 4:20).
 - (3) Purpose: Praise God and educate the people.
5. Other functions of the Synagogue:
- a. Judicial functions (Luke 12:11; 21:12)
 - i. Formal court hearings
 - ii. Punishment (Mat. 10:17; Mk. 13:9)
 - iii. Excommunication (John 12:42; 16:2). The church also imitated this judicial function with excommunication. Although the synagogue could declare the death penalty, under Roman occupation, it had to be confirmed with the procurator (cf. John 18:31).
 - b. Schools—*bet ha midrash*
 - c. Community Center

PREACHING IN THE BOOK OF ACTS

By Mark Scott & Mark Moore

The book of Acts is punctuated with speeches. Most of them are sermons of some sort. These are not "breaks" in the action, but part of the essential "Acts" of the book. "No fewer than nineteen significant Christian speeches occur in his second volume (omitting the non-Christian speeches by Gamaliel, the Ephesian town clerk, and Tertullus). There are eight by Peter (in chapters 1, 2, 3, 4, 5, 10, 11, and 15), one each by Stephen and James (in chapters 7 and 15), and nine by Paul (five sermons in chapters 13, 14, 17, 20, and 28, and four defense speeches in chapters 22 to 26)," (John R.W. Stott, *The Spirit, the Church, and the World*, p. 69). Counting only the speeches of Peter, Paul and Stephen, this accounts for 20–25% of the book. In other words, it is simply not possible to understand the book of Acts without getting a handle on these speeches.

I. Accuracy of the Sermons

These are not verbatim accounts. They are far too short for that. Case in point: Peter's sermon in chapter two lasted from the afternoon sacrifice (approximately 3 p.m.), until early evening when they were arrested. Thus, it was about 3 hours long. Yet the text takes less than thirty seconds to read. We also get a hint of this in Peter's Pentecost address when Luke writes, "With many other words he warned them . . ." (Acts 2:40). What we have, then, are reliable summaries of the speeches given on various occasions.

The question now becomes, "How much did Luke alter the actual speech in order to fit his narrative or theology?" We should consider several of things here. First, it was not uncommon for students to keep written records of important speeches. Thus Luke's sources may well have documented Peter and Paul's major addresses, and Luke himself, may have recorded some of Paul's.

Second, Luke is a master rhetorician. In other words, he uses forms of speech that were common and acceptable in his day; cf. Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998). In defense speeches he sounds like a lawyer, in Athens he sounds like a philosopher, and in Palestine he sounds somewhat like a Rabbi. Thus, the speeches fit hand in glove their setting. This is like what Thucydides claims he did in his speeches — he phrased the words so that they accurately reflect the very kinds of things the speaker would have said, even if they are not word for word reproductions.

Third, Luke reproduces the language, social setting, and theology of the speakers. For example, when speaking of Palestinian events, he introduces more Aramaism and when in Greek cities, his Greek is arguably the finest in the NT. Thus, it looks like he really did reflect not just the intentions of the speakers but their verbiage as well. As a result, Peter and Paul's speeches are comparable to the language and theology used in their own epistles. Thus it seems reasonable to regard the speeches as "reliable summaries."

II. The Occasion/Place of the Sermons

It is as varied as the circumstances of the early church. Even the occasions of the sermons preach. They tell us that the early church spontaneously erupted into proclamation whenever and wherever it found an opportunity to articulate the message of Jesus. They were given on:

1. Jewish Holiday—Pentecost (Ac. 2).
2. Hour of Prayer—Temple (Ac. 3, 21, 22).
3. Meeting of the Sanhedrin—Council Chambers (Ac. 4–5, 23).
4. Synagogue—Sabbath (Ac. 7, 13, 17, et. al.).
5. Outdoors—Samaria and desert road (Ac. 8, 14).
6. House of Roman Official—Cornelius (Ac. 10).
7. In the Assembly of the Church—Leaders (Ac. 11, 15).
8. By the Riverside—Ladies (Ac. 16).
9. In Prison—jailer (Ac. 16).
10. In City Gates—Areopagus (Ac. 17).
11. In People's Homes—Crispus (Ac. 18, 20, et. al.).
12. In University Setting—Tyrannus (Ac. 19).
13. In Greek Theater—Ephesus (Ac. 19).
14. In Seaside Retreat Area—Miletus (Ac. 20).
15. In Roman Courts of Law—Defenses (Ac. 24–26).
16. On Board Ship—In Storm (Ac. 27).
17. On an Island—Malta (Ac. 28).
18. In Roman House-Arrest (Ac. 28).

III. How to Imitate Apostolic Preaching

The style of these sermons varied, like it does for all preaching, depending on the text, audience, occasion, preacher and purpose. Sometimes the message moved deductively from Text, to Kerygma, to Proof, to Appeal (Acts 2). Other times it moved inductively from Story, to Text, to Appeal (Acts 7). But almost invariably it included the resurrection of Jesus as its central theme.

Often these sermons included the use of O.T. texts which helped prove a point or demonstrate how prophecy had been fulfilled. There are some 104 quotations, citations, or allusions in these sermons. It is notable, therefore, that sermons to Gentile audiences (e.g. Acts 10 & 17), often lacked O.T. citations. Yet, why quote the Bible to those who don't know it? It is also of interest that there are no Scripture citations in Paul's sermon to the Ephesian Elders (Acts 20). Instead Paul uses the testimony of his own life to prove his point about how they should follow his example.

Luke chooses to record three dominant sermons of Paul in the second half of Acts (13, 17, 20). The first is a sermon to synagogue Jews, the second to educated pagan, the third to the Elders of the church of Ephesus. Hence, Luke is not primarily interested in the telling us the words spoken on these occasions. He is showing us a paradigm of preaching to these three target audiences.

So what lessons can be learned about how to preach "Apostolically"? (1) Since Paul's sermon to the Ephesian elders (Acts 20) is the closest parallel in Acts to what we call "preaching" today, we might be instructed to include more exhortation along with our exegesis. (2) We might want to be familiar with the kinds of literature, legends, and philosophical presuppositions that helped Paul grab the attention of the Athenians. (3) Along the same lines, we will need to exegete our audience as carefully as we do the text. We should feel free to exploit a variety of opportunities with a variety of styles, texts, and hermeneutical approaches. The Apostles were inspired, while I shall shoot for inspiring-homiletical commitment. Within this freedom of expression, however, we must stay true to the author's intended meaning. (4) Continue to take advantage of the liturgical setting to preach in, but expand your "preaching" to include other settings so as to encompass more unbelievers. (5) If we are to preach as the Apostles did, we will need to be familiar with a great variety of O.T. texts and be prepared to show unbelievers how these prophecies typologically predicated Jesus as the Christ. (6) We must make a beeline to the cross and resurrection of Jesus and extend an offer of forgiveness, grace, and salvation.

We need to be cautious about trying to narrow preaching down to one single kind of communication or style. After all there is great variety even in the book of Acts. This is reflected in the vocabulary used to describe preaching in this book: preach, teach, testify, say, proclaim, reasoning, dialogue, explaining, giving evidence, strengthen, encourage, dissension, debate, evangelize, declare, etc. Furthermore, because all we have are "reliable summaries" of these sermons we should be careful of assuming too much. For example, the fact that there are no illustrations, no alliterated outlines present in the text does not mean they were never used. And we may need to ask if the apostles were preaching in our day, what differences would they make in their preaching to communicate to our audience?

Conclusion: Preaching is central to the action of Acts. It was an essential characteristic of the early church. And it was a dangerous activity. It was dangerous to the preacher because it often placed him face to face with political opponents. It was perceived as dangerous by governmental entities who felt threatened by the new social configuration it announced. It was dangerous for those who responded because of the radical cost of discipleship. And it was dangerous for those that listened but refused respond because the very act of preaching was used by God to harden the hearts of those who headed not the message. Therefore we must not tinker with preaching. Through this message preached souls are brought out of darkness and into light, the gates of Hell give way, governments tumble, and the kingdom of God is established on this earth.

Rhetorical Analysis of Paul's Sermon in Acts 13:16–41

This sermon is a deliberative address, meaning it is designed to change behavior, not merely belief (cf. vv. 40–42). According to the classic Greek rhetorical handbooks, such an address should contain five major movements. Paul follows them precisely.

1. A *proem* which exhorts the audience to give him attention (v. 16).
2. A *narration* which recounts significant historical events (vv. 17–25).
3. A proposition which is to be proven and acted upon (v. 26).
4. Arguments proving the proposition (vv. 27–37). According to Quintillion (5.10.12–13) there were four major kinds of arguments to be used to make a case. Paul here uses all four:
 - a. Things perceived by the senses (vv. 30–31).
 - b. Things established by law or other written authority (vv. 27, 29, 33–35).
 - c. Things about which there is general agreement (i.e. providence and power of God), (vv. 32–33, 37).
 - d. Things pertaining to the issue that would be admitted by all parties (vv. 28–29, 36).
5. A *peroration* or a final exhortation calling for action (vv. 38–41).

ACTS 13:48 AND APPOINTED TO ETERNAL LIFE

Mark Moore

Acts 13:48b says, "All who were appointed for eternal life believed." That is a striking statement. It sounds as if one could only believe if s/he had been appointed or ordained by God to do so. In other words, this translation would make it appear that one must be predestined by God or s/he won't be able to come to faith. If that's true, however, how does such predestination play against texts like 2 Pet 3:9, "The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance?" Isn't that a blatant contradiction? Either God ordains a select few to salvation and those individuals have no choice in the matter, or God desires all to come to repentance, but most willfully reject the offer. This is a thorny issue. Let's begin with what we know.

First, the context of Acts 13:48 indicates a dramatic step in God's plan to save the world. Paul has just finished his sermon in the synagogue at Antioch of Pisidia. He concludes with a warning from Habakkuk 1:5. As in the days of the Babylonian captivity the Jews of Paul's time needed a strong warning to not reject God's offer to save. They would be held personally responsible should they neglect God's offer of salvation. When the sermon was over the people wanted some "buzz" sessions to discuss the matter further more (vs. 42). As a result, many accepted Paul's message and came to Christ (vs. 43). They were so successful, in fact, that scores of Gentiles wanted in on the action (vs. 44). This made the opposition — Luke calls them "the Jews" — jealous (vs. 45). And a brouhaha is beginning to brew.

In vs. 46 Paul deemed it necessary to offer his rationale for turning to the Gentiles. While this verse might not be on par with John 3:16 it is a major turning point in Acts. Paul develops the theology about this in chapter 9–11 of Romans. A basic gospel formula would be: JEWISH REJECTION → GENTILE INCLUSION → JEWISH which leads to JEWISH ACCEPTANCE OR FURTHER REJECTION!! This was exactly how God planned it!

In vs. 47 Paul quotes Isaiah 49:6 as justification for what he is doing in his missionary work. It is interesting that Paul uses a text that was part of the "Servant" section of Isaiah and applies it to his mission work. He not only saw the Messiah fulfilling Scripture, he also saw his own work as part of that same saving work.

Now we come to our text. The Gentiles are glad to receive this news and responded to Christ (vs. 48a). There are a couple of points of Greek grammar to lay on the table and then we will be in a position to come to a definite conclusion. First, the verb "appointed," literally "inscribed" or "enrolled," is a perfect participle. It's pretty complex, but comes out something like this: "Those who had been enrolled in eternal life." Second, the word "believe" is the main verb of the sentence and actually comes first in the Greek text. This is a summary expression of Luke to indicate someone's conversion (cf. Acts 11:21, 24). Thus rather than the NIV's rendering, the text could be read, "And they believed, those were the ones who had been enrolled unto eternal life." Thus, their inscription into eternal life is based on their belief, not visa-versa. This translation retains the converts' freewill, thereby respecting the context of Paul's warning and their response to his preaching. As Marshall (231) says, "Whatever be the precise nuance of the words, there is no suggestion that they received eternal life independently of their own act of conscious faith." Make no mistake, God is the one who provides salvation; yet man is still responsible to partake in it.

ZEUS & HERMES—ACTS 14:12

By Mark Moore

Zeus—Romans called him Jupiter.

1. Represented as the son of Saturn and Ops.
2. Most powerful of all the ancient Gods.
3. Educated in a cave on Mount Ida, on Crete.
4. Nearly universal: Africa = Ammon; Babylon = Belus; Egypt = Osiris
5. Represented as sitting on a golden or an ivory throne, holding a thunderbolt in one hand and a scepter of cypress in the other.
6. All gods and men were subject to his dominion. Fate alone was exempt from his power.

Hermes—Romans called him Mercury.

1. He was a messenger for the gods.
2. He presided over roads and all who used them—even thieves.
3. God of herdsmen.
4. Conducted souls to Hades.
5. He was a divine trickster and rogue—the Greek embodiment for cleverness.

Greek Religion

1. A thing of everyday life as opposed to "other-world-liness."
2. Lacked any major religious code or ethical system.
3. Gods were anthropomorphic but were:
 - (a) Ageless and deathless.
 - (b) Amorphous—not limited to physical restrictions.
 - (c) Amoral—above man's ethics.
4. Greeks worshiped the "holiness of beauty" rather than the "beauty of holiness."
5. The Roman religions were simply an adaptation of the older Greek system.

Passages Predicting Gentile Inclusion

- Gen 12:3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."
- Deut 32:43 Rejoice, O nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people.
- Psa 18:49 Therefore I will praise you among the nations, O LORD; I will sing praises to your name.
- Psa 67:2 That your ways may be known on earth, your salvation among all nations.
- Psa 98:2 The LORD has made his salvation known and revealed his righteousness to the nations.
- Psa 117:1 Praise the LORD, all you nations; extol him, all you peoples.
- Isa 2:2 In the last days the mountain of the LORD=S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.
- Isa 11:10 In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.
- Isa 42:6 I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles.
- Isa 49:6 He says: It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.
- Isa 49:22 The Sovereign LORD says: See, I will beckon to the Gentiles, will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.
- Isa 51:4 Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations.
- Isa 52:10 The Lord will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God.
- Isa 60:3 Nations will come to your light, and kings to the brightness of your dawn.
- Joel 2:28 And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.
- Amos 9:11–12 In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and built it as it used to be so that they may possess the remnant of Edom and all the nations that bear my name, declares the LORD, who will do these things.
- Mal 1:11 My name will be great among the nations, from the rising to the setting of the sun. In every place incense and pure offerings will be brought to my name, because my name will be great among the nations.

Galatians 2 is not Acts 15 but Acts 11
(According to H.I. Marshall & F.F. Bruce,
Response by Mark Moore)

1. Gal 2:2 indicates a private rather than a public meeting.
However, cf. Acts 15:4, which seems to indicate a private meeting.
2. Gal. 2 does not mention the conditions of Acts 15:29.
However, that was unnecessary since they probably received a copy of the letter (cf. Acts 15:23 & 16:16).
3. It seems inconceivable that Peter and Barnabas would have refused to eat with the Gentiles after the Jerusalem council (Gal. 2:11–14).
True, but Peter has "fumbled" before. This is neither inconceivable for Peter or for most of us.
4. Paul claims that this was only his second visit (Gal 1:17–18; 2:1).
It would be natural to omit the mention of the second visit (Acts 11:30) since he met no Apostles, and that is the point of his argument in Gal. 1.
5. The letter of Acts 15:23 is not addressed to Galatia but only to Antioch, Syria, and Cilicia.
Cilicia is very close to the region of Galatian and the principles would apply.
6. Critics claim that Acts 15 contains historic improbabilities.
They are wrong . . . Pthhhh.

Difficulties with their view:

1. This would give a date for Galatians that is much too early, Paul had not even been there yet, unless we suppose he went there between leaving Jerusalem (Acts 9) and Barnabas bringing him to Antioch (Acts 11).
2. Galatians 4:13 says Paul has made more than one trip to Galatia. Acts 14 & 16 seem to be the only two possibilities.
3. The similarities are too strong to believe they represent two councils.
4. Galatians 2 presents Paul as dominant over Barnabas. This "shift" didn't take place until Acts 13.
5. Galatians 2 presents Paul as the Apostle to the Gentiles. But in Acts 11 he has not yet been on any Gentiles missions.

ARE WE STILL UNDER THE LAW?

By Mark Moore

I. ARGUMENTS FOR (With Response Below):

1. ***Jesus was a Jew and kept Jewish law and traditions and feasts***, (excluding, of course, added teachings of the Pharisees.) True, Jesus lived under the Old Testament. The New Testament did not take place until His death, burial and Resurrection (c.f. Galatians 4:4,5).
2. ***If you take away law, you have "law-less-ness" which is strictly forbidden in both Old and New Testaments***. We are not governed by law. However, that is not to say that we are not governed. We are led by the Spirit of Christ, and prompted by love. And this is magnificently more powerful to change one's life than law ever was.
3. ***Order—Under the law we know what is expected of us***. Under the New Covenant, without law, we also know exactly what is expected—Love God and love your neighbor (Romans 13:9, 10; Galatians 5:14). And the advantage of this system is that there are no loop-holes in love like there are in law.
4. ***The imperatives of the NT are simply new laws to be kept***. Indeed, we are told, imperatively, to do certain things and to act certain ways. But the appeal to obedience in the NT is not law, but relationship. We do not keep NT commands in order to earn merit or to escape punishment. (Which are the only two reasons one keeps law.) But we keep them because of the relationship we have with Jesus as slave and master. One more note: Our obedience to these commands does not "make or break" our salvation. It does, however, reflect the depth of our love for our master and/or the level of our Christian maturity.
5. ***"Faith without works is dead."*** Indeed, but a clear distinction must be drawn between works of faith and works of law. A work of faith is what I do in response to my relationship with Jesus as Lord. A work of law is what I do either to escape punishment or to earn merit.
6. ***In Acts 15:20, 23–29, which is said to be the Apostolic decision against the law, we find four laws given to the Gentiles***. These are not laws given to the Gentiles, because there is no punishment involved in breaking them. (And law always involves punishment, or penalty.) In other words, their salvation is not dependent upon keeping these laws. So what are these? They are commands which, when kept, would keep the Jews who might become Christians, from being offended by their potential brothers.
7. ***In Acts 16:3, just after the Jerusalem Council, Paul circumcised Timothy***. Thus Paul still kept the law of circumcision. It is clearly stated that he did this, not to keep the law, but to keep potential Jewish converts from being offended.

8. ***In Matthew 5:17, Jesus said, "I have not come to abolish the law, but to fulfill it."*** Jesus fulfilled it in two ways, (1) by obeying it completely, and (2) by retiring it. In the same way as the apple blossom is fulfilled by the apple, and then falls off, so also the law was fulfilled by the sacrifice of Christ and passed quietly into inactivity.

II. ARGUMENTS AGAINST:

1. One must keep all the law to be justified by it, which has never been done, except by Jesus, (Galatians 3:10–12; 5:3).
2. The law can only condemn. It never makes one righteous (Romans 3:19, 20; 7:10,11; Galatians 2:16–21; 3:10,11,21).
3. The law arouses sinful passion (Romans 7:5).
4. Law produces sin by informing us of our sin and educating us further as to what sin is and how to do it (Romans 3:20; 7:7, 8).
5. The law is slavery, grace is freedom (Galatians 4:9–11, 21–26; 5:1).
6. Those under law are severed from Christ (Galatians 4:11; 5:4).
7. We have been released from the law (Romans 3:21; 8:1–3).
8. We died, thus are free from the law (Romans 6:4–7; 7:1, 4; Galatians 2:18–20).
9. Faith preceded and superseded the law (Galatians 3:15–25).
10. Only faith can produce righteousness (Galatians 3:5–9).
11. Christ abolished [KATARGEO = Render powerless], the law (Ephesians 2:15).
12. The law was fulfilled by grace, and thus retired (Romans 3:31; Matthew 5:17).
13. We are saved by grace (Ephesians 2:8–10; Acts 15:11).

HOW SHALL WE HANDLE ACTS 15:28–29

By Mark Moore

Acts 15:28–29 It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell. (cf. 15:20 & 21:25)

Does this list of prohibitions, approved by the Holy Spirit through the Jerusalem Council, still apply to Christians today? Is this "Law" for Gentile Christians? Are we still obligated to follow this? The answer depends on what this list is and there are several suggestions:

1. **Compromise:** Compromise is often a good way of settling a dispute. And these four obligations were those that the Pharisees expected of a proselyte at the gate. Hence, one might come to the conclusion that James is suggesting a compromise: "Alright, the Gentiles don't have to get circumcised, but they do have to follow the minimum requirements of a proselyte at the gate."

However, the issue here is not merely about circumcision, but about keeping law as a system of salvation. Are we saved by grace through faith? Or does grace only supplement what we lack in keeping Jewish law? The decisive answer of the council is that we are saved by grace alone. We sense that in Acts 15, but it is spelled out clearly in Galatians 2, where Paul describes the victory of the Jerusalem council without even mentioning these four requirements which are only incidental to the decision.

2. **Noahic commands:** Some have suggested that these four requirements are a condensed version of the Noahic commands. Supposedly, God gave seven civil guidelines to Noah's family after the flood. Rabbi Johanan lists them in the Talmud (*b Sanhedrin* 56a): Prohibition of (1) Blasphemy, (2) worship of other gods, (3) murder, (4) incest and adultery, (5) theft, (6) eating flesh of animals before it dies, and (7) they were positively commanded to establish courts of justice. These laws, given to the only family to survive the flood, would, of course, apply to all Gentiles.

If this is so, then all Gentiles, whether Christian or not, would be expected by God to obey these commands. This would be even more true of Christians who strive to serve the one true God. However, these laws are based on Jewish Oral tradition not the Scriptures themselves. In addition, only two of the four ordinances given here correlate with the seven Noahic laws. Furthermore, in a small, but insidious way, it submits to legalistic salvation.

3. **These were major temptations for Gentiles within their culture of idolatry:** James may be suggesting that these new converts "watch their step." After all, these four prohibitions can all be connected with the temple worship of pagan idols. Paul will later discuss at great length eating meat sacrificed to idols (Rom 14; 1 Cor 8:4–10, 13; 10:1–22). And Jesus, in his revelation to John, condemns the churches at both Pergamum and Thyatira for their idolatry which manifested itself in both sexual immorality and eating meat sacrificed to idols (Rev 2:14, 20).

However, this issue of Acts 15 is not morality, but about the Gentiles' relation to the Jewish body of believers with which they have become a part. Any interpretation that falls short of recognizing this mutual relationship of Jews and Gentiles, will lack appropriate application.

4. **These prohibitions would keep the Gentiles from offending the Jews:** Through the Babylonian captivity, God cured the Jews of their penchant for idolatry. In fact, they learned to abhor it as much as God did. Now, if Jews and Gentiles were going to get along in this new Body, they had to take into account their cultural peculiarities. The Jews despised every aspect of idolatry that had become such an intrinsic part of the Gentile daily life. These commands are not designed as requirements for salvation, but as cultural requirements for unity.¹

This interpretation makes sense in context. For after these four prohibitions were introduced in verse 20, the next verse says, "For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath" (Acts 15:21). In other words, since Moses has gained such prominence all over the Empire, the Gentile brothers must be cautious not to offend the Jews all around them. Otherwise, the unity of the body would be broken.

So, can Christians today ignore these prohibitions? Obviously we live in a different society.² We cannot say that "Moses has been preached in every city" of America. Nor need we worry about buying meat sacrificed to idols at the grocery store. With the exception of fornication,³ the offence of these four practices was not in the activity itself but in its connection to idolatry.

In fact, Paul even gave permission to eat meat sacrificed to idols, if one did it without any thought, superstition or connection with pagan worship (1 Cor 8:7–8; Rom 14). Therefore, one doesn't need to worry about having a rare steak or indulging in blood pudding which hardly connotes any connection with pagan worship.

What we need to be concerned with here is the principle of not offending brothers of a different cultural group. For instance, Anglos must not smoke in front of Hispanic brethren who consider it a sin. Black churches should be cautious with their women speaking in public services of Islamic converts. Younger Christians should take care that their energetic worship styles don't offend older believers. The examples could be multiplied. This principle can hardly be overstated.

These prohibitions are not intended as a Gentile "law" required for admission into the church. They are guidelines to protect the unity of the body, the purity of believers and the witness in the community. Because our culture has changed, these four guidelines are mostly irrelevant. But each generation of Christians, in the cultural settings they find themselves, must carefully evaluate and abstain from those activities which could potentially cause a rift in the unity of the Body of Christ.

¹Leviticus 17-18 lays down the same requirements for resident aliens so that they would not defile the Jewish community with pagan sacrifices (17:8), blood (17:10-14), strangled meat (17:13), and illicit sex (18:6-23).

²The Western text demonstrates that the culture had changed and the text was altered to reflect those changes. These four cultural commands were modified as ethical commands: (1) No Idolatry, (2) no sexual immorality, (3) no murder (blood), (4) do not do to anyone what you would not wish done to yourself." (Pohill, *Acts*, p. 331).

³It is inconceivable that fornication would be permissible to a Christian under any circumstances. It is not that our salvation is tied to this prohibition, but it is impossible to honor Christ through this activity.

Paul's Second Missionary Journey

Acts 15:36–18:22 Estimated: 2600 miles, approximately 3 years in duration. Planted at least 6 churches.

Place	Location	Events
1. Antioch of Syria	15:36	Plans to return to churches
2. Syria & Cilicia	15:41	Strengthened churches
3. Derbe & Lystra	16:1	Obtained & circumcised Timothy
4. Phrygia & Galatia	16:6	Passed through, wanting to go to Asia Minor.
5. Mysia	16:7	Passed through, wanting to go to Bithynia
6. Troas	16:8	Paul received Macedonian call.
7. Samathrace	16:11	Passed through on route to Philippi
8. Neapolis	16:11	Passed through on route to Philippi
9. Philippi	16:12	Lydia. Fortune teller. Jailer.
10. Amphipolis & Apollonia	17:1	Traveled through
11. Thessalonica	17:1	Preached 3 Sabbaths. Jason's pledge. Rejected.
12. Berea	17:10	Preached 3 Sabbaths. Jason's pledge. Rejected. Noble-minded people examined the Scriptures daily. Rejected.
13. Athens	17:15	Paul preached to idolatrous city. Won few converts. Laughed out of town.
14. Corinth	18:1	Friendship with Aquila and Priscilla. Paul stayed 1 1/2 years. Much controversy.
15. Cenchrea	18:18	Haircut because of vow.
16. Ephesus	18:19	Would return if Lord wills.
17. Caesarea	18:22	Landed here.
18. Jerusalem	18:22	Went "up" to great church.
19. Antioch of Syria	18:22	Went "down" to report to Antioch.

When the Holy Spirit Hinders Missions

Acts 16:6–7

Mark Scott

1. Acts teaches that the Holy Spirit leads the church in its mission (1:8; 2:17; 6:10; 7:51; 8:15–17; 8:29; 9:31; 10:44–48; 11:15–17; 13:2–3)
2. So it is most odd that the Holy Spirit would "hinder" (NIV- kept) that work (16:6–7). But the Holy Spirit did so only temporarily and only to further define the geographical expansion of the church.
3. It would seem that Paul and Silas desired to move west toward Troas and then northward toward the Black Sea (Bithynia). Perhaps Paul had in mind to make a complete circle as he headed back to Antioch of Syria. This would give both southern and northern Galatia exposure to the gospel. Perhaps he intended to evangelize Russia to the north or head eastward toward Iran, Iraq, India, and the Far East.
4. But the Holy spirit somehow "kept" (vs. 6) and "would not allow" (vs. 7). KJV—"forbidden" and "suffered not;" NASV – "forbidden" and "not permit;" Phillips – "prevented" and "not allow;" RSV – "forbidden" and "not allow;" TEV – "did not let" and "not allow" him to complete these plans. How did the Holy Spirit do this?
 - a. Through audible voice (8:29)
 - b. Through a prophet (11:28; 13:1)
 - c. Through a vision (16:8,9)
 - d. Through an inner compulsion or voice (Stott, 260–261; cf. Reese's good caution on p. 569, fnt. 22).
 - e. Through natural phenomena

We are not told how. But we can be sure of some things:

- a. Paul and Silas felt sure that they were not to go forward with their plans.
 - b. Paul and Silas were not sure about where to go next. Thus, the need for the Macedonian vision.
 - c. Having the Macedonian vision did not tell them everything. They still had to "conclude" (vs. 10), i.e. "to put together with the use of the mind," what God wanted them to do.
5. Some suggest that the different expressions "Holy Spirit" (vs. 6) and "Spirit of Jesus" (vs. 7) would indicate different methods of revelation, but this pushes the language hard and fails to recognize synonymous expressions.
6. Maybe the Holy Spirit wanted this to be Peter's territory (cf. 2 Pet. 1:1).

7. At least the text suggests that Christians should be more sensitive to the direction of the Holy Spirit whatever form that direction takes. And, it may also suggest some mystery in His leading. Notice that all the trinity is involved in this: Spirit (vs. 6), Jesus (vs. 7), and God (vs. 10).
8. All Christians living in the West should thank God for the Macedonian vision. The result was that the gospel went to Europe, from which most of our ancestors came. This gave those who live in the West first chance at the gospel. It's possible that we could have been spirit worshipers, communists, etc.
9. This text is also insightful about God's will for our lives. Paul and Silas did not sit around waiting for a voice of the clouds to tell them where to work. They thought, planned, and evidently prayed. If God wanted to change their plans they were spongy in His hands. We've already been commissioned. Let's get up and go. Then let's pray, "God, if you are not in this then lead us elsewhere."

Free Press for the Gospel?

Acts 16:17–18

Mark Scott

1. As the gospel spreads to Europe, Satan tries to stop its growth. Already Lydia has been converted (16:15) and others seem to be following her example (16:16). Satan uses an abused girl (at least others were making profit by her) to hinder the progress of the gospel.
2. The slave girl (*paidisken*) had a "python spirit" by which she predicted the future:
 - a. In Greek mythology this referred to the snake that guarded the Delphic Oracle and was slain by Apollo.
 - b. Later the word came to refer to any spirit of divination.
 - c. Finally it was used by Plutarch to refer to a ventriloquist.

Probably some O.T. concept is intended by Luke. The O.T. condemns fortunetelling, soothsaying, familiar spirits, etc., and that's most likely the meaning here.

3. The problem with this text comes in vs. 17–18. What is so wrong with what she says in vs. 17? And, why does Paul put up with such antagonism when he evidently could have exorcised this spirit earlier than he did?
4. I have little to offer as a reason for the latter question. Maybe Paul delayed his exorcism so as to frame up a more dramatic power encounter. Perhaps he worked patiently (after all he was more sad than mad) hoping the girl would be converted by natural means. We should note that Luke never actually tells if she was converted. We might assume so, but Luke hastens to the arrest and imprisonment of Paul and Silas and the dramatic conversion of the jailer.
5. But what's the problem with vs. 17? Isn't what she says true? Why not get a little free press for the gospel? Maybe deep down in her heart she wants to believe. Let me suggest four reasons as to why Paul is threatened by what she says:
 - a. Wrong Content: The text literally says, "These men are servants of the Most High God, who are telling you 'a' way to be saved." We have to be careful how much we press the presence or absence of the definite article. But, is she syncretistic in looking at Christianity as one of the many ways to be saved.
 - b. Wrong Tone: We can't critique this because we were not there. Perhaps she said it sarcastically in such a way as to make light of the content of the preaching.
 - c. Wrong Source: Maybe Paul does what he does because he doesn't want any free press for the enemy. Like Jesus, the best thing Paul could do with a demon is to hush it immediately. Having Satan say good things about the missionaries would be like the Democratic Party asking Rush Limbaugh to be their key-note speaker at their

convention. "Perhaps the ulterior motive was to discredit the gospel by associating it in the people's minds with the occult" (Stott, 264).

- d. Wrong Audience: Would a Gentile crowd understand the significance of "Most High God?" They may have written off this terminology as nonsense. Maybe it opened the possibility of too much misunderstanding given their polytheistic background.
6. Regardless of our understanding we do know that Paul released her from her oppression, and that the owners and the authorities were upset. The fallen nature of man is indicated in not rejoicing when others are helped.

ROMAN PRISONS

By Mark Moore

I. General Facts

1. Three Divisions of a Roman Prison
 - a. *Communiore* = Low Security
 - b. *Uteriore* = Maximum Security (Paul and Silas, Acts 16:23–24)
 - c. *Tullianum* = Dungeon—the place of execution (Perhaps Paul's final Roman imprisonment, 2 Tim 4:9–12).
2. Punishment
 - a. Whipping and prison may be part of the interrogation but not part of punishment.
 - b. The equivalent of prison was exile.
 - c. Various kinds of punishment:
 - i. Financial: fines, sold into slavery (an indentured servant).
 - ii. Cast Out: condemned to work in the mines for life, exile.
 - iii. Beatings: rods, flogged (which preceded most capital punishment).
 - iv. Execution: Condemned to fight in the gladiatorial arena, beheaded, crucified.

II. Imprisonments in Acts

ACTS	IMPRISONED BY	CITY	PRISON
4–5	Sanhedrin	Jerusalem	Gazith
12	Herod	Jerusalem	Praetorium
16	Magistrates (praetors)	Philippi	City Jail
22–23	Roman Commander	Jerusalem	Tower of Antonia
28:16, 30	Festus/Paul's Appeal to Caesar	Rome	House Arrest

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Things That Make You Go Hmmm (Acts 16:25–40)

By Mark Scott & Mark Moore

There are a lot of peculiar things taking place in this story that simply defy any naturalistic explanation. Either Luke made up a whale of a fish-story or God's hand really does manipulate human events.

1. Singing in jail (v. 16)—You expect to hear many sounds in a prison, clanging bars, angry shouts, footsteps of guards falling heavy on concrete, but the melodious praise of God just doesn't seem to fit.
2. "Captive" audience (v. 25)—These inmates can't help but hear the Psalms of these preachers reverberate off the cold stone walls. This was undoubtedly a breath of fresh air in an otherwise dank and dark place.
3. "Timing" of the earthquake (v.26)—It is likely that Paul and Silas are laying face down in these stocks trying to raise their praise to God by bouncing these songs off the ground. How strange, indeed, that the tremor strikes precisely during the third verse of How Great Thou Art. It is almost as if God is joining in the refrain.
4. A sleeping jailer (v. 27)—The Code of Justinian declared that Roman guards who failed to keep their prisoners were to receive the prisoner's sentence in themselves. That was enough incentive to keep most awake at their posts. Perhaps Paul and Silas' Psalms were lullabies that put this rough-and-tumble jailer to sleep. Or maybe he trusted in the tempered steel doors. Or could it be that God caused the slumber? Nevertheless, the earthquake shook him awake. Naturally, seeing the open doors and loosed chains, he would take the honorable way out, at least for a Roman, and kill himself, sparing the magistrates this painful duty.
5. No prisoner escaped (v. 28)—Now we go from odd to downright weird. These men with sentences on their heads and open doors before them sat spell-bound. It is almost as if they felt the hand of God on their shoulders staying their escape.
6. Trembling before Paul and Silas (v. 29)—Suddenly the prisoners become judges.
7. What must I do to be saved? (v. 30)—This is a strange questions since he had just been saved from certain death by his own hand and/or that of his commanding officer. He realizes that there is a fate worse than death and that these two men whom he and his ilk had beaten and chained were representatives of the living God! Talk about being on the wrong side of the fence!
8. Release from prison (v. 30)—Paul and Silas are treated as honored guests at this man's home in the middle of the night. For a pair of Jewish prisoners, that was certainly unprecedented.
9. Back in prison (v. 35)—How ironic that the preachers who set this man free must now be bound by him again! How that must have hurt his heart.
10. Refused to be released (v. 37)—When most of us would scamper off, considering ourselves lucky with the narrow escape from injustice, Paul refuses to allow God's name to be slandered by leaving without a public apology. He is convinced that God orchestrated these events not the magnates of Philippi.

Household Baptisms in Acts
Did They Include Infants?

Text:	Household of:	Activity:
10:44–48	Cornelius	Speaking in tongues
16:14,15	Lydia	_____
16:30–33	Philippian Jailer	Belief in Jesus A response to the spoken word
1 Corinthians 1:16; 16:15	Stephanas	Devoted themselves to ministry

ATHENS

1. Athens was a powerful city-state of Ancient Greece which derived its name from its patron goddess Athena, the Greek goddess of war. It was founded by Theseus.
2. Its first inhabitants appeared to have lived on the acropolis, the 512' hill with access to water and easily defensible.
3. Its best years were between 443 and 429 B.C. It was then ruled by democracy under Pericles. It flourished in art, drama, literature, architecture, philosophy, rhetoric, ethics and history. It represented the pinnacle of humanism of ancient times.
4. The city was in decline in Paul's day. Its population was perhaps as few as 10,000–15,000. Today Athens boasts several million citizens.
5. Athens was the educational center of the first century. The two other greatest universities were found in Alexandria and Tarsus. It was the home of Socrates, Plato, Aristotle, Aristophanes, Epicurus, and Zeno.
6. Attica is a dry region, but there is sufficient rainfall to produce olive groves and vineyards which supply the major exports.
7. The port of Athens, and the basis of her navy, was located five miles S.W. of the city at Piraeus. It was joined to the city by a corridor 250 ft. wide with walls on each side about 50 feet high. This corridor was lined with idols, which the ancient historian, Pausanias, says were "altars to gods called unknown." This aligns with Paul's statement of Acts 17:23 about an altar to "an unknown god" [note the singular].
8. The agora was the center of the educational, religious, commercial and political life of the city. Excavations have revealed its structures, which substantially agree with the description of Pausanias. They were as follows:
 - a. On the East: Stoa (porch) of Attalos & Odeion—Music Hall.
 - b. On the South: Two parallel stoas.
 - c. On the West: The **Tholos** was the meeting place of the executive committees of the 500 member Athenian Council. **Bouleuterion** was the meeting place of the general council. The **Metroon** was the sanctuary of the Mother of all gods. The Temple of **Apollo** Patroos. The **Stoa** of Zeus Eleutherios.
 - d. The Temple of Ares was near the middle of the agora in the open area.
9. The Areopagus, directly south of the agora was the court of the day. Its Roman name was Mars Hill. It is 377' of solid rock to the west of the acropolis.
10. The Acropolis, to the S.E. of the agora stood atop a prominent hill 512'.
 - a. Its main attraction was the magnificent Parthenon. It had a gold and ivory statue of Athena which stood 20' high. It is 238' x 111'. The outer colonnade had 46 columns, 34' high. At their base are depicted various mythological scenes. It was at its peak when Paul saw it but was still 400 years old.
 - b. On the south side stood the was the small temple of Wingless Victory.
 - c. The Erechtheion was on the N. side of the hill, erected in honor of Erechtheus, supposedly the first king of Athens and a semi-divine hero.
 - d. The Prytaneion, the "town hall," was on the northern slope of the hill and was the keeper of the sacred fire of the city.
 - e. Further north was the forum, built by gifts from the Caesars, Julius and Augustus.
 - f. S.E. of the Acropolis was the largest temple in all Greece. It was the temple of Olympian Zeus, known as the Olympeion. When Paul was there it was yet unfinished.

STOICS AND EPICUREANS

By Mark Moore & Mark Scott

III. Epicureans

1. Background: These philosophers followed the teachings of Epicurus, 341–270 B.C. of the Athenian colony of Samos. He taught his students in his garden, and they had to learn their doctrines by heart. He had more devoted followers and bitter enemies than any of the early philosophers. No other figure of importance arose from his school, although some of the writings of Lucretius (94–55 B.C.) still survive.
2. Major Beliefs:
 - d. Pleasure is the highest end of living (this would include good pleasure, such as generosity, patriotism, etc. and not just hedonistic pleasure). Epicurus, "By pleasure we mean the absence of pain in the body and of trouble in the soul."
 - e. Matter is eternal—this world was not created by deity. "Nothing can ever be created by divine power out of nothing."
 - f. Death is final—thus no hope. They denied the immortality of the soul. In addition, they denied any future retribution—judgment. Lucretius, "If anyone thinks that nothing can be known, he does not know whether even this can be known, since he admits that he knows nothing."
 - g. Acquiring friends is vital—perhaps this desire is due to the despair caused by #3.
 - h. Denied the providential control over human affairs. We have freewill. "Gods might exist but they are too removed from us."
 - i. Sought to debunk traditional religion with its oracles, divination, magic, etc. "He saw religion as a source of fear; therefore the banishing of the gods brought peace and the possibility of a good life" (Ferguson, *Backgrounds of Early Christianity*, p. 298).
 - j. Perception is the basis of all reason—a pure empirical epistemology.
3. This is not to be misunderstood with modern Hedonism.
 - k. Epicurus would forego pleasure which would lead to further pain. For instance, he would avoid getting drunk because of the hangover the next day.
 - l. He places pleasure of the soul/mind above that of the body. In his analysis there was kinetic (active) and static pleasure, both of which are evaluated by the following three criteria: (1) intensity, (2) duration, and (3) purity (its absence of pain).
4. Diogenes (c. A.D. 200) aptly summed up Epicureanism: "Nothing to fear in God; Nothing to feel in Death; Good [pleasure] can be attained; Evil [pain] can be endured."

IV. Stoics

1. Background—This philosophy came from Zeno of Cyprus (335–263 B.C.) who died at the age of 96. He regularly held his classes in the porches of the market place, called STOA, specifically the Stoa Poikile—the painted porch—thus came the name "Stoics." [He was the first to scientifically study Greek grammar and vocabulary.]
2. Famous Stoics:
 - m. Aratus of Soli (c. 315–240 B.C.) was a stoic quoted by Paul in Acts 17:28, from the opening lines of *Phaenomena*, which, along with Homer was read by all Greek students—it dealt with the phenomenon of seasons and astronomy, so vital to both agriculture and travel.
 - n. Brutus, the man who killed Julius Caesar. Shakespeare does an interesting character study of this man.
 - o. Stoicism was well known in Tarsus. At least six famous stoics came from Tarsus.

p.Seneca (c. 1–65 A.D.), was a contemporary of Saul. He was from the equestrian order and the brother of Gallio, proconsul of Achaia who is mentioned in Acts 18:12. He was the tutor of the young Nero, but finally resigned in despair as Nero "went bad." "Seneca's life fell far short of his exhortations to others: after heaping slavish flattery on the living Claudius, he poisoned his memory with malicious satire; if he did not connive at the crimes of Nero, he did not restrain them; while preaching an indifference to material wealth he allowed himself to be enriched while in office; his writings describe in detail moral impurities and violence, so that whatever their author's practice the influence of some of his writings would have stimulated baser instincts" (Ferguson, p. 290). Even so, his writings are closer to Christian teachings than any other philosophy of the day. Tertullian calls him "always our Seneca" (On the Soul, 20). See J. B. Lightfoot, "St. Paul and Seneca" in Saint Paul's Epistle to the Philippians (London 1913; repr. Grand Rapids, 1953), 270–333) for a comparison of the two. Seneca was conservative, in that he proposed to teach young men to worship in piety and not in superstitions. He was also an annihilationist.

q.Epictetus (c. A.D. 55–135) was another notable stoic of the first century whose writings are still extant.

r.Marcus Aurelius (A.D. 121–180) was a stoic and an emperor whose persecution of Christians was among the fiercest and most bloody. His Meditations are extant—a collection of proverbial, miscellaneous musings.

3. Major Beliefs

s.The world was created by Zeus.

t.All things were governed by fates—determinism.

u.Self-denial contributes to the highest end in life. There was a desire to suppress all passions. One was to show indifference to either pleasure or pain and mastery over all lusts. In such indifference one found contentment, thus self-control was a supreme virtue. Basically, they were not happy campers. They were the Pharisees of the philosophers. Apathy made them lose their sympathy.

v.The soul was not immortal but existed until the destruction of the universe. At that time it was either destroyed (some said), or absorbed into the divine essence (others said).

w.Nothing is immaterial, even the Gods (e.g. the Mormons).

x."The logos became another word in the Stoic system for god, since it maintains order" (Ferguson, p. 284).

y.Stoics used an allegorical method of interpretation.

z.Knowledge is empirically gained—they believed in *tabula rosa* of the soul.

V. Relationship between Epicureans, Stoics, & Christians

1. Similarities between the Stoics and Epicureans

- a. They were the two dominant philosophical schools of the day.
- b. Both sought to liberate man from fate. Epicureans, by denying the validity of fate; Stoics, by not responding (at least externally and emotionally) to the consequences of fate, either pleasurable or painful.
- c. Both sought to be self-sufficient and unaffected by externals.
- d. Both had a primary emphasis on ethics.

2. Similarities between Epicureans and Christians

- a. Both had a tight-knit community, even using similar terminology.
- b. Both were accused of being atheists.
- c. Both sought the pleasure of the soul over the pleasure of the body.

3. Similarities between Stoics and Christians:
 - a. Stoics used some of the same terminology as Christians. For instance, both talked of Logos, Spirit, conscience, virtue, self-sufficiency, freedom of speech, reasonable service, etc. "The biblical injunctions concerning the units of society (Eph. 5:21–6:9; Col. 3:18–4:1; 1 Peter 2:13–3:7; etc.) in both form (the reference to stations in society) and content (e.g., "it is fitting") show Stoic influence.
 - b. The similarities go deeper than individual items to a general atmosphere:
 - i. humankind's persistent evil.
 - ii. the need for self-examination.
 - iii. humanity's kinship with the divine.
 - iv. denial of the world's values.
 - v. emphasis on inner freedom from external circumstances.
 - vi. The Stoic natural theology, transmitted via Hellenistic Judaism (cf. Wisdom of Solomon 13–14), influenced Romans 1–2 and Acts 17" (Ferguson, p. 293).
4. Differences between Stoics and Christians: (These outweigh the similarities)
 - a. To the Stoics, god was immanent, but not personal. Stoics were pantheists, not believing in a personal creation.
 - b. Christians viewed the world as purposeful with both a beginning and an end—the Stoics would own none of this.
 - c. Christianity appealed to the masses; stoicism was for the elite. Stoicism talked about ethics from a philosophical point of view, Christianity implemented ethics by connecting its injunctions with a personal absolute Divine. Thus, conscience in stoicism was not nearly as developed as it was in Christianity.
 - d. Stoicism had not personal immortality—the "divine spark" in each of us would be absorbed back into the Whole.
 - e. Christianity is optimistic and full of joy. Stoics subjugated emotional expression, including joy and hope.
 - f. Christians were motivated and driven by AGAPE; Stoics were motivated and driven by self-respect.

NOTE: Paul knows that false knowledge about God leads to idolatry and bad ethics. Paul fights them on their own turf by quoting their prophets. You can see their offspring today in philosophy, psychology, New Age, evolutionary science, and secular humanism.

Are You a Stoic or an Epicurean?

By Mark Moore

Mark the statement you agree with the most:

1. ___ Eat, drink and be merry for tomorrow we die.
 ___ If you don't covet anything, you won't be sad if you lose it.
2. ___ The physical world is most real.
 ___ The spiritual world is most real.
3. ___ Death is the end of existence.
 ___ The soul is immortal.
4. ___ Human beings have freewill, we control our own destinies.
 ___ What God ordains to be, will be — we can't change our destiny.
5. ___ Religion, for the most part, is a bunch of superstitions, fear, and magic.
 ___ Traditional religion(s) reveal God.
6. ___ We know things through physical senses (body)
 ___ We know things through revelation and reason/logic (mind).
7. ___ To be truly happy in life we ought to party, hardy!
 ___ Self-denial contributes to the highest end in life.
8. ___ Happiness is found in friendships and pleasures.
 ___ Contentment is found in indifference — if you don't care you won't be disappointed.
9. ___ We will be happiest living in an authentic community.
 ___ We will be happiest being independent and self-reliant.
10. ___ Pleasures of the soul outweigh pleasures of the body.
 ___ Pleasure and pain should be treated with equal indifference.

(The first statements are ideas of the Epicureans, the second of the Stoics. Count the number of each you had and record them below.)

Stoic ___ Epicurean ___

Read through Acts 17:22–31 and place verse numbers by the above statements that Paul addresses in his sermon on Mars Hill.

Paul's Challenge to the Greek Thinkers on Mars Hill

By Terry Bowland

The Apostle Paul is making his presentation of the God of the Bible, challenged five of the Greeks basic presuppositions in his message in Acts 17:22–31.

1. God is the Creator of the Universe (17:24): This is directly opposed to the Naturalism of the Epicureans and the Panthesm of the Stoics.
2. God is the Sustainer of Life (17:24): This is opposed to the Monism of Greek thought. God is a God who gives to creation— not to himself.
3. God is the Ruler of all the nations (17:26–28a): This opposes the concept of the cyclical view of history. History has purpose—to discover and to know the real living God.
4. God is the Father of all human beings Greek superiority as well as the whole concept of idolatry. If we are God's offspring, how can our God be made of gold, silver and stone?
5. God is the judge of the world (17:30–31): This opposes the Fatalism of the Greeks. Natural revelation is now being replaced with the true message of Christ. There is a chance to change in life. Repentance is held out to those trapped in the confines of fatalism.

1 & 2 CORINTHIANS IN RELATION TO ACTS

By Mark Moore

1. **Paul sent Titus from Ephesus to Corinth with a copy of 1 Corinthians in the Spring of A.D. 55:** *1 Cor 16:5–8 After I go through Macedonia, I will come to you—for I will be going through Macedonia. Perhaps I will stay with you awhile, or even spend the winter, so that you can help me on my journey, wherever I go. I do not want to see you now and make only a passing visit; I hope to spend some time with you, if the Lord permits. But I will stay on at Ephesus until Pentecost.*
2. **Paul writes a painful letter to the Corinthian Church:** *2 Cor 2:3 I wrote as I did so that when I came I should not be distressed by those who ought to make me rejoice. I had confidence in all of you, that you would all share my joy.*
3. **Paul takes off for Macedonia, hoping to meet up with Titus:** *Acts 20:1 When the uproar had ended, Paul sent for the disciples and, after encouraging them, said good-bye and set out for Macedonia.*
4. **Paul stopped at Troas to preach the gospel:** *2 Cor 2:12–13 Now when I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me, I still had no peace of mind, because I did not find my brother Titus there. So I said good-bye to them and went on to Macedonia.*
5. **Paul finally meets up with Titus and gets a good report about the Corinthians' repentance:** *2 Cor 7:5–9 For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn—conflicts on the outside, fears within. But God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming but also by the comfort you had given him. He told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever. Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it—I see that my letter hurt you, but only for a little while—yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us.*
6. **Paul writes 2 Corinthians and sends it ahead with Titus from Macedonia:** *2 Cor 7:13 By all this we are encouraged. In addition to our own encouragement, we were especially delighted to see how happy Titus was, because his spirit has been refreshed by all of you.*

GALLIO—ACTS 18:12

- 1. Proconsul, most probably 51–52 A.D.**
- 2. Real name: Marcus Annaeus Novatus.**
- 3. Took the name of his adopted father, Lucius Junius Gallio upon coming to Rome.**
- 4. Younger brother of Seneca the Stoic philosopher and tutor of Nero as a child.**
- 5. Noted for his mild disposition:
Seneca, Natural Questions, IV.
Statius, Silvae, II. 7. 32.
Seneca, Epistolae Morales, CIV.**
- 6. Achaia just recently returned to the rule of a proconsul, probably in conjunction with the Jewish expulsion from Rome.**

Paul's Third Missionary Journey

Acts 18:23–21:17. Estimated: 2700 miles, approximately 4 years in duration. Planted no new churches as the record goes.

Place	Location	Events
1. Antioch of Syria	18:23	Spent some time here
2. Galatia & Phrygia	18:23	Strengthened churches.
3. Ephesus	19:1	Holy Spirit & 12 disciples. School of Tyrannus. Miracles. Riot with Demetrius.
4. Troas	2 Cor. 2:12–13	Couldn't wait for Titus.
5. Macedonia	20:1	Exhorted brethren.
6. Philippi	20:5	Sailed from here.
7. Troas	20:6	Broke bread. Paul preached. Eutychus
8. Assos	20:13–14	Paul got on board ship.
9. Chios & Samos	20:15	Places where they stopped
10. Miletus	20:15	Gave address to Ephesian elders
11. Cos, Rhodes, and Patara	21:1	islands where they stopped
12. Cyprus	21:3	Passed by
13. Tyre	21:3	Ship unloaded cargo. Paul visited friends.
14. Ptolemais	21:7	Greeted brethren.
15. Caesarea	21:8	Visited Philip. Agabus' prophecy.
16. Jerusalem	21:15	Paul follows elder's advice. Paul is arrested.

Evangelism in Corinth and Ephesus Acts 18 and 19 Compared

1. Paul first goes to the synagogue with serious minded persuasion (18:4–6; 19:8).
2. Rejected in the synagogue, Paul turned to the Gentiles by moving the "Base of Operation" to the home of Titius Justus (18:6–7, Corinth) and the School of Tyrannus (19:9, Ephesus).
3. Many people believed (18:8; 19:10).
4. Paul's work miraculously confirmed (18:9–10; 19:11–12).
5. Roman authorities dismissed charges against Paul and the Christians, Gallio in Corinth (18:12–17) and the Town Clerk in Ephesus (19:35ff).

Taken from John Stott, The Spirit the Church and the World, Downers Grove, IL: IVP, 1990, pp.294–295.

A Sketch of Ephesus

by Mark Moore

1. The fourth largest city of the Empire behind Rome, Alexandria and Antioch.
2. The Temple of Diana, destroyed by fire on the day of Alexander the Great's birth, was one of the 7 wonders of the ancient world. Although there are no remains of it today, it was four times the size of the Agora of Athens.
 - a. The Platform=239' x 418'; with 10 steps leading up to the temple
 - b. The Temple = 180' x 377'
 - c. The Temple was surrounded by a large colonnade which had 117, 60' columns, each 6' in diameter, which held up the roof.
 - d. 36 of these columns were sculptured at the base with life-sized figures. White, blue, red and yellow marble were used, as well as gold.
 - e. Diana of Ephesus was the many-breasted fertility goddess.
3. The Agora (market) was 370' square, surrounded by a double petitioned gallery behind which were the shops.
 - a. The Gallery was made of Doric columns, probably put there by Nero.
 - b. In the center of the agora was large sundial, statues of many famous citizens and a water clock.
4. The Theater was on the western side of Mt. Pion.
 - a. The Orchestra pit was 80' x 20'
 - b. There were 3 bands with 22 rows of seats each, and 12 stairways of bands.
 - c. It seated more than 25,000 people
 - d. It was a mile and a half from the Temple of Diana.
 - e. It was 495' in Diameter.
5. The Hydrion was a two-story public water fountain.
6. The Hestria was the public source of fire.
7. The Curatia was the most important street in Ephesus paved with white Egyptian marble.
8. The roads had covered walkways on either side of the streets; Chariots and horses drove in the center.
9. The streets were guttered and some show evidence of a sewage system beneath.
10. There were public, portable light poles along the streets, which could be removed during the day.
11. The city had public toilets with constantly running water. In one location there were more than 30 seats.
12. The city had roman baths with ceramic clay pipes bringing hot, cold and warm water to them.
13. There were many brothels to meet the demand for "worship" of Diana.
14. There were perhaps as many as 300,000 people in Ephesus in Paul's day.
15. The supposed tomb of the apostle John is in Ephesus.
16. The gospel became so prominent in Ephesus that on top of the four pillars at the major intersection of the city were placed statues of Matthew, Mark, Luke and John.

The Holy Spirit's Relationship to Belief and Baptism

Based on Acts 19:1–7

By Mark Moore

This is an odd paragraph that raises several important theological questions for us: (1) What is the nature or manifestation of the Holy Spirit in our lives? (2) What is the connection between the Holy Spirit, belief and baptism? (3) What is the function of tongues and prophecy? And how do you get it?

Here we encounter twelve "disciples," not of Jesus, but of John the Baptist. They were baptized in John's baptism and likely had been taught by that eloquent Alexandrian, Apollos (18:24).

I. What did Paul mean, "Did you receive the Holy Spirit . . .?"

Paul obviously saw something lacking in the lives of these twelve men. But just what was it? The Pentecostal position on this text is that they lacked the baptism of the Holy Spirit which would obviously manifest itself in tongues (2:4; 10:45–46). And this does align with verse 6 which says that these twelve spoke in tongues and prophesied. However, this glossolalia was not a result of the baptism but of the laying on of hands (Acts 6:6 [cf. 6:8; 8:6]; 8:17–19; 19:6; Rom 1:11; 2 Tim 1:6). And the baptism of the Holy Spirit in both Acts 2 and 10 happened without immersion in water.

Paul may have noticed a lack of spiritual gifts in the believer's lives. This would include tongues and prophecy (v. 6) but would not be limited to these. However, the manifestations of Spiritual gifts are rather obvious. One wonders if Paul would have had to ask if they possessed Spiritual gifts when he could just look and see—did they speak in tongues, prophesy, etc. Furthermore, this passage describes the conversion of these twelve men. Nowhere are the gifts of the Spirit or the baptism of the Holy Spirit connected with conversion. What Paul is looking for is evidence that these men are Christians, not that they are adept at exercising their spiritual gifts.

This might lead us to the conclusion, therefore, that Paul was looking for evidence that these men were indwelt by the Holy Spirit (Acts 2:38–39; Rom 8:9, etc.). This, of course, would manifest itself in the Spiritual fruit (Gal 5:22–23). These are often less tangible and visible than the gifts. Hence, Paul might wonder why these disciples, who would know the right vocabulary and liturgy, seemed to lack Christian character and behavior.

II. What are the connections between the Holy Spirit, Belief and Baptism?

We note first of all, that the Holy Spirit is granted to those who believe. Ephesians 1:13 says, "And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit" (cf. John 7:38–39; Gal 3:3). Thus Paul's question of verse 2, "Did you receive the Holy Spirit when you believed?" Of course "belief" to Paul extended beyond the mind. It is not that they thought there was a Holy Spirit and thus received his presence. They entrusted their lives to the Holy Spirit and the Spirit, in turn, took control.

Second, we know that belief is connected with baptism. This was true of John's baptism (Mt 21:25) as well as Christian baptism (Mk 16:16; Acts 8:12–13; 18:8; 19:4; Col 2:12). Again,

this "belief" is not a theological stance on a point of Christian doctrine. Baptism was a visible response of faith. The candidate believed what Jesus (or John) said and thus obeyed by submitting to this liquid rite. In Acts 8:12 "When they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." The same is said of Simon Magus (Acts 8:13), Crispus (18:9), and these twelve disciples (19:4–5). Paul puts it this way: "Having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead" (Col 2:12).

This third point is perhaps the most controversial, but the Bible clearly states that the Holy Spirit is connected with water baptism. Now, no one would deny that the Holy Spirit is involved with the baptism of the Holy Spirit (Mt 3:11; Acts 1:5; 2:1–4; 10:44–46; 11:16). But can the same be said about water immersion?¹ There are a number of texts that describe the Holy Spirit in terms of working through or like water both in the O.T. (Psa 46:4–5; Isa 32:15; 44:3; 55:1; 58:11; Eze 39:29; Joel 2:28) and in the NT (John 7:38–39). Even more specifically, several "New Birth" texts mention both the water and Spirit as effective forces in the conversion process (John 3:3–7; 1 Cor 6:11; Titus 3:3–7). But is this "water" merely a metaphor, or does it signify immersion? There is no question that the Holy Spirit is connected to immersion in Acts 2:38–39; 19:1–6 and probably 1 Corinthians 12:13. It seems fair, therefore, to interpret the other "water" passages as baptism. The bottom line is that the Holy Spirit is clearly connected with water baptism in the process of conversion.

So, belief, baptism and the Holy Spirit are all central to Christian conversion. The Holy Spirit, the true mark of a Christian (Rom 8:9; 2 Cor 1:22; Eph 1:13) is promised both through belief (John 7:38–39) and immersion (Acts 2:38–39). Baptism is not a work by which we earn the presence of the Holy Spirit. Rather it is an expression of our faith which causes us to open our lives to the Spirit's indwelling.

III. What is the function of the tongues and prophecy of verse 7:

Generally, supernatural gifts are either a result of the Baptism of the Holy Spirit or the laying on of hands. And never are they necessary for salvation. Therefore, we have likely moved from "conversion talk" in verses 1–5, to "ministry talk" of verses 6–7. This is, after all, the only time where the laying on of hands follows baptism. It likely serves to separate the two events rather than to unite them. There are three possible purposes for these gifts here. First, since the church obviously does not yet have NT scriptures, these prophets would serve a vital role in the daily teaching and edification of the church. Second, these visible signs would serve to validate their Christian baptism and mark the significant difference between it and John's baptism. This would dispel any doubt in or criticism of Paul's teaching. Third, Ephesus is a city full of magic practices and exorcists. These gifts would serve to edify, clarify and confront both pagans and Christians in this new community of the faith.

¹ Many, in fact, equate water baptism with Spirit baptism (cf. Eph 4:5; 1 Cor. 12:13; Titus 3:5; John 3:5).

Did Paul Disobey the Holy Spirit?

By Mark Moore

In Acts 21:4 the brothers of Tyre urged Paul "through the Spirit" not to go up to Jerusalem. Paul ignores their appeal and heads toward the capital city. Two days later, on route to his "destiny," Paul is urged again not to go, this time by the prophet Agabus in the city of Caesarea. He binds himself with Paul's belt and says, "Paul, this is what is going to happen to you if you continue in your present course." Of course Paul is not dissuaded. With these strong words he rejects their pleadings; "I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus" (Acts 21:13).

Here's the issue: Paul gets a clear message from the Holy Spirit through Christian brothers that he would be arrested and beaten in Jerusalem and yet he persists in going. Is he disobedient to the Holy Spirit? After all, his actions got him brutally beaten and landed him in jail for nearly four years. We should consider several things here.

First, Paul has twice before indicated that he was bound "in the spirit" to go to Jerusalem (Acts 19:21 & 20:22). Granted, we might read "spirit" as a lower case rather than a capital "S," thus indicating that this was Paul's desire, not God's. However, that is not the natural reading of this Greek construction (en followed by the dative article and *pneumati*, cf. Luke 1:27; 4:1; unless another *pneuma* is specified, cf. Luke 1:17; Rom 1:9). It looks an awful lot like Paul means to say that the Holy Spirit led him to go to Jerusalem and then on to Rome.

Second, the fact that Paul gets beat up and thrown in jail does not mean that this goes against God's will. Like it or not, God's primary agenda is not our comfort but the proclamation of the gospel. Furthermore, Paul has been arrested and beaten throughout his ministry and his sufferings have consistently advanced the gospel. There is nothing new or surprising here. The fact that Paul's travels were halted for four years may bother us, but these imprisonments also afforded both Paul and Luke the opportunity to do a good bit of writing which has proved to be even more effective and enduring than their itinerant tours. Moreover, Paul's actions eventually got him to Rome through God's sovereign hand. Here he was privileged to evangelize Nero himself (Acts 27:24). Luke, as a historian, apparently sees this as part of God's design. At least that's the way he paints the picture in his narrative.

Third, the Christians in Tyre and Caesarea received a message from the Holy Spirit about Paul's sufferings, not necessarily a message forbidding him to go to Jerusalem. Hence, their urging Paul not to go may be their assumption about the Holy Spirit's message beyond the message itself. As Stott says, "Perhaps Luke's statement is a condensed way of saying that the warning was divine while the urging was human" (p. 333). Granted, Paul is not Jesus. Thus, it is not blasphemy to blame him for making a mistake or not heeding the warnings of the Holy Spirit. But in this case such an accusation seems premature. Rather, it looks like both Paul and the brothers hear the same message from the Holy Spirit and decide to do two different things about it. The brothers have a tender and proper concern for Paul's welfare. Paul has a zealous and proper concern for the conversion of his countrymen. Both are correct and God's will is done.

Paul's Journey to Rome

Acts 2:17–28:31. Estimated: 1850 miles, approximately 3–4 years in duration. Planted no new churches but won several soldiers and visited many brethren.

Place	Location	Events
1. Jerusalem	21:17	Paul is beaten, gives a speech, and is imprisoned
2. Antipatris	23:31	Paul is taken here by soldiers
3. Caesarea	23:33	Imprisoned for 2 yrs. Before Felix, Festus, & Agrippa. Appeal to Caesar.
4. Sidon	27:3	Port. Paul allowed some freedom
5. Cyprus	27:4	Sailed by the island because of contrary winds
6. Myra (Lycia)	27:5	Landed on route to Rome.
7. Cnidus	27:7	Arrived here with difficulty
8. Under Crete	27:7	Contrary wind forced this.
9. Fair Havens	27:8	Harbored. Paul predicted difficulty
10. Clauda	27:16	Small island where they attempted to get the boat under control.
11. In the open sea	27:17–44	Ship is tossed by the wind. Paul encouraged by God.
12. Malta	28:1	Ship ran aground. Paul preaches and heals on island.
13. Syracuse	28:12	Stayed here 3 days
14. Rhegium & Puteoli	28:13	Ports and stopping places. Stayed with brethren.
15. Market of Appius & Three Inns	28:15	Brethren came and greeted. Paul took courage and preached.
16. Rome	28:16	Paul spoke to Jews and then turned to Gentiles. In house-arrest for 2 yrs.

The Forensic Defense Speeches of Paul

(Acts 22:1-21; 26:1-23; cf. Malina & Neyrey, *Paul*, p. 91)

- I. **Exordium (or Prooemium)** (cf. *Rh. Her.* 1.4.6; Cicero, *Inv.* 1.15.20; Quintilian, *Inst. Orat.* 4.1.1-4). This prepares the hearers to be positively disposed and attentive to the defendant. The “lawyer” should show that he is taking the case out of duty to family or honor or better out of a sense of patriotism (*captatio benevolentiae*). Good will can be derived from (Cicero, *Orat.* 2.43.182, 184, Loeb):
 - A. The person of the speaker – by speaking of our own deeds without arrogance, by prayers and petitions, by demonstrating hardships well endured. Name, Acts 21:38-39
 1. Nature -- Gender (Quintilian notes that males are more likely to commit robbery and females poisoning) & Ethnicity, Acts 22:3
 2. Manner of life, Acts 22:3-5; 26:4-5, 9-11
 3. Fortune, Acts 22:5; 26:9-12
 4. Habit, Acts 22:3
 5. Feeling, Acts 22:7-8, 11; 26:14-15
 6. Interest, Acts 22:3-4; 26:10-11, 19-20
 7. Purpose, Acts 22:15; 26:16-18
 8. Achievements, accidents, speech, Acts 22:6-11; 26:12-18
 - B. The person of the opponent – by showing them to be mean, vicious, or cruel.
 - C. The person of the judge – by flattering the hearers without being too obviously effusive.
 - D. The case itself – if it is noble (for the group) rather than self-seeking.
- II. **Statement of Facts (Narratio)** (cf. Quintilian, *Inst. Orat.* 4.2.31). It is to prepare the mind of the judge (Inst. Orat. 4.2.4-5). It is comprised of:
 - A. The main question at issue – What was done? Was it done rightly? (Acts 21:28; 24:5-8; contra 23:6, 29; 24:21; 25:18-19; 26:6-8)
 - B. The line of defense
 - C. The point for the judge’s decision
 - D. The foundation or basic argument for the defense (*Inst. Orat.* 3.11.6-7)
- III. **Proof (Probatio)**
 - A. Eyewitness (e.g. Demosthenes, *Against Eubulides* 4; Philo, *Spec. leg.* 4.59; *Conf.* 141). Paul served as an eyewitness to the resurrection, Acts 22:15; 26:16. This is considered “irrefutable” evidence (*tekmerion*), (cf. Acts 1:3; 10:41 cf. Lk 24:37-43)
 - B. Evidence from probability, examples, tokens, signs and maxims (*Rh. Al.* 36, 1442b; 39-1443a, 6). These can be used in conjunction with other facts to build a strong case.
 1. Sign: The great light (Acts 22:6, 9; 26:13); and Paul’s blindness and healing (Acts 9:7-9, 17; 22:11,13)
 2. Corroborating witnesses (Acts 22:9, 12; 26:13-14).
 3. General experience (Aristotle, *Rh. Al.* 7, 1428a; see Quintilian, *Inst. Orat.* 5.10.16-19).
 - C. Witnesses and confessions that are obtained by torture (Aristotle, *Rh. Al.* 36, 1442b; 37). (cf. Acts 22:24). This was considered the strongest evidence.
 - D. Evidence from the person’s nature and character.
- IV. **Refutation and Peroration**
 - A. The refutation is the countering of the arguments of the opposition, generally involving some sort of attack on the opponents character, person, or social standing (Acts 4:13).
 - B. The peroration is an attempt to elicit certain emotions from the audience/judge in order to secure a verdict in one’s favor.

CHARACTERISTICS OF AUTHORITIES

ACTS 23–26

By Mark Scott & Mark E. Moore

- I. Ananias, the High Priest:
 - 1. Held office 48–59 A.D.
 - 2. He was insolent and quick tempered.
 - 3. He was hated by the Jews for his pro-Roman leanings.
 - 4. Known for liberal use of violence.
 - 5. Confiscated temple tithes.
 - 6. Rebelled in 66 A.D., was sought and assassinated by the Jews.
- II. Antonius Felix (cf. Josephus, *Wars*, 2.12.8–18.7; *Antiquities*, 20.7.1–8.9):
 - 1. Born and raised as a slave in Caesar's house. Freed by Antonia, mother of Claudius.
 - 2. His brother, Pallas, became a favorite advisor the Emperor Claudius. Thus Felix became the "corrupt favorite" of Claudius.
 - 3. Through Pallas' influence, Felix became the governor of the land extending from Jerusalem up to Cilicia, including Tarsus and Antioch.
 - i. Appointed to rule Samaria in 48 A.D.
 - ii. Appointed to govern Judea in 52 A.D.
 - 4. Insurrections and anarchy increased during his rule.
 - 5. Tacitus described him as, "A master of cruelty and lust who exercised the powers of a king with the spirit of a slave" (*Annals*, XII. 54; *History*, V. 9).
 - 6. Nero recalled him in A.D. 59.
 - 7. He married two women named Drusilla and in between these he married a princess:
 - i. Drusilla #1: Granddaughter of Antony and Cleopatra.
 - ii. Drusilla #2: Daughter of Herod Agrippa I.
 - (1) At 15 she married King Azizus of Emesa, a petty state of Syria.
 - (2) At 16 she married Felix, influenced by a Cypriot magician named Atmos.
 - (3) During Paul's trial she is about 20.
- III. Drusilla:
 - 1. Daughter of Herod Agrippa I and sister of Agrippa II.
 - 2. As a teenager she married Azizus.
 - 3. She was captivated by Felix' ruthlessness and power.
 - 4. She wanted power and saw marriage to Felix as a way to climb the political ladder.
 - 5. Perhaps her conscience got the best of her—Acts 24:25.
- IV. Festus:
 - 1. Began rule in 60 A.D. Died in 62 A.D.
 - 2. While he seems antagonistic towards Paul in Acts, the sources are kind to this ruler.
 - 3. He desires to be a more just ruler than Felix. This is evident in how swiftly he goes to Jerusalem.
- V. Herod Agrippa II:
 - 1. The son of Herod Agrippa I (Acts 12); he was 17 when his father died.
 - 2. Ruled with the status of a king for about 30 years; also controlled the temple.
 - 3. Did have Jewish blood, which could prove to be an advantage.
 - 4. His sister, Bernice, lived with him. Some accused them of being incestuously involved (Tacitus, *Hist.* 2.2; Suetonius, *Titus* 7; Dio Cassius, 65.15; 66:18).
- VI. Bernice:
 - 1. Sister of Herod Agrippa II.
 - 2. Was known as a bed-hopper.
She was the Jewish Cleopatra and the mistress of Titus, the Roman general.

Paul vs. the High Priest (Acts 23:5)

Paul replied, Brothers, I did not realize that he was the high priest; for it is written: ‘Do not speak evil about the ruler of your people.’

1. **Irony**—"I did not know that the high priest acted in such a manner."
2. **Apology**—"I'm sorry. I spoke in haste."
3. **Change in Priests**—There were 28 high priests between 37 – 70 A.D. Perhaps because he had been away for so long he was not aware of the most recent change in the high priest.
4. **Wrong Setting**—Because Lysias had called this meeting, perhaps the Ananias did not have time to put on the proper robes of the high priest or was not sitting in the proper position.
5. **Vision**—some have suggested that the room was dark and/or Paul's poor eye sight hindered him from seeing who it was who commanded the beating.
6. **Usurpation of High Priest**—Still others have suggested that Ananias usurped the position of High Priest and Paul suggested that he did not actually belong.

The Defense Speeches of Paul in Light of Quintilian's *Institutio Oratoria*

By Mark E. Moore

Derek Hogan, "Paul's Defense: A Comparison of the Forensic Speeches in Acts, *Callirhoe*, and *Leucipe and Clitophon*," *Perspectives in Religious Studies* 29/1 (2002): 73–87,²⁰ surveys Quintilian's template for how to present a proper rhetorical defense. Tertullus (Acts 24) and Paul (Acts 24 & 26) follow quite closely the guidelines of Quintilian.

Quintilian's Guide, <i>Inst.</i> 3.9.1	Tert.	Paul, Acts 24	Paul, Acts 26
Exordium, 4.1 (intro) predisposes the judge to your case ²¹	2–4	10b	2–3
Narratio, 4.2 (facts) a persuasive exposition of what should or did take place	5–7	11	4–21
Probatio, 5.1–4, 7–12 (proof) provides evidence of the veracity of the details ²²			22–23
Refutatio, 5.5, 13 (refutation) denies, rebuts, defends, or makes light of accusations		12–20	25–26
Peroratio, 6.1 (conclusion) An emotional recapitulation of the important points	8	21	27–29

²⁰ See also Bruce Winter, "Official Proceedings and the Forensic Speeches in Acts 24–26," in *The Book of Acts in Its Ancient Literary Setting* (ed. Bruce Winter and Andrew D. Clarke; Grand Rapids: Eerdmans, 1993), 322–27; Ben Witherington, *The Acts of the Apostles: A Socio-rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 709–10; and Jerome Neyrey, "The Forensic Defense Speech and Paul's Trial Speeches in Acts 22–26: Form and Function," in *Luke-Acts: New Perspectives from the Society of Biblical Literature Seminar* (ed. C. H. Talbert; New York: Crossroad, 1984), 221.

²¹ An exordium can contain information on the character of the defendant, prosecution, judge, hearers or certain facts of the case; cf. *Ad Her.* 1.4.8. He may even threaten the judge, especially with a public riot if the case is not in his favor (*Inst.* 4.1.21).

²² This might contain: witnesses, documents, oracles, court findings, or logical syllogisms.

NO MORE THAN TWELVE DAYS AGO, ACTS 24:11

By Mark Moore

Days	1	2	3	4	Events:
1				1	Arrival in Jerusalem, 21:17
2				2	Went to meet James, 21:18
3			1	3	Went up to the Temple to Pay for Purification vows, 21:26
4–9	1–7		2–3	4–9	Almost Seven Days, 21:27
10		1	4	10	Paul Arrested, 21:27
11		2	5	11	Trial before the Sanhedrin, 22:30
12		3	6	12	Assassination plot and Paul's escape, 23:12
13		4	7		Paul's arrival in Caesarea, 23:33
14–17	8–11	5–8	8–11		Paul waits for Tertullus
18	12	9	12		Paul's Trial before Felix, 24:1

Solutions:

- Count only the days that Paul spent waiting. There were seven days waiting for the purification to be complete and five days waiting for Tertullus to arrive. That makes for good math but poor exegesis. It does not account for all the other important days in this scenario.
- Begin counting the twelve days at Paul's arrest. This solution leaves three extra days but still fits Paul's words, "No more than 12 days ago . . ." However, it does not accurately describe when Paul went up to Jerusalem.
- Begin counting the twelve days when Paul first went up to worship in the temple (i.e. when he paid for the purification vows, 21:26). This is a better description of Paul's words "went up to Jerusalem to worship" (24:11). However, it leaves only 2–3 days for what Paul calls "nearly seven days" (21:27).
- Count only the days that Paul was in Jerusalem. Granted, these would be the only days germane to the charges—that he stirred up trouble and defiled the temple in Jerusalem (24:5–8). But that is somewhat of a loose interpretation of 24:11 since it overlooks the last five days.

Blameless Character and Appeal to Caesar

Acts 25

Mark E. Moore & Mark Scott

Paul's Blameless Character:

No one is perfect. That includes the Apostle Paul. Yet he lived his life with such integrity that he could not be successfully attacked in a court of law. In other words, he lived his life without handles. This never mattered less than when he was maligned by unbelievers with legal clout. It may sound presumptuous when Paul claims to be above reproach (vv. 8, 10–11). But Luke echoes the same sentiment (v. 7). Well, one might say, that's because he was Paul's friend. But Festus, certainly no friend of Paul, said so much himself (vv. 5, 18–19, 25). Our integrity may not matter much of the time. But when it matters, it makes all the moments of personal sacrifice worth it, particularly when it is the reputation of our Lord on the line along with ours.

Paul's Appeal to Caesar:

This is obviously a big deal. It is mentioned no less than 6 times in the text (vv. 11–12, 21, 25–27). It was risky business, though, to appeal to Caesar, particularly this one. Nero could be whimsical. If he didn't like you, for any particular reason, he could just execute you. He was a despot. So why Paul would take the chance and appeal to him? There are several possibilities:

1. He was inspired by God or prompted by the Holy Spirit to make this move.
2. He got impatient. Perhaps he was tired of waiting in prison and decided to take matters into his own hands.
3. He wanted to take advantage of a golden opportunity. It is not entirely clear just when a Roman citizen had the right of appeal. But apparently Paul was in such a situation and thus made the appeal. It is also quite like Paul to imagine himself converting Nero and Christianizing the empire!
4. He was tired of trials and knew that no good would come of them so he simply pulled the plug on the process through his legal recourse of appeal.
5. He knew Festus to be just but unsympathetic to his situation. This he forced his hand.
6. He knew that a Jerusalem trip would be too dangerous. He decided to gamble on Nero rather than the Sanhedrin.

NERO
By Mark Moore

1. Nero Claudius Caesar Germanicus was the fifth emperor. He was born 37 A.D. and reigned from 54–68 A.D.
2. He was the son of Agrippina's first husband, Cnaeus Domitius Ahenobarbus, a vicious and corrupt man. His mother was a schemer who cared little for his moral development but much for his social standing. At the age of 34 (in 49 A.D.), she married emperor Claudius who was 59. He was a life-long victim of cerebral Palsy and in his later years an inept and cowering leader. He had a limp from an earlier injury and drooled saliva, which made his contemporaries consider him a half-wit. However, he had spent much of his time in the imperial palace reading and studying—he was apparently quite bright. He was the one responsible for expelling the Jews from Rome [Suetonius, Claudius, 25.4; Acts 18:2]. Pallas, Seneca and Burrus helped her plot her son into office. Claudius died in 54 A.D., presumably by poison. For their efforts on Nero's behalf, they were all repaid with traitorous murder.
3. The first five years of his reign were rational—these are called the quinquennium. This is primarily due to the fact that his affairs were under the direction of two men: Seneca, whose brother, Gallio had been the governor of Greece (Acts 18:12); and Burrus, the prefect of the Praetorian Guard. He was 16–21 years old during this time. Even then, however, his private life was licentious. It is interesting, however, that during this time he expressed great concern and reservation that he would likely have to put people to death. Later he overcame this feeling and put people to death without qualms.
4. "Nero's marriage to Poppaea opened the second period of his reign. He killed his mother, his chief advisers Seneca and Burrus, and many of the nobility to secure their fortunes." This was in the year 62 A.D. [Zondervan Pictorial Bible Dictionary, p. 581]
5. Burrus died in 62 A.D. (there was some suspicion of poison). Seneca thereafter retired, knowing that he alone could not control the young monarch. Later Nero ordered him to take his life (65 A.D.) apparently only so he could obtain his wealth (which Seneca had already given over to him). These two were replaced with Tigellinus, who brought out the worst of Nero's avarice.
6. In 62 A.D. he had his wife, Octavia murdered so he could marry Poppaea. Poppaea successfully plotted the elimination of Agrippina, Nero's mother, by convincing her to have her murdered in 59 A.D., as well as Octavia, Nero's wife, even while she was married to Otho, the brief successor to Nero. Later she, herself, fell prey to his viciousness:

"Having killed Poppaea by a kick when she was with child, (66 A.D.), Nero proposed to marry Antonia, his adopted sister, and on her refusal ordered her to be put to death. He then married Statilia Messalina, whose husband Vestinus he had assassinated for marrying Messalina after the emperor had cohabited with her."

[Baker's Bible Dictionary, p. 789]

7. It was during this time (c. 63 A.D.) that Paul made his defense before him (Acts 25:10–11).
8. In 64 A.D. a large section of Rome was destroyed by fire. Many suspected Nero of starting the conflagration, including the historian Tacitus. He needed a scapegoat for the mishap and found it in the Christians of Rome. Tacitus, certainly no friend of the church, said this about the persecuted Christians:

"Their death was made a matter of sport; they were covered in wild beast's skins and torn to pieces by dogs; or were fastened to crosses and set on fire in order to serve as torches by night . . . Nero had offered his gardens for the spectacle and gave an exhibition in his circus, mingling with the crowd in the guise of a charioteer or mounted on his chariot. Hence, . . . there arose a feeling of pity, because it was felt that they were being sacrificed not for the common good, but to gratify the savagery of one man."

[Tacitus, *Annals*, 15.44]

9. Nero was the first to enact official Roman persecution against the church. Both Peter and Paul suffered martyrdom under his hand.
10. His private life was full of scandal. He entertained himself with the basest forms of depredation including murder, homosexuality, sadomasochism, and unimaginable violence.
11. Conspiracies dogged his later years. He was advised to take his own life but he did not have the courage to do it. The senate, in fact, decreed his death. His final traitorous act was to put many of the senators to death. Finally, on June 9, 68 A.D., he took his own life. His final words were these, "What an Artist dies in me." (He fancied himself a musician and artist and athlete). Thus died the last of the line of Julius Caesar.

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Meet the Herods!

By Chad Ragsdale

1. *Herod the "Great"* – The head of this twisted family, Herod was the son of Antipater II. He was the king of the Jews from about 40–4 B.C. To history, he is known as a great builder (including the Jerusalem Temple and the port of Caesarea). To the Jews, he was despised as an Edomite and friend of Rome. To his family, he was feared for his murderous paranoia (He had at least three of his sons and one of his wives – Mariamne I – killed). This paranoia also led to his killing of the infants in Bethlehem upon hearing of the birth of the new king (Matt. 2:1–22).
2. *Herod Archelaus* – (Herod the Ethnarch) One of Herod's sons with Malthace, he succeeded Herod briefly after his death (Matt. 2:22). He had perhaps the worst reputation of any of Herod's sons (not least for marrying the widow of his half-brother), and his reign was short-lived.
3. *Herod Antipas* – (Herod the Tetrarch) He was Herod's younger son by Malthace, and inherited the Galilean and Peraean portions of his father's kingdom. He appears several times in the gospels. He is responsible for the death of John the Baptist (Mark 6:14–28). He had divorced a previous wife in order to marry Herodias who was also the wife of his half-brother, Philip – and also his niece. John denounced this marriage. After a particularly creepy dance-party involving his wife and step daughter Salome, he concedes to have John killed. Antipas also had a brief and ultimately worthless encounter with Jesus as a part of his trial (Luke 23:7ff.). He was deposed as a leader in 39 as a result of the accusations of his nephew, Agrippa.
4. *Herod Agrippa I* – He was a son of Aristobulus (killed by Herod), nephew of Antipas, and grandson of Herod the Great. He was also the brother of Herodias and the father of Agrippa II and Drusilla (Acts 24:24). He was made king by his friend Gaius (Caligula). He took over Antipas' territory in 39 and was given rule over all Judea and Samaria by Claudius in 41 – ruling over territory equal in size to Herod the Great's. Agrippa I is noteworthy for executing James the apostle and imprisoning Peter (Acts 12:2ff.). He died suddenly and rather unpleasantly at the age of 54 in the year 44 (Acts 12:20ff.; see also Josephus, *Ant.* 19.343ff.).
5. *Herod Agrippa 2* – He was the son of Agrippa I and the brother of Drusilla and Bernice (with whom he was sometimes accused of being incestuous), and he was the last of the Herodian kings. He was only 17 when his father died suddenly. He was given the title "king" by Claudius, and by the year 56, he had been made the ruler over a large territory including parts of Galilee, Perea, and Judea. From 48 to 66 he had the right to appoint the Jewish high priest. He remained loyal to Rome during the Jewish rebellion (66–70) and was rewarded with an increase of territory. It was before Agrippa II that Paul made his case in Acts and offered his testimony (Acts 25:13–26:32).

ACTS 26:28

ἐν	ὀλίγω	με	πείθεις	Χριστιανὸν	ποιῆσαι
In	little	me	you persuade	Christian	to make

KJV: Almost thou persuadest me to be a Christian.

RSV: In a short time you think to make me a Christian.

NASB: In a short time you will persuade me to become a Christian.

NIV: Do you think that in such a short time you can persuade me to be a Christian?

ASV: With but little persuasion thou wouldest fain make me a Christian.

LAMSA: With little effort you almost persuade me to become a Christian.

LO: You almost persuade me to be a Christian.

Spanish: Por poco me persuades a ser criastiano.

HEB: עוֹד מְעַט וּפְתִיתֵנִי לְהִיּוֹת נִצְרִי

Acts 26:28
By Mark Moore

NIV: Do you think that in such a short time you can persuade me to be a Christian?

Literal: In a little you are persuading me to make a Christian

This is a difficult passage to interpret because of three questions which we may never be able to answer. First, does the word little refer to time, the number of words Paul spoke or some other factor? Second, what was Agrippa's tone? Was he serious or sarcastic. Third, is this a statement of fact or a question? The following paraphrases suggest a few possibilities.

Sarcasm:

- What is this? Do you think that you can convert me in just 30 minutes?
- What is this? Do you think that I'm going to become a Christian on the basis of such meager evidence?
- Come on Paul! You've hardly expended any effort on me. You'll have to do better than this if you want me to convert.

Serious:

- Paul, you almost had me. With just a little more evidence I could accept what you are saying.
- Paul, I'm pretty close to becoming a Christian. If I let you keep talking a little longer I would probably convert.
- Wow! You've drawn me in quickly. Is it possible that I would change my mind so soon?
- You are an amazing man! With such little effort on your part, I've come so close to accepting your position.

Isaiah 6:9–10 in Fulfillment

And He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking but do not understand.' Render the hearts of this people insensitive, their ears dull, and their eyes dim, lest they see with their eyes, hear with their ears, understand with their hearts, and repent and be healed."

Who is Responsible for the Rejection?:

- | | | |
|-----------|----------------------|-------------------------|
| 1. | Matthew 13:14 | Jesus/Evangelist |
| 2. | John 12:40 | God Himself |
| 3. | Acts 28:25 | Listeners |

PAUL'S PRISON TEXTS

- Acts 28:20 For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain.
- Eph 3:1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles.
- Eph 4:1 As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received.
- Eph 6:20 For which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.
- Phil 1:7 It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me.
- Phil 1:13 As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ.
- Phil 1:17 The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.
- Col 4:18 I, Paul, write this greeting in my own hand. Remember my chains. Grace be with you.
- Phm 1:9 Yet I appeal to you on the basis of love. I then, as Paul—an old man and now also a prisoner of Christ Jesus . . ."
- Phm 1:13 I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel.
- Phm 1:23 Epaphras, my fellow prisoner in Christ Jesus, sends you greetings.

Paul's Companions in Rome

Luke	Colossians 4:14
Timothy	Acts 20:4; Philippians 1:1; Colossians 1:1; Philemon 1:1
Mark	Colossians 4:10; Philemon 24
Aristarchus	Colossians 4:10; Philemon 24
Demas	Colossians 4:14; Philemon 24
Epaphras	Colossians 4:12
Tychicus	Ephesians 6:21; Colossians 4:7
Epaphroditus	Philippians 2:25–30
Jesus/Justus	Colossians 4:10–14

Passages Describing Paul's Fourth Journey

Romans 15:24 I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while.

Romans 15:28 So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way.

Titus 1:5 The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.

2 Tim 4:20 Erastus stayed in Corinth, and I left Trophimus sick in Miletus.

Phm 1:22 And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers.

1 Tim 1:3 As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer

1 Tim 3:14–15 Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.

2 Tim 1:18 May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.

2 Tim 4:13 When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.

Phil 2:23–24 I hope, therefore, to send him as soon as I see how things go with me. And I am confident in the Lord that I myself will come soon.

Titus 3:12 As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there.

PAUL'S FOURTH MISSIONARY JOURNEY
A semi-speculative/humble/tentative reconstruction
by Mark Moore & Mark Scott

1. The Pastoral Epistles cannot be adequately fitted into any of Paul's travels that we know of up to this point through the book of Acts.
2. Paul anticipated being released in the year 62 A.D. (cf. Phil. 1:26; 2:24; Phm 22; Acts 28:30)
3. Paul planned on visiting the church at Philippi and then the churches of the Lycus Valley.
4. **Spain:** Some early church history documents allege that Paul visited Spain and possibly even Britain after his release (cf. 1 Clement 5:6; Muratorian Canon; Eusebius, *Church History*, 2.22. Epiphanius, *Heresies*, 27.6). This is what Paul promised the Romans (cf. 15:24, 28).
5. **Crete:** Left Titus there (cf. Titus 1:5). Winter of A.D. 64–65 (?).
6. **Miletus:** Left Trophimus sick there (cf. 2 Tim 4:20).
7. **Colossae:** (cf. Phm 1:22).
8. **Ephesus:** Took care of Onesiphorus (cf. 1 Tim 1:3; 3:14–15; 2 Tim 1:18).
9. **Troas:** Stayed in the house of Carpus (cf. 2 Tim. 4:13).
10. **Philippi:** (cf. Phil 2:23–24; 1 Tim 1:3).
11. **Nicopolis:** Spent the winter there A.D. 66–67 (?), (cf. Titus 3:12).
12. **Rome:** Second imprisonment in Rome 67–68 A.D.
13. Tradition has Paul martyred by Nero in the last year of Nero's reign in A.D. 68. Supposedly he was beheaded on the Ostian Way.

The Sea Voyages of Paul

Terry Bowland

1. The journey from Caesarea to Tarsus (280 miles), Acts. 9:30.
2. The journey of Barnabas from Antioch to Tarsus and Paul's return trip with Barnabas (not specifically mentioned), (60 miles), Acts 11:25ff.
3. Paul & Barnabas sailing to Cyprus on the First Mission Journey (125 miles), Acts 13:4
4. The journey from Cyprus to Perga (180 miles), Acts 13:13.
5. The journey from Attaleia to Antioch at the conclusion of the First Mission Journey (300 miles), Acts 14:26.
6. The journey from Troas to Neapolis on the Second Mission Journey (125 miles), Acts 16:1ff
7. Paul's trip from Berea to Athens (200 miles), Acts 17:14.
8. Paul's travels with Aquila & Priscilla from Cenchreae to Ephesus (250 miles), Acts 18:18.
9. Paul ending the Second Mission Journey traveling from Ephesus to Caesarea (650 miles), Acts 18:21ff.
10. Paul probably took a ship up to Antioch after visiting Jerusalem (280 miles), Acts 18:22.
11. From Ephesus (through Troas) to Neapolis on the Third Mission Journey (125 miles), Acts 20:1
12. From Philippi to Troas (125 miles), Acts 20:6
13. From Miletus to back to Palestine (940 miles), Acts 21:1–7
14. From Caesarea to Rome as a prisoner (2300 miles), Acts 27:1.

Conclusion: Excluding items #2 and #10, Paul traveled 5,600 miles by boat alone. This does not include land travel or post-Acts travel by land or sea. **Point:** It's hard to be a missionary without movement.

Mega Lessons From Acts:

By Mark Moore

1. Christ intends to build a kingdom, not merely a church.
 - a. The kingdom is bigger than any one of us or any single organization. Therefore, all glory goes to God and all efforts are for him alone.
 - b. There is room in this global kingdom for a variety of personalities, propensities, gifts, and directions.
 - c. A kingdom is political—it intersects with society, often erupting in opposition.
2. The Holy Spirit is the hero of the story.
 - a. God is sovereign and moves men like pawns on a chessboard. This calls for active optimism. Active since the sovereignty of God still requires our response; optimism because the church may wobble but it won't fall down!
 - b. All of us are role-players. That means (1) there are no heroes other than God, and (2) there are no insignificant people.
 - c. There is a design to history. Prophecies are fulfilled and situations prearranged.
3. The Church grows.
 - a. People are interested in Jesus and willing to give their lives to him in faith, repentance, baptism, and obedience.
 - b. Preaching which is culturally relevant, biblically centered and highlights the resurrection, changes lives, communities and cultures. It is, in fact, dangerous.
 - c. This message is for everyone — all colors, shapes and sizes. Churches that are color blind are soon colorful.
4. God uses people to accomplish his history making.
 - a. Sometimes desert roads turn out to be our defining moments. We can not evaluate the effectiveness of our daily tasks. We simply need to be faithful and let God worry about being successful.
 - b. As we compare the ending of Acts with the ending of Luke, we are reminded that Paul reenacts the life of Jesus. In fact, that is the lesson for all of us. We are the continuing incarnation of Jesus Christ our Lord.
 - c. There is an Acts 29. We each get to contribute a verse under the guidance of the Holy Spirit.