

"Ongoing Lessons from the Ongoing Mission"

Pastor Ryan, 4/24/22: Intro: We have a tendency to tune out things we have heard before like the safety briefing each time we fly. Although this passage is like others in Acts, there is much to glean here for our joy and progress in the faith as it is God's word.

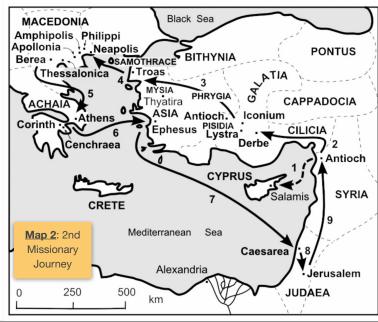
HEADLINE: THERE ARE ONGOING LESSONS FROM THE CHURCH WE NEED TO HEED.

- 1. The mission of the church is to proclaim the good news about Jesus. The substance of that work and mission is the story of Jesus through all OT and NT.
- 2. Sometimes the mission gets messy because the church is messy. The argument between Paul and Barnabas is over John-Mark who withdrew on the first missionary journey. Why does he circumcise Timothy after the Council said not necessary for salvation? Answer: to be less offensive for Jewish believers. He forbid Titus to be circumcised. This is wisdom and messy. Paul did not waffle on salvation by grace through faith alone.
- 3. Despite the mess, God is growing his church. It was not good Paul and Barnabas fought, but God has twice as many people hear the good news on two separate journeys.
- 4. Exhortation and application: A. Let's seek to proclaim Christ. Wake up each day with this expectation. B. We should expect a mess. If we do not, we will be discouraged with surprise over the surprise. Every church is full of sinners. We should not expect perfection

from our brothers and sisters just because they are saved. Just because the church is messed up does not mean Jesus is messed up. C. We should learn to trust God even when things get messy. V6-10 is comforting that the HS stops them sending them where God planned.

Notes & Quotes:

• <u>Vs3-Timothy is circumcised for love</u> of the brethren: "[It] was no sacrament... but an indifferent ceremony which served only for nourishing love (Calvin p90).



Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Having completed the Jerusalem Council and encouraging the Antioch church, Paul and Barnabas go on their 2nd Missionary Journey, this time separately.	 Paul and Barnabas separate. Paul links up with Silas then Timothy. They travel to Macedonia. They meet Lydia and she and many are saved. 	Strengthened in faith Preach the gospel to them. God opened her heart to pay attention to what is real	C-v9: Come over to Macedonia and help us. C-v10: God had called us to preach the gospel to them	V36 God speaks and his words spread. V6-10 Spirit of Jesus shuts down plans and guides his own. V14 He is worshipped and opens hearts to savor his glory.

Notes:
Notes 9
Notes &
Quotes
(cont.): <u>V14-Lydia</u>
compre-
hended the
hended the gospel by
the Spirit's
<u>illumina-</u>
tion:
"Where-
fore, we
see that not
faith alone,
but all
under-
standing and
knowledge
of spiritual
things, is
the
peculiar
gift of
God, and
that the
ministers
do no good
by
teaching
and
speaking
unless the
inward
calling of

God be

added"

(Calvin

p103).

thereunto

Passage: Acts 15:36-16:15 - the Second Missionary Journey

And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." 37 Now Barnabas wanted to take with them John called Mark. 38 But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. 39 And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, 40 but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. 41 And he went through Syria and Cilicia, strengthening the churches.

16:1 Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. 2 He was well spoken of by the brothers at Lystra and Iconium. 3 Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. 4 As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. 5 So the churches were **strengthened in the faith,** and they increased in numbers daily.

6 And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. 7 And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them. 8 So, passing by Mysia, they went down to Troas. 9 And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, "Come over to Macedonia and help us." 10 And when Paul had seen the vision, immediately we sought to go on into Macedonia, **concluding that God had called us to preach the gospel to them.**

11 So, setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis, 12 and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city some days. 13 And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. 14 One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. 15 And after she was baptized, and her household as well, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY were the churches strengthened in faith v5? Paul and crew were in person telling them truth of Jerusalem Council of faith alone.	WHAT was the work they were to do in Macedonia v10? Fulfill God's vocation on their lives and preach the gospel - Christ as messiah and restorer.	HOW did this God- worshipper come to be baptized v14? The Lord opened her heart to pay attention to Paul's words as he shared the hope and joy of the gospel.	We need our hearts opened by God to feel the centrality of all God is for us in Christ changing our deep seated affections of hope, courage, re-ordered loves, etc.	God of worth we magnify you. We acknowledge our hearts not focused on you. Thank you for your beauty and the gospel letting us savor you. Help us to which glorifies you.

"Jesus is Greater Than Anything Else"

Pastor Ryan, 5/1/22: Intro: Like in math's greater than argument and symbol (>), Christ is who is on the other side of that equation. We see here that Christ is greater than all.

HEADLINE: "I WANT THAT" - THE HARDENED JAILER GETS AUTHENTIC CHRISTIANITY.

- 1. Jesus is greater than the spiritual forces of darkness (v16-18): In our culture which highly values logic, we often do not see the demonic forces at work. Paul did not have magic to rescue this girl from demonic oppression, but Jesus' name is greater to do that.
- 2. Jesus is greater than money (v19-24): Rather than rejoicing in this girl's freedom, there are those who are angered. When the demon "went out" the hope of money "went out", same word. No one can serve both God and money, and they chose money. True joy and contentment is never ultimately found in money. It is in Christ.
- 3. Jesus is greater than our comfort and security (v25-35): The prisoners listened to them pray and sing. There is a reason they sing after being beaten and in pain: Christ is better.
- 4. Jesus is greater than our freedom (v25-40): Paul has a chance to escape given the great earthquake, but forsakes this freedom to share the gospel with the jailer. They also have the freedom to leave jail, and they force a public release for clear justice reasons (below).
- 5. Jesus is greater than our sin (v27-34): How did Paul convince the other prisoners to not leave as well after the earthquake? They could all hear, "What must I do to be saved?" Acting good is how most all religions reply. Believe in the Lord Jesus, that saves.
- <u>6. Jesus is greater than cultural barriers (v33-34):</u> The same jailer who put their feet in stocks is cleaning their wounds and sharing a meal. Lydia, slave girl, jailer all diverse. Jesus brings people together who otherwise would have nothing but enmity in common.

Exhortation: What would others say you live for? Value? Most passionate about?

Notes & Quotes:

• <u>Vs35-Paul fights for personal justice deserved for the church</u>: "Paul was concerned for the public reputation of his gospel message and also, no doubt, for the good standing of the church that was being established at Philippi. Thus he insisted on public vindication lest the people of Philippi continue to believe that he was a troublemaker and a lawbreaker, ideas that would have presented barriers to the gospel in Philippi for years to come." (ESV notes).

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
The second missionary journey continues, and this story picks up in Philippi where they have just met Lydia.	A demon slows the mission. They cast out the demon and free the girl. They are imprisoned since money for fortunetelling is gone. They are freed and so it he jailer.	V18 Greatly annoyed Believe, believed Worship / prayer and hymns	C-v18: command you to come out C-v23: keep safely C-v28: do not harm yourself, we are here C-v31: believe Jesus P-v31: you will be saved C-v36-37: go, no let them come	V17 he is most high V18 his name has power over demons V25 he satisfies above physical brokenness V26 earthquakes obey his command V31 Jesus is Lord V40 he has family

Passage: Acts 16:16-40 - Second Missionary Journey Continued

16 As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling. 17 She followed Paul and us, crying out, "These men are servants of the Most High God, who proclaim to you the way of salvation." 18 And this she kept doing for many days. Paul, having **become greatly annoyed**, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out that very hour.

19 But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. 20 And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. 21 They advocate customs that are not lawful for us as Romans to accept or practice." 22 The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. 23 And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to **keep them safely**. 24 Having received this order, he put them into the inner prison and fastened their feet in the stocks.

25 About midnight Paul and Silas were **praying and singing hymns to God,** and the prisoners were listening to them, 26 and suddenly there was a **great earthquake**, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. 27 When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, "Do not harm yourself, for we are all here." 29 And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. 30 Then he brought them out and said, "**Sirs, what must I do to be saved?**" 31 And they said, "**Believe in the Lord Jesus, and you will be saved, you and your household."** 32 And they **spoke the word of the Lord to him and to all who were in his house**. 33 And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family. 34 Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God.

35 But when it was day, the magistrates sent the police, saying, "Let those men go." 36 And the jailer reported these words to Paul, saying, "The magistrates have sent to let you go. Therefore come out now and go in peace." 37 But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out." 38 The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. 39 So they came and **apologized to them**. And they took them out and asked them to leave the city. 40 So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed.

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY were Paul's wounds taken care of v33? The jailer believed in the Lord Jesus and his life and affections and that of his family were changed - born a new / again!	WHAT were they doing in prison after beaten and bloodied v25? Worshipping God - praying, singing hymns with words to live by and die by.	HOW is it that they not only sing and pray in jail BUT v40 they encourage their loved ones instead of seeking comfort and healing for themselves? Jesus is greater.	V18 The forces of evil though not able to overcome us can greatly annoy us. V29 disordered loves of work and honor above all else will kill you.	All satisfying God, we worship you too in sickness and health. Forgive us for settling for lesser satisfaction than you. Thank you for satisfying us. Help us to worship well.

"A Tale of Two Cities"

Pastor Ryan, 5/8/22: Intro: The Dickens' version of Tale of Two Cities is a classic for many reasons. Here is Luke's contrast of two cities, Philippi and Thessalonica.

HEADLINE: ONE CITY COMPARES ALL TO SCRIPTURE, ONE CITY HUNTS THE GODLY.

- 1. We see the Thessalonians city with many opposing Christ: Violent opposition comes when the leaders are jealous of Paul and Silas' message. Not only do they not accept the beauty of the message, they oppose it. It's ironic that the leaders who charge Paul of disorderly conduct are the ones who are creating and stirring up the city mob.
- 2. We see the Berea city as deep contrast: It is 45 miles off the beaten path and not a center of activity and leadership as Thessalonica. They listened three weeks and compared all they heard with the Old Testament finding it to be true and in alignment. They believed. The Thessalonian leadership even traveled here to put them down.
- 3. What is the contrast found here between these two cities?: What is it that made the two cities so different? What made one more noble than the other? Answer: they approached the word of God in a different way.
- A. They received the word with all eagerness v11. They wanted to hear more. It was worthy of their attention. They wanted to know how Christ fit into the big picture of the Bible.
- B. They examined the word daily v11. They did the work to make sure the news they are hearing about Jesus is, in fact, true. They were not eager and gullible but eager and diligent. Their premise was that the Old Testament was the word of God and true.
- C. When convinced of the truth of Scripture, they responded v11-12. Faith is not a work we do, but it is how we respond to the Spirit's work in us. They see their own need to be saved.
- 4. Exhortation and application: Do we approach the gospel message more like the Berean's or the Thessalonians? Ask questions around these three contrasts of two cities: Do you receive the word of God with all eagerness? Do you examine the Scriptures regularly to see what you are hearing is true? When convinced of the truth of Scripture, do you respond with a life transformed differently in a new life meant to be lived out?

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
On the Second Missionary Journey they are forced out of Thessalonica make it to Berea then Athens.	The stop in Thessalonica has many converts but the leadership is jealous and forces them out. They go to Berea with same results, then Paul is forced to Athens.	V5 Wicked men of the rabble - men of not good character V9 Security - money taken that assures no more trouble will be done here, right, and you can go.	Pv11: the teaching from OT that Jesus is the messiah v3, 10, proved true, "these things ARE so." Cv15: send Silas and Timothy to Athens as ASAP.	V3 It was proclaimed in OT as necessary for Jesus to suffer and rise again. V7 He IS king Jesus. V13 His revealed words about himself are written down.

Notes:	Passage: Acts 17:1-15 - Second Missionary Journey Continued
Notes & Quotes (continued): V17: It was necessary for the Christ to suffer. "The Jews resisted the idea that the Messiah had to suffer, even though this is found in the OT (Psalm 22, Isaiah 53, Zech. 12:10, 13:7) (ESV Study Notes).	Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, 3 explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ." 4 And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. 5 But the Jews were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd. 6 And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, "These men who have turned the world upside down have come here also, 7 and Jason has received them, and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." 8 And the people and the city authorities were disturbed when they heard these things. 9 And when they had taken money as security from Jason and the rest, they let them go. 10 The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue. 11 Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. 12 Many of them therefore believed, with not a few Greek women of high standing as well as men. 13 But when the Jews from Thessalonica learned that the word of God was proclaimed by Paul at Berea also, they came there too, agitating and stirring up the crowds. 14 Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. 15 Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they depart

There is one question that underlies them all: do you really believe the Bible is the word of God? Only one of these cities is commended by God. To which do you correspond?

Notes & Quotes:

• <u>Vs3-Their sermon content was to preach Christ in the OT (Biblical Theology)</u>: "Having developed the new conception of the Messiah from the [OT] Scriptures, they then claimed that Jesus (and Jesus only) fitted the job description" (Beale p594).

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY did they respond v12? "Therefore" they responded because they received the word about Jesus eagerly and compared it to OT.	WHAT did they reason for the OT to show Christ is the messiah? V3 Jesus suffered, rose from the dead, he is the OT messiah foretold.	HOW did the Bereans respond more nobly v11-12? Listened eagerly, examined OT to see if Jesus was the Messiah foretold, and they believed.	V5 we as leaders are prone to jealousy - even over good things. V7 we can be lied against and falsely accused and injustice done to our money.	God who reveals himself to mankind and in written word, we praise you. Forgive our jealousy. Thank you for your OT. Help us compare all to your word.

"Graduation Speeches, Seed-Picking Birds, and the Hope of Christ"

Pastor Ryan, 5/15/22: Intro: What kinds of things do graduation speakers speak upon when they address a graduation class? Something challenging like Paul's speech lasts.

HEADLINE: THE CREATOR IS THE ALL-SATISFYING OBJECT OF WEIGHTY WORSHIP.

- 1. What is the setting? Paul, Silas and Timothy have fled in the cover of night from Thessalonica and Berea from jealous, death-threatening Jewish leaders who were against Paul and his message. He split from Silas and Timothy and escaped to Athens. There Paul proclaims God to the people in the context of the Stoics who believed gods were everywhere and the Epicureans who believed gods were remote and distant.
- 2. What is the content of this speech? His synagogue speeches were always laced with OT references, and this one is much less so overtly but still there. He observes the culture of Athens and looks for an on-ramp to get people to the gospel "highway". This sermon is summarized by Luke, and he likely was cut off when he tells the part of Jesus rising from the dead. What is the flow of his argument: A. God is the Creator. B. Because he is Creator we should not worship idols. C. In light of our ideology, repent and seek Him who was raised from the dead. He quotes local poetry to get to the same place he does in the synagogues, namely, repent and believe.
- 3. The response is varied: Some mocked, some were curious, and some believed. Our job is not to attract a crowd but to be faithful to proclaim leaving the results up to God to how he is working in these people or not.
- 4. Exhortation and application: What takeaways can we learn from Paul's speech? None of them are "be true to yourself", "follow your dreams", or other themes of graduations. A. Beware the danger of idolatry. We tend to think of statues like Athens, but in our day the common idols are self-worship, pleasure, comfort, status, meaning, sex, sports, jobs, family, spouse, and a host of other "God-substitutes." It is offensive to God AND a robber of joy. Satisfaction and contentment is found not in comfort or a spouse but in God alone. These gods cannot bear up under the weight of our worship. B. The antidote to idolatry is finding out who God really is. You can't stop idolatry with "just stop." It must be replaced by the Superior to worship. The "expulsive power of a new affection" is how the puritans would talk about it. C. In light of who he is, we should repent and turn to Jesus. He is worth following for his glory and our joy and deep satisfaction.

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
On the Second Missionary Journey Paul is forced out of Thessalonica and Berea into Athens where he awaits Silas and Timothy. While waiting, of course, he preaches.	Paul teaches Jesus and his resurrection in the marketplace of ideas. His sermon is summarized by Luke. Some respond in mockery and some believe.	V16 Provoked - Paul made angry for the false message to lost sheep. Stoics - believed gods were everywhere Epicureans - believed gods were remote and distant	Cv27: seek God Pv27: he is not far Cv29: don't think God is like gold Cv30: repent Pv31: he gives assurance of judgment / all made right by raising Jesus	V24 he made all; he does not live in a temple-too small V25 he has no needs, can't be served, he gives life to all V26 he makes nations that people may seek him V27-32 more here

Notes:

Passage: Acts 17:16-34 - Second Missionary Journey Continued

Notes & **Quotes:** Vs31-The God: "That God "will judge the world in righteousness " uses a phrase found in the psalms (Ps. 9:9)... The evidence shows how the OT is treated in a "third way" here. Instead of direct employment of biblical language (except in 17:31) or paraphrase, there is the expression of OT motifs in a recognizable way but using the language of the Hellenistic world in a clear attempt to accommodate to non-Jewish hearers"

(Beale p595).

16 Now while Paul was waiting for them at Athens, his spirit was **provoked** within him as he saw that the city was full of idols. 17 **So** he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. 18 Some of the Epicurean and Stoic philosophers also conversed with him. And some said, "What does this babbler wish to say?" Others said, "He seems to be a preacher of foreign divinities"—because he was **preaching Jesus and the resurrection**. 19 And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is that you are presenting? 20 For you bring some strange things to our ears. We wish to know therefore what these things mean." 21 Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

22 So Paul, standing in the midst of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. 23 For as I passed along and observed the objects of your worship, I found also an altar with this inscription: 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you. 24 The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, 25 nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. 26 And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, 27 that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, 28 for "In him we live and move and have our being'; as even some of your own poets have said, "For we are indeed his offspring.'

29 Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. 30 The times of ignorance God overlooked, but now he commands all people everywhere to repent, 31 **because** he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; **and of this he has given assurance** to all by raising him from the dead."

32 Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again about this." 33 So Paul went out from their midst. 34 But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY commanded to repent v31? Because judgment is set and sure. WHY is judgment sure v31? Its proved by Christ rising from the dead.	WHAT is Paul's content of his message v18? Jesus and his resurrection. WHAT is the right response for the God who made all things v23? Worship.	HOW should people seek God and feel there way to him and find him v27? In their nation, in community, as descendants of Adam in the image of God.	V20-21 we love ideas and things to know, new things, always seeking but never coming to the knowledge of the truth. V30-31 we are ignorant, we don't repent	Maker of all things and giver of all life, praise you! Forgive our blind seeking of everything. Thank you we are made to worship you and be satisfied. Help us live in repentance.













Mars Hill Sermon

What is the logic and flow of Paul's argument as he reasons with the Athenians, scholars and philosophers?

	A	rcing:		Headline:		
	You, my	1: - :	Idea	Men of Athens, I perceive that		
audien	ce, are re	ligious.	Explain	in every way you are very religious.		
	Ground: because you worship, even of those		Temporal	23 For as I passed along and observed the objects of your worship,		
you kno		those	Main	I found also an altar with this inscription: 'To the unknown god.'		
	ce (Idea 1 ms the Go		Explain	What therefore you worship as unknown,		
is there known:	and can		Idea	this I proclaim to you.		
Explai n 1: His sermo n has	Series 1 Creator things de live in to	of all oes not		24 The God who made the world and everything in it, being Lord of heaven and earth,		
three	Series 2:	He is	Main	does not live in temples made by man,		
points (Serie	not need	y to be	Main Compare	25 nor is he served by human hands,		
s 1-3) plus a	served by	s in joy	•	as though he needed anything,		
conclu to create sion Series 3 that is 1): He r		Ground	since he himself gives to all mankind life and breath and everything.			
	1): He m	He made man now him. Action		26 And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,		
action.			Purpose	27 that they should seek God, and perhaps feel their way toward him and find him.		
	Concess		Main	Yet he is actually not far from each one of us,		
	is, he is a distant. I both other	not He is	Ground series 1	28 for "'In him we live and move and have our being';		
	us AND		Compare	as even some of your own poets have said,		
			Ground series 2	"'For we are indeed his offspring."		
	an ACTIO		onclusion is has a 11 (green).	29 Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man.		
	Main: Repent.	Negative	•	30 The times of ignorance God overlooked,		
	терені.	Positive		but now he commands all people everywhere to repent,		
	Ground	Series 1: Jesus	Idea	31 because he has fixed a day on which		
	because of two	will judge	Explain (Idea)	he will judge the world in righteousness by a man		
	reasons (Series	on 1 day.	Explain	whom he has appointed;		
	1-2)		judgment d b/c alive.	and of this he has given assurance to all by raising him from the dead.		

"The Lord Does Move in Mysterious Ways"

Pastor Jim, 5/22/22: Intro: The events of our lives may seem random, but God is working all behind the scenes for his glory and our joy.

HEADLINE: WE TOO CAN TRUST IN GOD'S SOVEREIGNTY AND HIS PROMISES.

1. God is always working and moving: The thread of the hidden hand of God working is seen in well over a dozen seemingly random events in this chapter. These three commands and promises sovereignly show up for Paul when he needs them most. God is the great counselor, giving us what we need and how we need it. Gallio was moved to make the right decision. Proverbs 21:1 - "The king's heart is a stream of water in the hand of the LORD; he turns it wherever he will."

2. Exhortation and application:

A. In what are you trusting? Do you see the good hand of God, no matter how it shows, to be moving all around you? Do you know and also trust these promises of God? Trust in his sovereignty and his promises.

B. On what are you focusing? Everywhere Paul went he spoke of Jesus, the savior of the world and the only way for the church to grow individually. He was singleminded in focus to Jesus. How did Paul get this focused? Phil 3:8 "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord." His highest treasure brought his greatest focus, seeing all as lesser.

Notes & Quotes:

• <u>Vs10-We have reasons not to fear</u>: "For 'Do not fear' with reference to opposing human beings, see Deut. 31:6; for 'I am with you,' see Exod. 3:12; Josh. 1:5; Jer. 1:19; for the combination of the two phrases, see Josh. 1:9; Isa. 41:10; 43:5; Jer. 1:8. Pesch (1986: 2:149) points out that this form of words is associated not with epiphanies, but rather with divine promises made to prophets and the Servant of Yahweh" (Beale p595).

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Paul leaves Athens and arrives at Corinth where he links back up with Silas and Timothy. They then return to Antioch and the 2nd Missionary Journey is done and completed.	Paul arrives in Corinth from Athens. He teaches 1.5 years, is brought to trial. He leaves for Ephesus then sails back to Caesarea and ends up in Antioch where he started 2nd Missionary Journey.	V4 & 19 - Reasoned: there is a logic aspect to our faith V18 vow: Nazarite vow Numbers 6, abstain alcohol and hair cutting for a while.	3 commands & 3 promises v9-10: C1: Do not fear C2: Keep speaking C3: Don't be silent P1: I am with you. P2: No one will harm you. P3: I have many here who will be saved.	V4, 19: Faith in him is reasonable/logic. V9+: He is near, powerful, and chooses people. V15: He moves the hearts of kings to fulfill his promise. V21: He has a will in our daily events.

Notes:		Passage: Act	s 18:1-23 - 2nd Miss	ionary Journey finis	hed		
V6- Judgment: "Your blood be on your own heads reflects	of Pontus all the Jer he stayed	After this Paul left Athens and went to Corinth. 2 And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them, 3 and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade. 4 And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.					
Ezekiel's words about God's prophetic watchman (Ezek. 33:1–7). 'Blood' means 'the responsibility for	5 When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus. 6 And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles." 7 And he left there and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue. 8 Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized. 9 And the Lord said to Paul one night in a vision, "Do not be afraid, but go on speaking and do not be silent, 10 for I am with you, and no one will attack you to harm you, for I have many in this city who are my people." 11 And he stayed a year and six months, teaching the word of God among them.						
your judgment by God.' Paul had faithfully discharged his responsibility, so that at the final judgment no part of these Jews' failure to believe	12 But when Gamo was proconsul of Achara, the Jews made a united attack of Faul and						
could be attributed to his failure" (ESV Notes).	set sail from Ephesus. 22 When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. 23 After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.						
question(s): ground, question(s): idea/ question(s): action/ these verse say abo			Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).			
WHY is Pa commande fear and to v9ff: God i him AND i will harm I BECAUSE are many v be saved he	teach is WITH no one nim, E there who will	WHAT does it mean to be occupied with the word v5? The participle answers it - giving testimony from the OT and Jesus' life that the OT messiah / Christ IS JESUS.	HOW does Jesus, the great counselor, encourage Paul to keep teaching even though he is kicked out of most cities v9-11? 3 commands with 3 promises of himself to us.	V6 we oppose and revile others; V9 we are prone to fear, we are afraid often for safety and loss of reputation and freedom. V23 we need strengthening	O Sovereign God over all, we praise you. Forgive our fear of man and reviling. Thank you for being the top counselor giving us your promises. Help us hope in them.		

"Conviction"

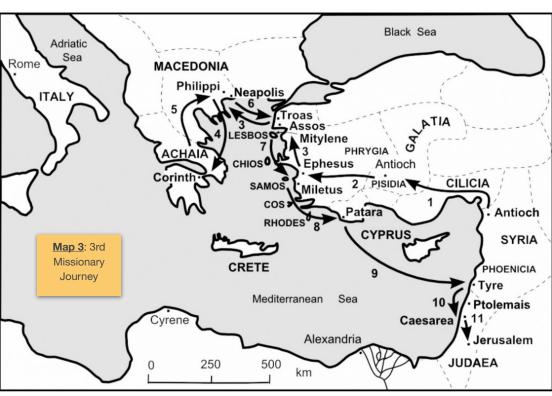
Pastor Steave Harmon, 5/30/22: Intro: During the Cold War, a Russian was holding church meetings in his house and then got exiled for 17 years. He died in prison proclaiming that Jesus was God. That is conviction.

HEADLINE: STUDY GOD IN HIS WORD THAT OVERFLOWS IN A JOYOUS MESSAGE.

- 1. We see Apollos' character: He was eloquent, able to unpack clearly the Old Testament for the people to understand, and he was well-versed in the storyline of Scripture. He was fervent which meant he was overflowing with excitement of the truth he was proclaiming.
- 2. We see a Apollos' content of his message. Verse 25 says he was instructed in the way of the Lord. He knew John the Baptist fulfilled the OT in preparing the way of the Messiah.
- 3. We see Apollos' conviction. He was fervent in spirit. He left Alexandria in Northern Africa to proclaim the goodness of God in Ephesus then Achaia.

4. Application:

A. Do we know the word of God and study it? B. Are you using your gifts to minister to others and share the good news? C. Do you have convictions or mainly just head knowledge.



Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
"After several months in Antioch (Acts 18:23), Paul sets out with Timothy in 53AD and revisits the believers in Galatia and Phrygia" the 3rd Missionary Journey (Map 3).	Apollos, a Jew from Alexandria, came to Ephesus and was teaching. Friends of Paul Priscilla and Aquila who settled there after expulsion (18:2), helped him see more God's way.	-V25-baptism of John: v25 "Apollos knew Je: -V26 took him aside: correct him publicly be talked to him privately cf. Matt. 16:22; Mark -Pv27: We have belief -Cv27: Welcome Apolarrives.	'means they did not ut took him aside and (Gk. proslambanō; 8:32)" (ESV Notes). through God's grace.	V25, 26 he has a way and revealed instruction to be taught and learned. V27 he gives belief as an act of his grace. V28 his Son Jesus is the Christ, the Messiah foretold in the OT.

Notes:	Passage: Acts 18:24-28 - the 3rd Missionary Journey
Vs24-God uses a couple's hospitality to	24 Now a Jew named Apollos, a native of Alexandria, came to Ephesus.
encourage the church:	
"we have an example	He was an eloquent man, competent in the Scriptures.
of a couple who had given seven or eight	25 He had been instructed in the way of the Lord.
years of intensive	
gospel work while exiled from their	And being fervent in spirit, he spoke and taught accurately the things concerning
native home in Rome.	Jesus,
In the midst of	though he knew only the baptism of John.
adversity, they were a source of immense	26 He began to speak boldly in the synagogue,
good to others.	
Instead of feeling sorry for themselves	but when Priscilla and Aquila heard him,
they turned their	they took him aside and explained to him the way of God more accurately.
difficulty into an	27 A d d d
opportunity for ministryby opening	27 And when he wished to cross to Achaia,
up their homes and	the brothers encouraged him and wrote to the disciples to welcome him.
engaging in acts of hospitality, thereby	When he arrived, he greatly helped those who through grace had believed,
supplementing the	
work of the local church" (Thomas	28 for he powerfully refuted the Jews in public, showing by the Scriptures that the
p535).	Christ was Jesus.

Notes & Quotes:

• <u>Vs25-Apollos knew Jesus was the Messiah but did he know he was raised?</u>: "Apollos knew only the baptism of John, which suggests that he had not heard about the baptism that Jesus commanded after his resurrection (see Matt. 28:19), and which began to be administered to all believers in Christ on and after the day of Pentecost (see Acts 2:41; 8:12; etc.). Therefore Apollos's knowledge of the Christian gospel must have been deficient in some ways, though he taught accurately the things concerning Jesus as far as he knew them. He certainly knew about Jesus' life and teachings, but he may not have known about Jesus' death and resurrection, or about the outpouring of the Holy Spirit at Pentecost" (ESV Notes).

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT / WHO question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY was Apollos so encouraging to these believers' lives and faith v28? His articulate public speaking gift bringing truth refuted poor leadership and bad teaching.	WHO were those who were greatly helped by Apollos v27? The ones who believed the truth about Jesus as the OT messiah who received this belief by grace from God.	HOW did Apollos refute the Jews in public v28? It was not simply oration skills but clearly explaining the logic of Jesus who just died and ascended as the OT's Messiah.	V25 we are finite and do not know everything, we need humility to be taught what we should know but do not.	O God who has revealed himself to broken mankind, we worship you. We are in need to know you more. Thank you for belief through your grace. Help us know your Scriptures.

"Reaching Ephesus"

Pastor Seth Rehmert, 6/5/22: Intro: Acts 1 says that the gospel goes out in power to all the world. This third missionary journey continues this spread of power and hope.

HEADLINE: GOD IS REACHING IN THE DARK BY THE POWER OF HIS SPIRIT THROUGH THE PREACHING OF THE WORD.

- 1. God's reaches those who are near v1-7: God did not come to make good men better. He came to make dead men alive. He gives regenerating life to the dead. He does not limit his salvation to these 12, but Paul is sent to the synagogue to proclaim the message further. He is a generous God.
- 2. God reaches those who are far v8-20: Paul teaches at this Tyrannus school for two years. And because this is a trade city, people come to hear the word and take it back to towns they came. Jesus is more powerful than the realm of darkness. People are seeing where the real power is coming from, and even the demons recognize the power of Christ.
- <u>3. Exhortation and application</u>: A. Turn from your life of sin and to Christ. He is the only one to free from slavery of sin and its darkness and oppression seen in this passage. B. Be grounded in God's word. C. Be reliant on God's Spirit to build the church not self-determination on our skills.

Notes & Ouotes:

- <u>Vs9-The God</u>: "The verb 'became stubborn' is used in Exod. 13:15 of the hardening of Pharaoh against the Israelites" (Beale p596). Exodus 13:15 For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.'
- <u>Vs17-Vengeance brought reverence of Christ:</u> "The fruit of that vengeance which God brought upon those who did wickedly abuse the name of Christ is this, in that they were all touched with reverence, lest they should condemn that doctrine, whose revenge the Lord hath showed by an evident token and testimony he would be, and they were brought to reverence Christ...in this example peculiarly was the majesty of Christ set forth, and the authority of the gospel established" (Calvin 218-219).

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Apollos leaves Ephesus for Achaia (Greece, Map 3) and Paul arrives in Ephesus linking up with Pricilla and Aquila (Map 3, Point 2).	Paul was used to bring the HS to this place. He reasoned in the synagogues then university setting. God did miracles through him to authenticate the message and show Christ as King.	V19: 50k pieces of silver was the worth of this magic supplies. It is worth \$6mm of average wages in today's economy (ESV Study quoted by Seth).	C-v4: John the Baptist commanded people to believe on Jesus not himself P-v11: miracles not only authenticate the message is from God but promises one day all will be restored.	V1,6 he gives his Spirit to indwell those who believe in his son. V8 he has a kingdom. V10 his word spreads i.e. to Asia. V11 he does miracles. V13 his name is power but not a lucky charm.

Notes:	Passage: Acts 19:1-20
V20-God receives glory not cleaver, talented mankind: "Luke again emphasizes the inherent power of the word of the Lord, showing that the gospel triumphs over all demonic powers. In these summary statements, Luke continues to give glory to God and his word rather than to any human skill, knowledge, or effort" (ESV Notes).	even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them. [13] Then some of the

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY is the name of Jesus extolled v17? He is clear to demonstrate that he is over magic and over the powers of evil.	WHAT was Paul's message that he spoke boldly, with reason and persuasion v8? God has a kingdom and the king is his Son, he is God, he was raised from the dead.	HOW did some of the people respond to the teaching on the Kingdom v9? They became stubborn, they continued in unbelief, and they publicly spoke against it at church.	We do not always understand or know all the facts of what happens v2. We respond to truth with stubbornness, unbelief, and dissension v9. We copy for fame v13.	King of Power we worship you. Forgive our stubborn, unbelieving hearts. Thank you for giving us the HS. Help us wait on your power and see the word prevail mightily.

"The Radical Ripple Effects of the Gospel"

Pastor Jim, 6/12/22: Intro: These events are told from the perspective of the antagonist, where normally in Acts we hear it from Peter or Paul's perspective.

HEADLINE: THE GOSPEL HAS IMPACTS THROUGHOUT THE ENTIRE CULTURE.

- 1. The message of Jesus makes an earthquake-rumble through all of the city. Paul's plans were to get to Rome next to preach the hope of the gospel there. The tradesman go under financial hardship because of the message of Jesus includes manmade gods are not gods at all. Temple worship is down. Magic is over as they know it. No country is beyond the reach of the gospel. They all see Jesus' power and impact and do not like it.
- 2. The gospel exposes and confronts our idols: The gospel has the power to transform culture. This is a very heathen city that is feeling the affects of people coming to Christ and not frequenting the temples they way they did, spend their money the way they did. Dimitrius' idol is his wealth. Alexander wants the god of comfort to keep Rome out of his city. This community one by one is starting to see that these idols are just too small. Psalm 115:7-8 says, "They [idols] have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. Those who make them become like them; so do all who trust in them." I do not want to be ignored by them, and I do not want to be like them. That was not for Him for whom we were made.
- 3. The gospel can bring opposition. But no riot stops the growth of the gospel in the city of Ephesus. The epistle of Ephesians is written years later as it still thrives and survives.

Exhortation and application: A. What idol is trying to work its way into my heart? Calvin has said the human heart is an idol factory. "How sweet all at once it was for me to be rid of those fruitless joys that I had once feared to lose. You drove those from me and took their place" - Augustine. B. Wouldn't it be great to see an Acts 19 moment today in our city, changing our culture and having the gospel tangibly noticeable like this? Pray that God would work in our city and our country. Laws do not regulate the heart. Only the Holy Spirit can change the hearts of men and women.

Notes & Quotes:

• <u>Vs32-Why are the disciples telling Paul not to rescue Gaius and Aristarchus?</u>: Paul certainly wanted to go in but humbled himself to receive advice as it was chaotic and most of the people were not even acting rationally on logic as to WHY they were there.

	_			
Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
After an Acts-2-like Pentecost event of the coming of the HS in Ephesus and the magic books worthless now, the idol makers are feeling the economic strain of fewer purchases.	Paul stays in Ephesus. The idol making industry's revenue is down because people are worshipping the true God. The idol makers riot the people. The leader- ship says to file suit.	Artemis: the huntress daughter of Zeus (oxford.com) Town clerk: the chief administrative officer of the city, the liaison between the town assembly and the Roman officials (ESVnotes).	C-v22 Paul sent two to Macedonia. P-v26 gods made with hand are not gods (truth). C-v31 the disciples urged Paul not to go in with the rioting crowd to be killed.	V21 his Spirit is wise, giving counsel. V26 he is not made by human hands. V35+ Government is God's idea not evil or neutral and it reflects his law and order.

Passage: Acts 19:21-41

- 21 Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome." 22 And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.
- 23 About that time there arose no little disturbance concerning the Way. 24 For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen. 25 These he gathered together, with the workmen in similar trades, and said, "Men, you know that from this business we have our wealth. 26 And you see and hear that not only in Ephesus but in almost all of Asia this Paul has **persuaded** and turned away a great many people, saying that **gods made with hands are not gods.** 27 <u>And</u> there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship."
- 28 When they heard this they were enraged and were crying out, "Great is Artemis of the Ephesians!" 29 So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel. 30 But when Paul wished to go in among the crowd, the disciples would not let him. 31 And even some of the Asiarchs, who were friends of his, sent to him and were urging him not to venture into the theater. 32 Now some cried out one thing, some another, for the assembly was in confusion, and most of them did not know why they had come together. 33 Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander, motioning with his hand, wanted to make a defense to the crowd. 34 But when they recognized that he was a Jew, for about two hours they all cried out with one voice, "Great is Artemis of the Ephesians!"
- 35 And when the town clerk had quieted the crowd, he said, "Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky? 36 Seeing then that these things cannot be denied, you ought to be quiet and do nothing rash. 37 For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess. 38 If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another. 39 But if you seek anything further, it shall be settled in the regular assembly. 40 For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion." 41 And when he had said these things, he dismissed the assembly.

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY were Gaius and Aristarchus released v37? Their sharing of the gospel was not sacrilegious nor blasphemous against their goddess.	WHAT is Demetrius' argument v27? No one is going to riot for us rich people making less money so let's tie it to something biggerworld worship v37.	HOW did Paul enter these towns v26? With logic of OT, he "persuaded and turned away a great many people, saying that gods made with hands are not gods" as he taught Christ.	We like the wealth false idols can provide v25 We can be rallied to anger and riot and not know the true reason(s)v32. FOMO can be a cause.	O God not made with human hand, we worship you. Forgive our love relying on wealth. Thank you for giving us too your Spirit like Paul. Help us worship by enjoying you.

"Worthy of our Everything"

Pastor Seth Rehmert, 6/19/22: Intro: God is the creator and sustainer of all things. He is bigger than we can imagine. He is worthy of everything and our everything.

HEADLINE: GOD DIRECTS HIS SERVANT THROUGH PERSECUTION TO HIS PEOPLE BY HIS POWER.

- 1. He directs through persecution: Paul on this missionary journey as is the case on his first two journeys is persecuted and has been left for dead he was beaten so badly.
- 2. He directs to his people: This is for their encouragement in their faith. In verses 1 and 12 specifically we see this action is done for encouragement. Also the key letters of 2 Corinthians and Romans were likely written at this time and Romans. This all-nighter had one purpose: to share the word of God and be fed in it for its encouragement together.
- 3. He directs His servant by his power: Eutychus is a general term for a young child. He was taken up dead, not as dead. He would have been crushed from the third floor fall. This would have been so dis-encouraging and frightful after a great time in God's word together until midnight. God healed him. They were greatly encouraged then comforted.

<u>Application:</u> A. Repent and believe in this great and mighty and wondrous God. B. Do whatever it takes to make following Christ your #1 priority in life reflected by your time and affections. C. Don't sleep in an open window :-).

Notes & Quotes:

• <u>Vs10-There is unity to these similar events of how God works</u>: "The description of the raising of Eutychus has echoes of the corresponding stories of Elijah and Elisha (1 Kings 17:17–24; 2 Kings 4:18–37); cf. the earlier echoes in stories of Jesus and Peter... The typological resemblances between Elijah, Elisha, Jesus, Peter, and Paul give some unity to the story and emphasize how God works through each of them in similar ways" (Beale p596).

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Dimitrius' uproar in Ephesus is over. Since Paul was advised to be away from this commotion, he sends for the disciples to join him.	After three months in Greece, the Jews plot against him. He teaches in an upper room, heals a man fallen from the window, and then he departs to get to Jerusalem by Pentecost.	Feast of unleavened bread v5: "closely associated with the Passover, described in Exod. 12; 23:15" (Beale p596). Encouragement, comforted	P-v2: there is much encouragement to be received through the truths and promises from God in his Word.	V1-2 there is much encouragement in his spoken written word. V10 he heals back from the dead to show he is both all-powerful and will restore all things. V12 he comforts.

Notes:	Passage: Acts 20:1-16
V9-He had died: "The story has a touch of humor and a happy outcome. The etymology of the name Eutychus is "lucky, fortunate." The "many lamps" (v. 8) and long sermon likely led "Lucky" to seek air in the window, but he fell asleep anyway and fell three stories. Taken up dead (not "as dead") indicates his actual death" (ESV Notes).	1 After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. 2 When he had gone through those regions and had given them much encouragement, he came to Greece. 3 There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. 4 Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. 5 These went on ahead and were waiting for us at Troas, 6 but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days. 7 On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. 8 There were many lamps in the upper room where we were gathered. 9 And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he fell down from the third story and was taken up dead. 10 But Paul went down and bent over him, and taking him in his arms, said, "Do not be alarmed, for his life is in him." 11 And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. 12 And they took the youth away alive, and were not a little comforted. 13 But going ahead to the ship, we set sail for Assos, intending to take Paul aboard there, for so he had arranged, intending himself to go by land. 14 And when he met us at Assos, we took him on board and went to Mitylene. 15 And sailing from there we came the following day opposite Chios; the next day we touched at Samos; and the day after that we went to Miletus. 16 For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia, for he was hastening to be at Jerusalem, if

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY and WHEN did these believers gather v7-12? On Sunday in order to break bread together, listen to the word of God being unpacked, and be encouraged.	WHAT is the meaning of this healing if Paul's message does not need to be first authenticated to these believers v12? Comfort them that all will be restored.	HOW were the comforted v12 and v1-2? In community together as believers, hearing the word of God taught and explained and seeing God's mighty works v10.	After much hardship, persecution, and discouragement we want to give up. Instead we see Paul doubling-down by the power of the Holy Spirit.	God of all comfort who encourages us with exactly what we need, we praise you. Forgive our dis- couragement when its unbelief. Thank you for your family. Help our unity.

"The Mission Statement of Paul"

Pastor Jim, 6/26/22 (Justine & Will's 1 year anniversary, Grace & Me in Salida, CO with Jay and McIlraths): Intro: Nike's mission statement is to inspire and to innovate for every athlete of the world. Here we find what is really Paul's mission statement out of which flows every driving effort of his life.

HEADLINE: PAUL'S MISSION STATEMENT IS TO TESTIFY TO THE GOSPEL OF THE GRACE OF GOD. ARE YOU CLEAR ON YOUR MISSION STATEMENT?

- 1. What is the context and story? Paul reflects on his time in Ephesus with them for three years. This is the only section and ask where the gospel message is delivered to believers. All other sections are delivered to nonbelievers. He's headed to Jerusalem next because he is constrained by the Holy Spirit. This is a play on words that actually means imprisoned. He is so guided by the spirit that it is of no comparison to the human imprisonment that he has experienced and awaits him.
- 2. The Charge is to the elders: Protect the beauty and the purity of the gospel, and protect the people by being attuned to them and attentive. God and his word are building up the people, providing them an inheritance, and sanctifying the people. In his charge, Paul is content with who he has in Jesus and that is why he is able not to covet other peoples riches. What about us?
- <u>3. Exhortation and application</u>: What is your mission statement? Starting with your family and moving outward, testify in your affections the gospel of the grace of God.

Notes & Quotes:

- <u>Vs28-Elders are commanded to shepherd the church like in OT</u>: "The metaphor of shepherding the flock of God takes up a familiar OT picture of God's people under their rulers (Ps. 100:3; Isa. 40:11; Jer. 13:17; Ezek. 34) and applies it to the task of caring for and directing the church. Psalm 74:1–2 brings together the motifs of the flock and God's acquiring of it (but there are no verbal links with the LXX" (Beale p596).
- <u>V32-God is our inheritance:</u> "The granting of an inheritance to God's people is found in Deut. 33:3–4 LXX, where there is reference to "all the sanctified ones under [God's] hands" and to "the law which Moses commanded us, an inheritance for the synagogues of Jacob." In Ps. 15:5 LXX (16:5 ET) the Lord is the share of the psalmist's "inheritance" (Beale p596).

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Before returning to Jerusalem, he calls the nearby elders in Ephesus to join him to talk about the church and pray together in Miletus.	Paul calls the Ephesian elders to come and meet. He tells them the HS is leading him to Jerusalem. He gives them a charge to watch over the flock. The elders weep at his departure.	True wealth: V20 - profitable is what describes the teaching contrasting the value of Paul's life v24. Paul coveted no one's silver or gold or clothes as better.	C-v21 repent to God, have faith in Jesus. P-v24 we each receive a vocation / ministry from God. P-v25: there is a kingdom we have. C-v28: elders watch yourselves first and over the flock caring.	V21 He is ultimately against whom we sin and need to repent. V23 His Spirit leads and constrains us V24 He gives vocations and ministry and is full of grace and good news not merely good advice.

Notes:	Passage: Acts 20:17-38
V24-Don't waste your life: "I want to be	17 Now from Miletus he sent to Ephesus and called the elders of the church to come to him. 18 And when they came to him, he said to them:
utterly abandoned to the cause of Christ in this world — no matter what. My summary of these four verses for you is this: better to lose	"You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, 19 serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; 20 how I did not shrink from declaring to you anything that was profitable , and teaching you in public and from house to house, 21 testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. 22 And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, 23 except that the Holy Spirit testifies
your life than waste itSo	to me in every city that imprisonment and afflictions await me. 24 But I do not account
when he says	my life of any value nor as precious to myself, if only I may finish my course and
[this], isn't he	the ministry that I received from the Lord Jesus, to testify to the gospel of the grace
saying, "Better to be faithful and die than unfaithful and live? Or, Better to lose your life than to waste it? My goal is not to stay alive. My goal is to stay on course" (Piper	of God. 25 And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. 26 Therefore I testify to you this day that I am innocent of the blood of all, 27 for I did not shrink from declaring to you the whole counsel of God. 28 Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. 29 I know that after my departure fierce wolves will come in among you, not sparing the flock; 30 and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. 31 Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with
1).	tears. 32 And now I commend you to God and to the word of his grace, which is able
V35-Where did Jesus say this? "This saying from Jesus is not recorded in the Gospels—a reminder that	to build you up <u>and</u> to give you the inheritance among all those who are sanctified. 33 I coveted no one's silver or gold or apparel. 34 You yourselves know that these hands ministered to my necessities and to those who were with me. 35 In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"
Jesus did many things that are not recorded in Scripture (see John 21:25)" (ESV Notes).	36 And when he had said these things, he knelt down and prayed with them all. 37 And there was much weeping on the part of all; they embraced Paul and kissed him, 38 being sorrowful most of all because of the word he had spoken, that they would not see his face again. And they accompanied him to the ship.

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY Paul testifies v26? Not see them again. WHY innocent of blood v27 He did not shrink from truthtelling. WHY be alert v31? Elderwolves will destroy.	In public and house to house, WHAT was Paul's main talking points v20, "the whole counsel of God" v27? "repentance toward God and of faith in our Lord Jesus Christ."	HOW are we built up and also receive our inheritance v32? We are commended to God himself and specifically to the word of his grace.	Debilitating affliction often awaits those who spread the gospel v23. Need HS to constrain and help. We covet gold and silver and clothes v33.	O, Holy God, we praise your name. Against you is all our sin. Forgive us as we repent. Thank you for your indwelling Spirit who guides & comforts. Help us speak the kingdom.

"God's Will, Paul's Final Journey, and the Power of the Gospel"

Pastor Adam Marshall, 7/3/22: Intro: In the book <u>Just Do Something</u>, the author recounts a fictional story of an obituary of a 91 year old man who died waiting for the will of God. God will lead and direct his people through his faithful providence.

HEADLINE: GOD'S PROVIDENCE IS SOMETIMES PERPLEXING, ALWAYS GOOD.

- 1. Paul relentlessly shares the gospel even when believers try to detour him: Luke is part of the "we" that is recommending Paul to not go to Jerusalem v12. How does this fit with Acts 20:22 and 9:15 where Paul is called to do this? Agabus is one Paul worked with previously to get monetary relief to suffering Christians. Why did it have to happen this way: arrested in Jerusalem and shipped to Rome for trial where he proclaims the gospel to Caesar's court, etc. like God foretold in Acts 9:15 in Paul's calling? There are secret ways of providence, but we trust it anyway. It is another way to know that there IS a God who by nature has to be smarter than us.
- 2. Suffering in the believer fits in God' will: Paul's life illustrates that God's love for us does not mean we will not suffer in this broken world, 2 Corinthians 11:21ff is an executive summary of the hardships he faced as he fulfilled his calling. The broken world, the broken people, and the powers of darkness worked hard at killing him and wanting him to stop in discouragement. James 1 commands us not to be surprised at these painful paths we often walk. The presence of pain in our lives does not mean that God is absent.
- 3. There is hope in the good news of the gospel: Jesus' life exemplifies that God was orchestrating all things after his will to use the life of Christ to save his people. It was in love. And if he who did not spare his own son but delivered him up for us all, how will he not also give us all things Romans 8?

Notes & Quotes:

• <u>Vs4</u>, 11-Why through the Spirit do the disciples and Luke urge Paul against the Holy Spirit's leading to not go to Jerusalem?: WHY does Paul still go to Jerusalem 20:22 constrained by the HS to do so but 21:4 through the HS telling Paul not to go and Agabus also prophecies v11? It is the means by which God accomplishes his purpose for Paul to bring the gospel to nations and kings to stand in the court of Caesar in Rome (Acts 9:15) But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. These are

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
After leaving the elders from Ephesus, Paul gets on a boat that makes a number of other stops on the way to Jerusalem. He sees believers in Tyre and Ptolemai.	While in Tyre for seven days the believers encourage him not to go to Jerusalem to be persecuted. The believers in Ptolemai say the same thing. He departs anyway.	Through / thus says the Holy Spirit Urge / persuade	P-v14: God has a will and it will be done. He is reigning over all and exercises sovereign direction out of love for us and glory to his name, and that is good for us.	V4 He speaks in His Spirit to his own. V9, 11 He gives prophecy and word. V13 He has a name worthy of suffering and dying for. V14 His will cannot be thwarted.

Notes:	Passage: Acts 21:1-16
V9 the four daughters prophesied: "The gift of prophecy was promised to women as well as men in Joel's prophecy (Joel 2:28–29), which was fulfilled at Pentecost (Acts 2:17–18)" (ESV Notes).	1 And when we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara. 2 And having found a ship crossing to Phoenicia, we went aboard and set sail. 3 When we had come in sight of Cyprus, leaving it on the left we sailed to Syria and landed at Tyre, for there the ship was to unload its cargo. 4 And having sought out the disciples, we stayed there for seven days. And through the Spirit they were telling Paul not to go on to Jerusalem. 5 When our days there were ended, we departed and went on our journey, and they all, with wives and children, accompanied us until we were outside the city. And kneeling down on the beach, we prayed 6 and said farewell to one another. Then we went on board the ship, and they returned home. 7 When we had finished the voyage from Tyre, we arrived at Ptolemais, and we greeted the brothers and stayed with them for one day. 8 On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. 9 He had four unmarried daughters, who prophesied. 10 While we were staying for many days, a prophet named Agabus came down from Judea. 11 And coming to us, he took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles." 12 When we heard this, we and the people there urged him not to go up to Jerusalem. 13 Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus." 14 And since he would not be persuaded, we ceased and said, "Let the will of the Lord be done." 15 After these days we got ready and went up to Jerusalem. 16 And some of the disciples from Caesarea went with us, bringing us to the house of Mnason of Cyprus, an early disciple, with whom we should lodge.

warnings. "The warnings are reminiscent of the forebodings that accompanied Jesus on his own journey to Jerusalem (see Luke 13:33–35; 18:31–33)... This then would be an example of why Paul commands that prophecies must be tested, that is, to guard against both (a) possible mistakes in the prophecy itself, and (b) possible mistakes in the interpretation of the prophecy (see notes on 1 Cor. 14:29; 1 Thess. 5:20–21)" (ESV Notes).

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY did Paul say they were breaking his heart urging him not to go to Jerusalem v13? He was ready to die for Christ and would not be persuaded.	After unsuccessfully persuading Paul to avoid Jerusalem, WHAT did they do and say v14? They stopped persuading and said let the will of the Lord be done.	HOW did they say goodbye to Paul vs 5-6? With their wives and children they walked him outside of town to the beach, knelt, and prayed together.	-We are built for in person, personal relationships v4-6We weep and persuade over brokenness and danger for loved ones v13-14.	O Sovereign Lord, we magnify you. We confess we often do not love others well, weeping with them. Thank you for giving us your Spirit. Help us overflow in love.

"The High Cost of the Gospel"

Pastor Jim, 7/10/22: Intro: Have you been persecuted for the gospel. Jim relayed his story of going to French Tunisia where he was yelled at, fearing is life for escalation.

HEADLINE: PAUL IS WILLING TO PAY A HIGH PRICE FOR THE CHURCH'S UNITY.

- 1. Paul's words have been twisted: Paul is clear that circumcision, though okay to keep doing for Jews, is not required for salvation. It is Jesus who saves not keeping the Jewish customs. How can things be made right, people being reconciled in the church v22? Paul, who lived among Gentiles for years, joined in the purification rituals of the OT to cleans himself along with a the four Jewish believers in the Nazarite vow. Paul does not try to defend his twisted words, there is no record of debate, he just does what the church asks him to do. He cares for the unity of the church rather than his own vindication. Romans 9 shows how passionately he wants to see his Jewish brethren saved, not just Gentiles on his missionary journeys.
- 2. Paul suffers hard things for the sake of the Jerusalem church: He risks his life and foregoes his reputation and his vindication so that the church would be unified. Like in Philippians 2, Paul looked beyond his own personal interests to the interests of others.
- 3. Exhortation and application: Are you not in unity with others? Is there a place you could be joyfully bold for Jesus? What do we do where we lack these character traits of Paul in our heart? It is good to be reminded to be dependent on Christ for where we lack. He is sufficient. He is wooing us to treasure him more. "Fixing our eyes on Jesus, who for the joy set before him endured the cross…" Hebrews 12.

Notes & Quotes:

- <u>Vs21-The case against Paul in Jerusalem was false (see the WHAT section for what their argument was)</u>: "Paul did not object to Jewish believers voluntarily following OT ceremonial laws (see 16:3; 1 Cor. 7:18–19)... Nazarite vow: "If Paul went with them and personally paid for the cost of their offering, it would show that he did not object to Jewish converts following OT customs voluntarily, so long as those same customs were not required of Gentile believers (see note on Acts 18:18)" (ESV Study Notes).
- <u>V32-This ties to Jesus' story</u>: "This shout echoes the shout of the crowd that had demanded Jesus' crucifixion several years earlier (see Luke 23:18, John 19:15)" (ESV Study Notes).

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Having completed his long trip to Jerusalem, Paul meets with the believers there.	Paul arrives and connects with James and the apostles where they discuss the twisted words of Paul causing disunity among the Jews. The Jewish mob binds him like Agabus just prophesied.	Vs 23 men under a vow: Jewish believers taking an OT Nazarite vow / Jewish custom. V29 had Paul taken Gentiles into the temple areas? "supposed" He did not.	C-v24: [Paul] take these men and purify yourself. C-v25: Gentiles abstain from idol practices and sexual immorality. C-v36: "away with him" just like they said to Jesus.	V19 He caused miraculous belief in Gentiles, and v20 in Jews for his glory. V25 He is not to be worshipped like idols with sexual immorality. V26 He had a temple for worship.

Notes:

Passage: Acts 21:17-36

Vs27-The Ephesian Jews now in Jerusalem are still giving Paul havoc: "The Jews from Asia were probably from Ephesus (cf. Acts 21:29) and knew Paul from his three years in their city... The Jews from Asia (v. 27) charged Paul with defiling the temple by taking a Gentile ("Trophimus the Ephesian," v. 29) beyond the stone barrier that divided the outer courtyard (Court of the Gentiles) from the inner sanctuary, which was off-limits to Gentiles, under penalty of death. But their accusation was a lie. Paul, knowing of the death penalty. would not have brought a Gentile into the forbidden area." (ESV Notes)

When we had come to Jerusalem, the brothers received us gladly. 18 On the following day Paul went in with us to James, and all the elders were present. 19 After greeting them, he related one by one the things that God had done among the **Gentiles** through his ministry. 20 And when they heard it, they glorified God. And they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed. They are all zealous for the law, 21 and they have been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or walk according to our customs. 22 What then is to be done? They will certainly hear that you have come. 23 Do therefore what we tell you. We have four men who are under a vow; 24 take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law. 25 But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality." 26 Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them.

27 When the seven days were almost completed, the **Jews from Asia**, seeing him in the temple, stirred up the whole crowd and laid hands on him, 28 crying out, "Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place." 29 For they had previously seen Trophimus the Ephesian with him in the city, and they **supposed** that Paul had brought him into the temple. 30 Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut. 31 And as they were seeking to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion. 32 He at once took soldiers and centurions and ran down to them. And when they saw the tribune and the soldiers, they stopped beating Paul. 33 Then the tribune came up and arrested him and ordered him to be bound with two chains. He inquired who he was and what he had done. 34 Some in the crowd were shouting one thing, some another. And as he could not learn the facts because of the uproar, he ordered him to be brought into the barracks. 35 And when he came to the steps, he was actually carried by the soldiers because of the violence of the crowd, 36 for the mob of the people followed, crying out, "Away with him!"

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY was Paul told by the Council to purify the four men v24? To show to believing Jews what they heard of Paul was false and there was no reason for disunity.	WHAT are the arguments against Paul by Jerusalem Jews v23? He forsakes Moses, telling them not to circumcise their children or walk according to Jewish customs.	HOW did the leaders fight for unity with the believing Jews v20? They used actions in an object lesson instead of debating words that the OT has value.	V19 believers have true rejoicing in community together over God's work. V27 we like stirring up crowds with our convenient, made up facts to show us as powerful.	O Father of unity we bless you. Forgive our lack of work to creatively work for unity. Thank you for revealing yourself in all of Scripture. Help us rest our case on you.

"Our Testimony Bears Witness to the Truth of the Gospel"

Pastor Seth, 7/17/22: Intro: The book of Acts is really Luke's gospel part 2. How does the early church spread out after Jesus returns to heaven?

HEADLINE: PAUL WANTS HIS FELLOW COUNTRYMEN TO BELIEVE TOO EVEN IF IT IS AT A HIGH COST TO HIMSELF.

- 1. The Context for Paul's testimony: The people are coming to the temple to praise God and they see this riot break out. Paul addresses them as "brothers and fathers" these men who have been evil to him.
- <u>2. The Power of Paul's testimony:</u> People just do not change like this. Paul is an example of a man transformed by Jesus and now ascribes to all the values and direction and morals that he once hated.
- 3. The Effects of Paul's testimony: Many believe, but in this passage they are indignant in anger and work to kill him as they killed Jesus.

<u>Exhortation and application</u>: A. Repent and believe. B. Who can you share your testimony with those around you? This gives witness to WHY your life is transformed by WHOM.

Notes & Quotes:

- <u>Vs 22:1-22 Paul's defense has four points of what he was trying to do with the four men who made the Nazarite vow:</u> "Paul's address to the Jewish crowd sought to establish what he had come to the temple to prove in the first place—his faithfulness to his Jewish heritage. He gave his personal testimony: his former zeal for Judaism (22:3–5), his encounter with the risen Lord (22:6–11), his commission (22:12–16), and his vision in the temple (22:17–21)" (ESV Notes).
- <u>Vs 22:17 Paul's calling links to Isaiah's call</u>: "This must have taken place upon Paul's visit to Jerusalem after his conversion (9:26). For the Jewish audience, it placed Paul's experience "on holy ground," in the temple, much like Isaiah's call (Isa. 6:1–13)" (ESV Notes).
- Vs 22:22 Luke draws a tie to how Christ was treated: "The call 'Take him from the earth' —that is, 'Kill him'—reproduces the idiom in [Acts] 8:33, where it occurs in the citation of Isa. 53:8 and is understood to refer to Jesus (cf. the use of the verb in Acts 21:36; Luke 23:18). It may therefore be an echo of this passage (Wilcox 1965: 67–68)

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
This continues Paul's time in Jerusalem.	After he is arrested, he wants to talk to his people in their own language, sharing his story and testimony how God changed him from a killer of Christians to a follower of Christ.	Contrast v5 "received letters" from elders vs. v10, 14 "appointed by God"	Cv10: rise and go to Damascus Pv10: there you will be told what to do. Cv16: rise and be baptized and wash away sin calling on him.	V7+ He speaks and has spoken to us. V10 He gives vocation. V14 He walked with the Fathers (Abraham, Isaac, Jacob, etc.). V21 He has a plan for us Gentiles too.

Passage: Acts 21:37-22:29

- [37] As Paul was about to be brought into the barracks, he said to the tribune, "May I say something to you?" And he said, "Do you know Greek? [38] Are you not the Egyptian, then, who recently stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?" [39] Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, **permit me to speak to the people**." [40] And when he had given him permission, Paul, standing on the steps, motioned with his hand to the people. And when there was a great hush, he addressed them in the **Hebrew** language, saying:
- [1] "Brothers and fathers, hear the defense that I now make before you." [2] And when they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said: [3] "I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. [4] I persecuted this Way to the death, binding and delivering to prison both men and women, [5] as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.
- [6] "As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. [7] And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' [8] And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth, whom you are persecuting.' [9] Now those who were with me saw the light but did not understand the voice of the one who was speaking to me. [10] And I said, 'What shall I do, Lord?' And the Lord said to me, 'Rise, and go into Damascus, and there you will be told all that is appointed for you to do.' [11] And since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus.
- [12] "And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there, [13] came to me, and standing by me said to me, 'Brother Saul, receive your sight.' And at that very hour I received my sight and saw him. [14] And he said, 'The God of our fathers **appointed** you to know his will, to see the Righteous One and to hear a voice from his mouth; [15] for you will be a witness for him to everyone of what you have seen and heard. [16] And now why do you wait? **Rise and be baptized and wash away your sins, calling on his name.**'
- [17] "When I had returned to Jerusalem and was praying in the temple, I fell into a trance [18] and saw him saying to me, 'Make haste and get out of Jerusalem quickly, because they will not accept your testimony about me.' [19] And I said, 'Lord, they themselves know that in one synagogue after another I imprisoned and beat those who believed in you. [20] And when the blood of Stephen your witness was

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied HOW question(s): action/manner, idea/explain	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY was Paul appointed by God v14-15? To be a witness for him to everyone.	HOW was Paul made ready to be this appointed witness v14? He was given to know his will, to see the Righteous One, and to hear his actual voice.	HOW are we saved v16? It is by calling on his name - it is FOR repentance and cleanliness from sin and united with Jesus.	We listen only up to the point we don't like what we hear v22. By grace and mercy we own our sin and are not ashamed any longer like that v1-5.	O Righteous One who speaks, we praise you. Forgive our sin and rebellion. Thank you for cleanlines and right relationship with you. Help us share in joy.

Passage: Acts 21:37-22:29

being shed, I myself was standing by and approving and watching over the garments of those who killed him.' [21] And he said to me, 'Go, for I will send you far away to the Gentiles."

[22] Up to this word they listened to him. Then they raised their voices and said, "Away with such a fellow from the earth! For he should not be allowed to live." [23] And as they were shouting and throwing off their cloaks and flinging dust into the air, [24] the tribune ordered him to be brought into the barracks, saying that he should be examined by flogging, to find out why they were shouting against him like this. [25] But when they had stretched him out for the whips, Paul said to the centurion who was standing by, "Is it lawful for you to flog a man who is a Roman citizen and uncondemned?" [26] When the centurion heard this, he went to the tribune and said to him, "What are you about to do? For this man is a Roman citizen." [27] So the tribune came and said to him, "Tell me, are you a Roman citizen?" And he said, "Yes." [28] The tribune answered, "I bought this citizenship for a large sum." Paul said, "But I am a citizen by birth." [29] So those who were about to examine him withdrew from him immediately, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

and silently draw a parallel between the fates of Jesus and Paul" (Beale p597). Luke 23:18 - "But they all cried out together, "Away with this man, and release to us Barabbas".

<u>Identity</u>	<u>Beliefs</u>	Examples
Gentile (professing) Christians	The law has absolutely no claim on their lives. (Presupposed in Rom. 6:1, 16.)	
Jewish and Gentile Christians	Christians are not under the law covenant even though they are certainly not free from God's demands. Kosher food laws could be observed and circumcision practiced as pastoral wisdom dictated. (Cf. 1 Cor. 9:19–23.)	Paul
Jewish Christians	They understood and accepted Paul's position, but their personal "comfort zone" was to be observant Jews, at least most of the time. Circumcision and kosher food laws are not necessary for salvation or maturity, and they shouldn't be imposed on Gentile believers.	
Jewish Christians	Jewish Christians should observe the traditions of the Mosaic code, even if it was acceptable for Gentile believers not to see themselves as under its stipulations.	Certain men from James? (Gal. 2:12a)
Jewish Christians	Jewish Christians should observe the Mosaic code, and Gentile believers can come to Christ through faith alone. However, the really spiritual should want to obey the Mosaic law code (even if it wasn't strictly necessary for salvation).	
Jewish (professing) Christians	The new covenant was a renewal of the old covenant; Jesus is the Messiah, but his life, death, and resurrection restored God's people to faithfulness to the Mosaic covenant. Therefore, if Gentiles want to come to the Messiah, they must first become Jews (and be circumcised, observe kosher and Sabbath laws, etc.). (Cf. Acts 15:1–35; Titus 1:10.)	"Judaizers"
Devout, non- Christian Jews	Christians are mistaken about the identity of Jesus, and the Jewish boundaries should not be opened to the Gentiles. (Cf. Acts 21:27–23:11.) (Source: ESV Study Notes)	The circumcised (Rom. 4:12a

Table 1: the spectrum of belief in the early church and Jewish people in relation to Jesus and the Law and Jewish tradition. This is the context into which Paul preaches and writes.



"The Lord Stood By Him"

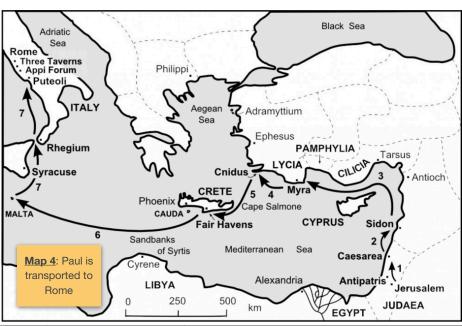
Pastor Jim, 7/24/22: Intro: From Acts 21:15 to the end of Acts, this is the longest story in the New Testament over two-year showing Paul going from Jerusalem to testify in Rome.

HEADLINE: THE LORD STANDING BY US IS THE SOURCE OF COURAGE AND PEACE.

- 1. Paul's story continues: Paul sail he is living as a citizen of God with his approval. Who's approval are we seeking? Paul said, you are the ones not living in correlation to the Law as a lawbreaker in their hearts. Paul said he is not a lawbreaker which is why he said Ananias is a lawbreaker who illustrated this by striking an innocent man. How can Paul be innocent? He is trusting not in his own good works to save him but on Christ alone. Paul does not recognize the legitimacy of Ananias as high priest because he has rejected Jesus as the Messiah. There is only one high priest now, Jesus. Paul is not being of "good cheer" literally taking courage v11 because of him being cleaver. It is because the Lord stood by him and communicated with him. Jesus' presence is the key to Paul's bravery. This proves that Jesus was already with him standing by him and will continue. Jesus did not remove the obstacles on the way to Rome but when with him through them.
- <u>2. Exhortation and application</u>: God's past proof of faithfulness guarantees that he will be faithful in the same way in the future no matter if we see how it will be completed or not. Take courage! The Lord is near. He will never stop standing with you.

Notes & Quotes:

• Vs1-This is a pre-trail for Paul: "The examination by the Sanhedrin [high priest plus council of 70 elders] was not a trial in the strict sense of the term; that occurs in chapter 24 before 'His Excellency, Governor Felix'. What we have here is more in the nature of a pre-trial hearing...no formal charges had been



Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
After Paul addresses the masses of Jews who are in the mob, he is rescued by the Tribune's soldiers. He then has a "pretrail hearing" with the 70 elders of the Sanhedrin.	Paul is not formally charged yet but enters a plea of not guilty to the Council. He pushes on the resurrection of the dead which divides further the Council. The Tribune rescues.	V1 living for God: literally as a citizen of God, approved by him. Gal 1:10; "He lived his life as the Puritans were fond of saying - in light of eternity" (Thomas 642).	P-v11: God promised Paul he would testify in the same way in Rome as he just did in Jerusalem, giving him resolute peace in shipwrecks, etc. Acts 27:24 the angel reminds him.	V1 He sees us. V4 He has a true high priest, Jesus, all the others pointed. V6 He offers hope and resurrection. V11 He stands by his own. He places vocations, commands courage.

Passage: Acts 22:30-Acts 23:11

- [30] But on the next day, desiring to know the real reason why he was being accused by the Jews, he [the tribune] unbound him and commanded the chief priests and all the council to meet, and he brought Paul down and set him before them.
- [1] And looking intently at the council, Paul said, "Brothers, I have lived my life before God in all good conscience up to this day." [2] And the high priest Ananias commanded those who stood by him to strike him on the mouth. [3] Then Paul said to him, "God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?" [4] Those who stood by said, "Would you revile God's high priest?" [5] And Paul said, "I did not know, brothers, that he was the high priest, for it is written, 'You shall not speak evil of a ruler of your people."
- [6] Now when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope and the resurrection of the dead that I am on trial." [7] And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided. [8] For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all. [9] Then a great clamor arose, and some of the scribes of the Pharisees' party stood up and contended sharply, "We find nothing wrong in this man. What if a spirit or an angel spoke to him?" [10] And when the dissension became violent, the tribune, afraid that Paul would be torn to pieces by them, commanded the soldiers to go down and take him away from among them by force and bring him into the barracks.
- [11] The following night the Lord stood by him and said, "Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome."

made against Paul by the Jews or this council...Paul began with what was in effect a 'not guilty' plea. His conscience was clear...It is not Paul who was on trail, but the gospel. This is why, in his reply to the Sanhedrin, he brought the issue back to the central issue of the resurrection, moving from the general, the resurrection of the dead (Acts 23:6, plural), to the specific, the resurrection of Christ (Acts 26:23)" (Thomas p638, 641, 639). 1 Corinthians 15:14 says if Christ did not rise, your faith is in vain.

• <u>Vs11-What things does he testify?</u> "The context is rich and quite explicit. It is the identification of Jesus as Messiah, the fulfillment of all the Scriptures in him, his suffering and death, his resurrection, and the proclamation of repentance and faith in his name to all nations, beginning in Jerusalem" (Thomas p640).

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
Without formal charges yet, WHY does Paul say he is on trial v6? "It is with respect to the hope and the resurrection of the dead."	WHAT plea does Paul enter at this "pre-trail hearing" v1? Not guilty, living his life as a citizen of God's kingdom.	HOW does Paul get courage in the face of trial and imminent death all around v11? The presence of Jesus (physically in this case) and Jesus' words and promises.	We tend to hidden facts and agendas v30. Disunity - we can have great clamor and dissension against those we contend sharply v6-10.	All-present God, we worship you. Forgive our disunity from selfishness. Thank you for the Holy Spirit always present reminding us your words. Help us trust.

"Sovereign Protection"

Pastor Seth Rehmert, 7/31/22 - we all were at Okoboji, heard this message in the car on the way home Saturday: Intro: God is omniscient and knows everything. He is omnipresent and is everywhere at once. He is omnipotent and has the power to hold together the universe by the word of his voice. Section 1 the. Section to the discovery of the plan. Section 3 the overturning of the plan. Application:

HEADLINE: THE PURPOSES OF GOD CANNOT BE ALTERED BY THE DESIGN OF MAN.

- 1. The Plot against Paul is devised: This is the description of the attempt on Paul's life. How much to do you have to hate someone to gather that group of men to fast until he is murdered? This is a shortcut on justice to selfish murder.
- <u>2. The Plot is discovered:</u> God orchestrates all things after the counsel of his will. He reveals through circumstance to Paul's nephew what this plot is.
- 3. The Plot is destroyed: God has higher purposes of Paul going to Rome to testify to all the resurrection of Christ and the saving grace of his name. That will not be thwarted. God intervenes to make sure Paul is not killed in this would be kangaroo court trial.

<u>Exhortation and application</u>: A. For the unbeliever, this is the God for whom you were made to worship and to know. It is through Christ and the forgiveness of our sin that we can have a relationship with him. Repent and believe. B. Are we proclaiming to the world in the place that God has called us to live and work the goodness of the message of God restoring all things to himself? C. Are you training your heart to trust and take refuge in this type of God?

Notes & Quotes:

• <u>Vs27-Paul is innocent of Roman Law:</u> "Lysias had no charges to list, other than that all complaints against Paul had to do with "their [Jewish] law" (v. 29) and not Roman law. Throughout the rest of Acts, all the Roman officials testify to Paul's innocence of any charges against him" (ESV Study Notes).

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
While Paul is safe with the Tribune in the barracks in Jerusalem from the threats of the Jews, a plot is built to get him out of the barracks and ambushed.	Forty Jews take an oath to kill Paul and convince the chief priests to participate. Paul's nephew learns of the plot and tells the Tribune who move Paul 100+ miles north.	V26: Claudius Lysias is the tribune, in Rome's leadership over Jerusalem. V16-22 the spoken word: say to you, tell, and the Tribune believes the plot.	Some commands in the narrative: V17 Paul commands guard to take nephew V21 do not be persuaded by them V35 Felix commands Paul be guarded at the praetorium.	Acts 23:11 is partly fulfilled here showing that God keeps his promises and can guarantee them with protection. Paul will not die before he testifies in Rome.

Passage: Acts 23:12-35

- [12] When it was day, the Jews made a plot and bound themselves by an oath neither to eat nor drink till they had killed Paul. [13] There were more than forty who made this conspiracy. [14] They went to the **chief priests and elders** and said, "We have strictly bound ourselves by an oath to taste no food till we have killed Paul. [15] Now therefore you, along with the council, give notice to the tribune to bring him down to you, **as though** you were going to determine his case more exactly. And we are ready to kill him before he comes near."
- [16] Now the son of Paul's sister heard of their ambush, so he went and entered the barracks and told Paul. [17] Paul called one of the centurions and said, "Take this young man to the tribune, for he has something to tell him." [18] So he took him and brought him to the tribune and said, "Paul the prisoner called me and asked me to bring this young man to you, as he has something to say to you." [19] The tribune took him by the hand, and going aside asked him privately, "What is it that you have to tell me?" [20] And he said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though they were going to inquire somewhat more closely about him. [21] But do not be persuaded by them, for more than forty of their men are lying in ambush for him, who have bound themselves by an oath neither to eat nor drink till they have killed him. And now they are ready, waiting for your consent." [22] So the tribune dismissed the young man, charging him, "Tell no one that you have informed me of these things."
- [23] Then he called two of the centurions and said, "Get ready two hundred soldiers, with seventy horsemen and two hundred spearmen to go as far as Caesarea at the third hour of the night. [24] Also provide mounts for Paul to ride and bring him safely to Felix the governor." [25] And he wrote a letter to this effect:
- [26] "Claudius Lysias, to his Excellency the governor Felix, greetings. [27] This man was seized by the Jews and was about to be killed by them when I came upon them with the soldiers and rescued him, having learned that he was a Roman citizen. [28] And desiring to know the charge for which they were accusing him, I brought him down to their council. [29] I found that he was being accused about questions of their law, but charged with nothing deserving death or imprisonment. [30] And when it was disclosed to me that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him."
- [31] So the soldiers, according to their instructions, took Paul and brought him by night to Antipatris. [32] And on the next day they returned to the barracks, letting the horsemen go on with him. [33] When they had come to Caesarea and delivered the letter to the governor, they presented Paul also before him. [34] On reading the letter, he asked what province he was from. And when he learned that he was from Cilicia, [35] he said, "I will give you a hearing when your accusers arrive." And he commanded him to be guarded in Herod's praetorium.

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY does Lysias send Paul with soldiers to Felix v26? Felix is governor and next highest court and for safety of Paul's life 60 miles away.	WHAT does justice include v30/35? Paul is to get a hearing in open court to hear the actual charges brought by the accusers and make a case.	HOW are the chief priests and elders guilty v20? They agree to murder and a shortcut of justice in order to kill Paul and get rid of him.	-We are susceptible to groups of people acting poorly out of hate and jealousy with facts that do not line up with truthWe long to be heard in "day in court".	Sovereign God, we worship you. Forgive when we do not fully trust your promises. Thank you for orchestrating all things. Help us patiently wait on your will.

"On Trial for the Hope of the Resurrection"

Pastor Steave Harmon, 8/6/22: Intro: Only 12 days have passed from when Paul arrives in Jerusalem and is now in prison. What happens next as he trusts in God?

HEADLINE: PAUL HAS A GROUNDED AND REAL HOPE IN THE RESURRECTION.

- 1. The prosecution of the trial: The high priest takes the 60 mile journey to be the prosecutor. They begin with flattery as the Jews hated Felix. Even one of the high priest has been killed by his assassination squad that would put down opposition by knife. I he had stolen another man's wife. He was a weak leader and indecisive charge number one that they bring is a violation of Roman law as a writer and destructor. The second accusation is a violation of Jewish Law being a part of the false Messiah start ups from the Nazarene sect stirring up the people. The third accusation is against God and his temple in bringing in a gentile.
- 2. The defense of the trial. Paul says there is no evidence of him breaking Roman law and inciting a riot. He had only been in Jerusalem for 12 days and five of those days he was in prison. Paul's second argument is that he is not part of a sect but believes the entire Old Testament which proves that the Messiah is coming and proves resurrection. Paul has real and founded hoped in the resurrection.
- 3. The verdict of the trial. It was an anti-climactic verdict where Felix really kick the can down the road to decide later. This would have pleased the Jews even though he knew they were lying and had no case.

<u>Exhortation and application</u>: A. If you are procrastinating about your believe in Christ, this passage serves as a warning. B. Consider the evidence of the resurrection. Josh McDowell has a book called evidence that demands a verdict. There is real logic and proof to our faith. C. The Resurrection provides true hope for others that we can share this with them.

Notes & Quotes:

• <u>Vs27-Felix will be fired for this pattern</u>: "Felix seems to have recognized Paul's innocence. Tragically, he was more concerned about currying the favor of his constituents than administering justice. Therefore, he kept Paul in prison for another two years (A.D. 57–59). He was removed from office in A.D. 60 for failing to deal properly with a dispute between the Jews and Gentiles in Caesarea" (ESV Notes)

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Five days after Paul is moved from Jerusalem to Caesarea for his protection against the plot, his accusers arrive for his trial there before Governor Felix.	The high priest and accusers arrive and present their case. Paul is allowed to defend himself. Felix does not rule on the case but keeps Paul in custody. Festus succeeds Felix.	V19 ought to be here: Roman law called for a "face-to- face" confrontation between the accusers and the accused (ESV Notes).	Pv10: because of God's promises, Paul cheerfully gives his defense to a judge familiar with the Way. Pv15: the resurrection of the just and unjust	V14-15 He is worshipped, he has revealed some of himself and it is written down, and he offers real hope in the guaranteed resurrection.

Passage: Acts 24:1-27

[1] And after five days the high priest Ananias came down with some elders and a spokesman, one Tertullus. They laid before the governor their case against Paul. [2] And when he had been summoned, Tertullus began to accuse him, saying: "Since through you we enjoy much peace, and since by your foresight, most excellent Felix, reforms are being made for this nation, [3] in every way and everywhere we accept this with all gratitude. [4] But, to detain you no further, I beg you in your kindness to hear us briefly. [5] For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes. [6] He even tried to profane the temple, but we seized him. [8] By examining him yourself you will be able to find out from him about everything of which we accuse him."

[9] The Jews also joined in the charge, affirming that all these things were so. [10] And when the governor had nodded to him to speak, Paul replied: "Knowing that for many years you have been a judge over this nation, I cheerfully make my defense. [11] You can verify that it is not more than twelve days since I went up to worship in Jerusalem, [12] and they did not find me disputing with anyone or stirring up a crowd, either in the temple or in the synagogues or in the city. [13] Neither can they prove to you what they now bring up against me. [14] But this I confess to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets, [15] having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust. [16] So I always take pains to have a clear conscience toward both God and man. [17] Now after several years I came to bring alms to my nation and to present offerings. [18] While I was doing this, they found me purified in the temple, without any crowd or tumult. But some Jews from Asia—[19] they ought to be here before you and to make an accusation, should they have anything against me. [20] Or else let these men themselves say what wrongdoing they found when I stood before the council, [21] other than this one thing that I cried out while standing among them: 'It is with respect to the resurrection of the dead that I am on trial before you this day." [22] But Felix, having a rather accurate knowledge of the Way, put them off, saying, "When Lysias the tribune comes down, I will decide your case." [23] Then he gave orders to the centurion that he should be kept in custody but have some liberty, and that none of his friends should be prevented from attending to his needs.

[24] After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him **speak about faith in Christ Jesus.** [25] And as he reasoned about righteousness and self-control and the coming judgment, Felix was alarmed and said, "Go away for the present. When I get an opportunity I will summon you." [26] At the same time he hoped that money would be given him by Paul. So he sent for him often and conversed with him. [27] When two years had elapsed, Felix was succeeded by Porcius Festus. And desiring to do the Jews a favor, Felix left Paul in prison.

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY does Paul argue that he is not guilty of being in a sect v14-15? He believes all the OT which teaches of the Messiah's resurrection and all people's to death or life.	WHAT details likely did Paul's message of faith in Jesus to Felix include v25? Jesus is righteousness for us, he produces changed lives of self-control, & he is over kings as Judge.	HOW should Paul's trail have gone v18-19? The actual Jews from Ephesus in Acts13:15 who gave him problems who followed him to Jerusalem 21:27 should have testified.	We are prone to flattery v2, we like the favor of man above justice v27, and our judgement can cloud with money and greed and bribes v26. We can delay decisions v22.	God above time, we praise you. Forgive our corruption. Thank you for the promise of resurrection so clear in the OT. Help us to live in the firm hope that we have been given.

"Paul's real, personal hope of the gospel is seen in this trial"

Pastor Jim Moore, 8/14/22: Intro: Where were you 2 years ago? COVID had started.

HEADLINE: HOPE IS THE THREAD THAT WEAVES THROUGH THIS 2-YEAR STORY.

- 1. Paul waits for two years in prison v1-12: The Jews are still so angry with Paul that after two years they still want him dead. Festus honors Paul's right to appeal to Caesar to not go into Jerusalem again where he was going to be killed with no justice. What did Paul do these two years? He waited. He did not write any of the letters we have. He dialogued with Felix some, but that is all we know.
- 2. King Agrippa is appointed by Caesar over this region and meets with Paul v13-27: His great grandfather was Herod the Great who killed the infants when Jesus was born and has grandfather beheaded John the Baptist.
- 3. Paul speaks to Agrippa in a way different than a room full of Jewish peers 26:1-11: Paul has no problem with his past before meeting Christ, trying to destroy the church and guilty of sanctioned murder from the Pharisees. He wants everyone to see the hope of Jesus that his is mighty to save even him.
- 4. Paul tells of his conversion v12-32: Paul has a commission to take this hope to the Gentiles. Jesus works their salvation all the way to the end v18. Jesus does the work.
- <u>5. Exhortation and application</u>: History does not tell us that any of these key actors ever receive Christ. All this rejection does not stop Paul sharing Jesus. He gives up his freedom to share the hope of the gospel to those in Rome. Keep sharing this hope where God has planted you.

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Felix left Paul in jail for two years in Caesarea after the six day trail / episode of Paul in the Jerusalem temple. Felix is succeeded by Festus.	Festus takes over and hears the Jews case in Jerusalem against Paul in Caesarea. They have another trial in Caesarea. King Agrippa comes and Paul testifies again, he is innocent.	25:1 UP to Jerusalem even though it is south is because of elevation, Jerusalem is elevated.	Pv26:8 God will raise the dead starting with Christ and restore all things. Pv18 God promises forgiveness and sanctification and light which is by faith.	V19 Jesus died and is alive and ascended. 26:7-8 God made promises to hope in regarding raising of the dead since OT. V15 Killing believers persecutes Jesus. V18 God is power.
Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY does Felix invite King Agrippa to hear Paul's case 25:26-27? Because Paul appealing to Caesar, Felix does not know what to write for charges for innocence. Ironically, all he has is v19.	WHAT is the nature of our faith 26:25? It is not a complete "leap in the dark" but a rational faith of reason and facts: "true and rational words" including OT prophecy 26:7, 22-23.	HOW does Paul defend his case before Agrippa Acts 26? He is a top Pharisee against Christians. He sees Jesus in Damascus, proclaims the OT hope of the risen Christ to Jews and Gentiles.	25:7, 18 it is common to our anger to bring un-founded and serious charges and then not even follow through on them to different charges. It is slander.	O promise keeping God who raises the dead starting with Christ, we praise you. Forgive our bent to slander. Thank you for light and forgive- ness moving out of darkness. Help us remember this light.

Passage: Acts 25:1 - 26:32

- [1] Now three days after Festus had arrived in the province, he went **up** to Jerusalem from Caesarea. [2] And the chief priests and the principal men of the Jews laid out their case against Paul, and they urged him, [3] asking as a favor against Paul that he summon him to Jerusalem—because they were planning an ambush to kill him on the way. [4] Festus replied that Paul was being kept at Caesarea and that he himself intended to go there shortly. [5] "So," said he, "let the men of authority among you go down with me, and if there is anything wrong about the man, let them bring charges against him."
- [6] After he stayed among them not more than eight or ten days, he went **down** to Caesarea. And the next day he took his seat on the tribunal and ordered Paul to be brought. [7] When he had arrived, the Jews who had come down from Jerusalem stood around him, **bringing many and serious charges against him that they could not prove**. [8] Paul argued in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense." [9] But Festus, wishing to do the Jews a favor, said to Paul, "Do you wish to go up to Jerusalem and there be tried on these charges before me?" [10] But Paul said, "I am standing before Caesar's tribunal, where I ought to be tried. To the Jews I have done no wrong, as you yourself know very well. [11] If then I am a wrongdoer and have committed anything for which I deserve to die, I do not seek to escape death. But if there is nothing to their charges against me, no one can give me up to them. I appeal to Caesar." [12] Then Festus, when he had conferred with his council, answered, "To Caesar you have appealed; to Caesar you shall go."
- [13] Now when some days had passed, Agrippa the king and Bernice arrived at Caesarea and greeted Festus. [14] And as they stayed there many days, Festus laid Paul's case before the king, saying, "There is a man left prisoner by Felix, [15] and when I was at Jerusalem, the chief priests and the elders of the Jews laid out their case against him, asking for a sentence of condemnation against him. [16] I answered them that it was not the custom of the Romans to give up anyone **before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him.** [17] So when they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought. [18] When the accusers stood up, they brought no charge in his case of such evils as I supposed. [19] Rather they had certain points of dispute with him about their own religion and **about a certain Jesus, who was dead, but whom Paul asserted to be alive.** [20] Being at a loss how to investigate these questions, I asked whether he wanted to go to Jerusalem and be tried there regarding them. [21] But when Paul had appealed to be kept in custody for the decision of the emperor, I ordered him to be held until I could send him to Caesar." [22] Then Agrippa said to Festus, "I would like to hear the man myself." "Tomorrow," said he, "you will hear him."
- [23] So on the next day Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then, at the command of Festus, Paul was brought in. [24] And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both in Jerusalem and here, **shouting that he ought not to live any longer**. [25] **But I found that he had done nothing deserving death.** And as he himself appealed to the emperor, I decided to go ahead and send him. [26] But I have nothing definite to write to my lord about him. Therefore I have brought him before you all, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write. [27] **For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him."**

Acts 26: [1] So Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense: [2] "I consider myself fortunate that it is before you, King Agrippa, I

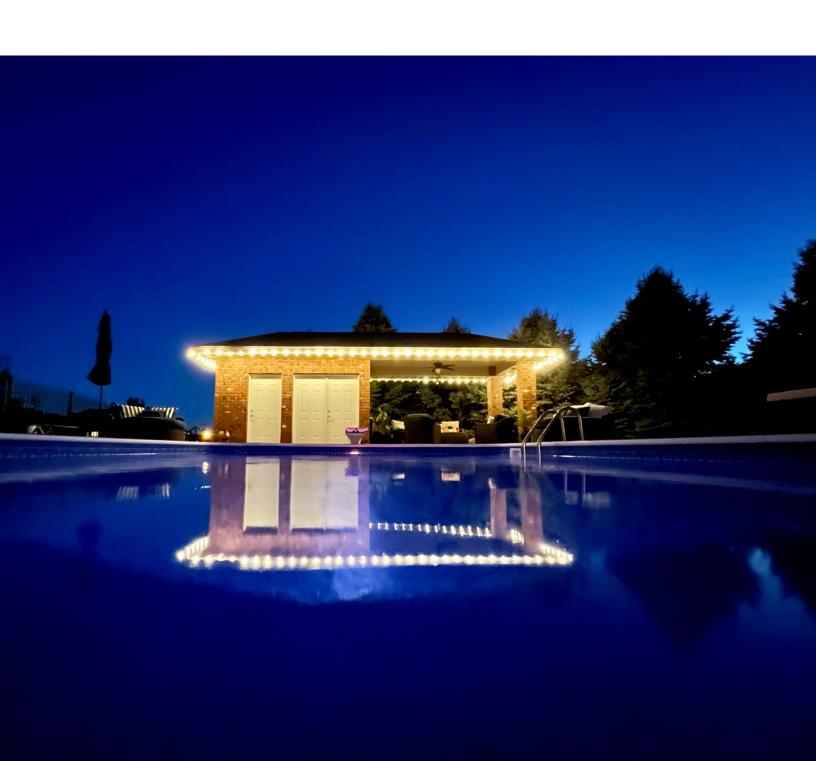
Passage: Acts 25:1 - 26:32

am going to make my defense today against all the accusations of the Jews, [3] especially because you are familiar with all the customs and controversies of the Jews. Therefore I beg you to listen to me patiently.

- [4] "My manner of life from my youth, spent from the beginning among my own nation and in Jerusalem, is known by all the Jews. [5] They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I have lived as a Pharisee. [6] And now I stand here on trial because of my hope in the promise made by God to our fathers, [7] to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! [8] Why is it thought incredible by any of you that God raises the dead?
- [9] "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. [10] And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. [11] And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities.
- [12] "In this connection I journeyed to Damascus with the authority and commission of the chief priests. [13] At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. [14] And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' [15] And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. [16] But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, [17] delivering you from your people and from the Gentiles—to whom I am sending you [18] to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'
- [19] "Therefore, O King Agrippa, I was not disobedient to the heavenly vision, [20] but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should **repent and turn to God**, performing deeds in keeping with their repentance. [21] For this reason the Jews seized me in the temple and tried to kill me. [22] To this day I have had the help that comes from God, and so I stand here testifying both to small and great, **saying nothing but what the prophets and Moses said would come to pass: [23] that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles."**
- [24] And as he was saying these things in his defense, Festus said with a loud voice, "Paul, you are out of your mind; your great learning is driving you out of your mind." [25] But Paul said, "I am not out of my mind, most excellent Festus, but I am speaking **true and rational words**. [26] For the king knows about these things, and to him I speak boldly. For I am **persuaded** that none of these things has escaped his notice, for this has not been done in a corner. [27] King Agrippa, do you believe the prophets? I know that you believe." [28] And Agrippa said to Paul, "In a short time would you persuade me to be a Christian?" [29] And Paul said, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains."
- [30] Then the king rose, and the governor and Bernice and those who were sitting with them. [31] And when they had withdrawn, they said to one another, "This man is doing nothing to deserve death or imprisonment." [32] And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

Notes & Quotes:

• 26:22-Paul says Jesus is THE suffering servant from Isaiah: "Here is a further reminder that the Christian message is based on what the prophets and Moses had foretold. Now, however, this basis extends explicitly to the suffering of the Messiah, and that as the first to rise from the dead, he would announce light to the people and the nations. Moses is witness to the coming of the prophet like himself (3:22–23). The evangelism of Jews and Gentiles accomplished by the Messiah through his followers is based on the mission of the Servant, as we have just noted (Isa. 42:6; 49:6; 60:1–3; cf. Acts 13:47) (Beale p599).



"Shipwrecks, Storms, and the Sovereignty of God"

Pastor Ryan, 8/21/22: Intro: Over three million shipwrecks are estimated to be at the bottom of the oceans worldwide. Paul's shipwreck is the only one recorded in Scripture.

HEADLINE: GOD REVEALS HIS CHARACTER AS KING IN THIS SHIPWRECK.

- 1. God providentially directs and guides and protects his people: He is sovereign and has a plan, and in his kindness he provides. V21-26 is the pinnacle of this story. Paul uses his wisdom from 3,500 miles of estimated seafaring travels thus far and does not have a direct revelation from God yet to tell them they have missed the window to travel and must winter in a harbor. In this dark place of no hope, Paul stands up and says that God will deliver every single one of them. It requires an act of God to save them, and it is and act of God. Acts 23 God promises Paul will proclaim the hope of the Gospel before Caesar. The application is that we need not fear as this same God is providentially caring and directing all things for his glory and our joy. It does not mean it will be easy or will have a fairytale ending. But God who keeps his promises is bringing us home to himself.
- 2. God ordains the means as well as the ends v22: The "end' is that all will be saved. The 'means' is that the escape boat for a few was not God's path. God uses ordinary means to fulfill his ends. Paul reiterates: "Unless these men stay in the ship, you cannot be saved." God is sovereign and yet we still take action. We should be people that follow God's prompting and take action. What are we fearful about? We should trust God's kingship, and pray for our kids, counsel them in God's word. We are not afraid and also take action. Because God is acting, I can make a difference. The sovereignty of God should not make us passive that he somehow does not need us, but it makes us even more active because God IS working and enjoys using us as his divine means.

Notes & Quotes:

- <u>Vs1-God keeps his promises</u>: "The keynote of the story is God's providence, especially in preserving Paul for his Roman testimony. At a literary level the story is told to indicate how far and difficult the journey to Rome is, as the gospel heads toward the ends of the earth" (ESV Study Notes).
- <u>Vs21-Paul gets their attention for divine revelation:</u> "You should have listened to me was probably not a haughty, censorious statement but rather was intended to establish

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
After Paul's hearing before Agrippa and Festus, he is sent to Rome for trail before Caesar. It is hundreds of miles by boat and the time of year makes it impossible.	Paul, Luke and company leave Caesarea and sail to Rome under Centurion control. The storms are life threatening. Paul hears from God. They shipwreck.	V9 Fast = the Day of Atonement Leviticus 16 is mid-October, and they had missed the window to travel to Rome.	Cv24: Do not be afraid of death by shipwreck. Pv24: You will testify before Augustus and no one will die on the ship if they do what God says staying on boat.	V23 He commands angels. V24 He orchestrates safety even for unbelievers - granting it in common grace. V35 He is due our thanks. V44 He rescued everyone.

Passage: Acts 27 - the Shipwreck on the way to Rome

- [1] And when it was decided that we should sail for Italy, they delivered Paul and some other prisoners to a centurion of the Augustan Cohort named Julius. [2] And embarking in a ship of Adramyttium, which was about to sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica. [3] The next day we put in at Sidon. And Julius treated Paul kindly and gave him leave to go to his friends and be cared for. [4] And putting out to sea from there we sailed under the lee of Cyprus, because the winds were against us. [5] And when we had sailed across the open sea along the coast of Cilicia and Pamphylia, we came to Myra in Lycia. [6] There the centurion found a ship of Alexandria sailing for Italy and put us on board. [7] We sailed slowly for a number of days and arrived with difficulty off Cnidus, and as the wind did not allow us to go farther, we sailed under the lee of Crete off Salmone. [8] Coasting along it with difficulty, we came to a place called Fair Havens, near which was the city of Lasea.
- [9] Since much time had passed, and the voyage was now dangerous because even the **Fast** was already over, Paul advised them, [10] saying, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives." [11] But the centurion paid more attention to the pilot and to the owner of the ship than to what Paul said. [12] And because the harbor was not suitable to spend the winter in, the majority decided to put out to sea from there, on the chance that somehow they could reach Phoenix, a harbor of Crete, facing both southwest and northwest, and spend the winter there.
- [13] Now when the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to the shore. [14] But soon a tempestuous wind, called the northeaster, struck down from the land. [15] And when the ship was caught and could not face the wind, we gave way to it and were driven along. [16] Running under the lee of a small island called Cauda, we managed with difficulty to secure the ship's boat. [17] After hoisting it up, they used supports to undergird the ship. Then, fearing that they would run aground on the Syrtis, they lowered the gear, and thus they were driven along. [18] Since we were violently storm-tossed, they began the next day to jettison the cargo. [19] And on the third day they threw the ship's tackle overboard with their own hands. [20] When neither sun nor stars appeared for many days, and no small tempest lay on us, **all hope of our being saved was at last abandoned.**
- [21] Since they had been without food for a long time, Paul stood up among them and said, "Men, you should have listened to me and not have set sail from Crete and incurred this injury and loss. [22] Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. [23] For this very night there stood before me an angel of the God to whom I belong and whom I worship, [24] and he said, 'Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.' [25] So take heart, men, for I have faith in God that it will be exactly as I have been told. [26] But we must run aground on some island."
- [27] When the fourteenth night had come, as we were being driven across the Adriatic Sea, about midnight the sailors suspected that they were nearing land. [28] So they took a sounding and found twenty fathoms. A little farther on they took a sounding again and found fifteen fathoms. [29] And fearing that we might run on the rocks, they let down four anchors from the stern and prayed for day to come. [30] And as the sailors were seeking to escape from the ship, and had lowered the ship's boat into the sea under pretense of laying out anchors from the bow, [31] Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." [32] Then the soldiers cut away the ropes of the ship's boat and let it go.

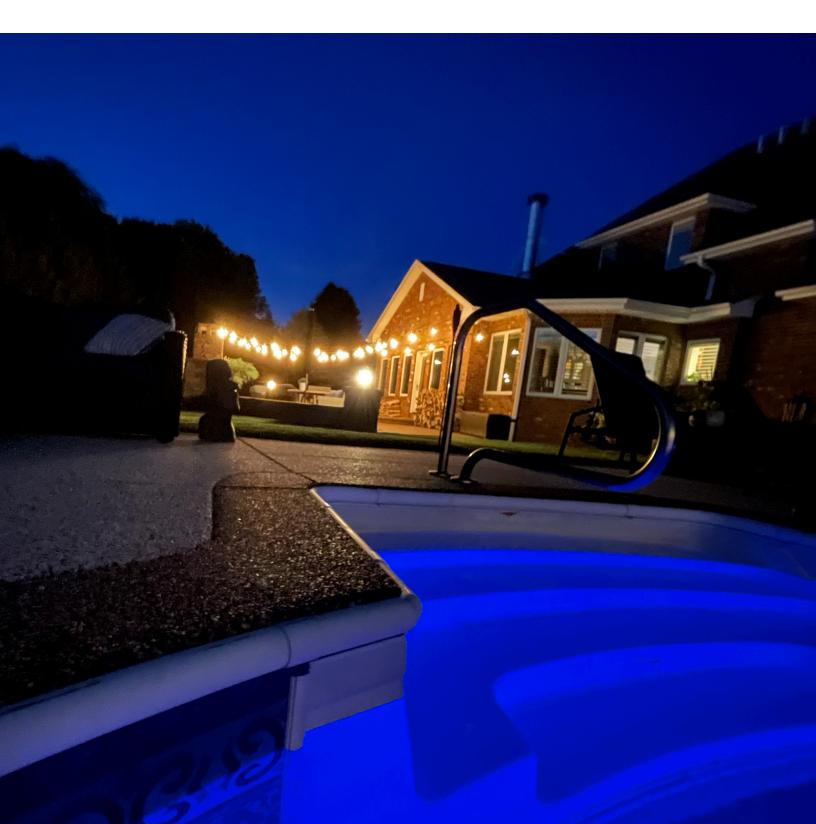
Passage: Acts 27

[33] As day was about to dawn, Paul urged them all to take some food, saying, "Today is the fourteenth day that you have continued in suspense and without food, having taken nothing. [34] Therefore I urge you to take some food. For it will give you strength, for not a hair is to perish from the head of any of you." [35] And when he had said these things, he took bread, and giving thanks to God in the presence of all he broke it and began to eat. [36] Then they all were encouraged and ate some food themselves. [37] (We were in all 276 persons in the ship.) [38] And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

[39] Now when it was day, they did not recognize the land, but they noticed a bay with a beach, on which they planned if possible to run the ship ashore. [40] So they cast off the anchors and left them in the sea, at the same time loosening the ropes that tied the rudders. Then hoisting the foresail to the wind they made for the beach. [41] But striking a reef, they ran the vessel aground. The bow stuck and remained immovable, and the stern was being broken up by the surf. [42] The soldiers' plan was to kill the prisoners, lest any should swim away and escape. [43] **But the centurion, wishing to save Paul**, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land, [44] and the rest on planks or on pieces of the ship. **And so it was that all were brought safely to land.**

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY did Paul command the sailors to take heart even though they would run aground on an island v21-26? God had spoken through the angel.	WHAT did Paul do after he knew what God was going to do v35? He gave thanks and ate. Though this is not communion, it is done with thanksgiving to God who provides and guides and protects and is king over all.	HOW did Paul not get killed v43? The centurion was God's means to protect him from the plot by the soldiers to kill all the prisoners to prevent escape as their life was tied to successful arrival in Rome.	We as "experts" don't like to listen to wisdom from others outside our field v11. Kindness towards others and friendship with others is a great gift of God's common grace.	O God, your ways are powerful and astounding. We are in such need of your kindness. Thank you for delivering your own ultimately from sin to yourself. Please help us live with resolute and quiet trust in you.

- Paul's credibility as he prepared to give the crew some divinely revealed instructions" (ESV Study Notes).
- <u>Vs30-God is sovereign and man is responsible both:</u> "God will fulfill his promises, but that doesn't negate the importance of human actions as the means God uses to carry out his promises" (ESV Study Notes).
- <u>Vs35-This is not communion but does point to God's power:</u> "Paul's giving thanks and breaking bread was not a celebration of the Lord's Supper but a testimony to his faith in the God who was about to deliver them" (ESV Study Notes).



"Poisonous Snakes, Miraculous Healings, and the Unchanging Character of God"

Pastor Ryan, 8/28/22: Intro: This world is broken, and we are never more than 10 minutes away from having our world turned upside down or ended or forever changed. But you will never get the phone call that the character of God has changed.

HEADLINE: WE GROW IN OUR TRUST IN GOD AS WE SEE HIM AS UNCHANGEABLE.

- 1. God keeps his promises: Why is the snake story here? Acts 23:11 the Lord tells Paul he will testify in Rome. Not even deadly snake bites after a shipwreck or murderous plots will keep God from keeping his word. When he tells us that there is a new, material world is coming, he will keep that word too. Jesus fulfills all these promises. Paul arriving in Rome is not merely a geographical reality but a proof that God keeps his promises.
- 2. God provides for his people: There are four ways in this passage that highlight this.
- A. He brought safely through the team to Malta v1. It was God. Any protection and safety we receive comes from him.
- B. God's kindness is to us through others, even unbelievers. Unbelieving strangers have come to Paul's aid here is v7 as well as many places through Acts. It is a way God shares his kindness and goodness to us by using others.
- C. God provides materially for his people. These healings happened for the proclamation of the gospel, Jesus on the cross and his resurrection. In Matthew 7 Jesus reminds us not to worry about what we eat or drink or wear. It is God who provides. Paul and crew leave on a ship full of all that they need.
- D. God provides fellowship and encouragement from fellow believers. V15 on seeing these brothers in Rome, he thanks God and takes courage. It took about five days to walk the last 130 miles from Puteoli to Rome and some brothers from. Rome left and went south and me them along the way. Encouraging Paul, the message is he is not alone.

God ultimately has provided for us rescue from sin and true life in Christ eternally.

3. Exhortation and application: We are meant to respond to this provision. V15 we should give thanks to God and take courage. Every promise is true and will be fulfilled just like this was for Paul. He provides for us daily just like these four ways. How can we but be thankful! What a great God we serve and love. We have forgiveness of sin, God's

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Climbing up on the beach after the shipwreck, all survive and are greeted by the locals warmly.	Paul and crew survive the shipwreck, are shown hospitality by the fire, he is bit by a deadly snake and does not die. God heals many through Paul. Arrives at Rome.	Care / kindness: V1 unusual kindness, v10 honored greatly, provided food / supplies, v14 seven days of hospitality, v15 labored in foot travel to encourage Paul's faith.	Pv8 - Prayer is conduit for ultimate healing from God. Pv15 - There is encouragement to be had with the body of Christ, thanking God for his love to us through them.	V6 God heals sometimes in miraculous ways. V8 God uses his own to heal others for a visual lesson of kingdom restoration. V15 Paul thanks God because God gives reason for courage thru others.

Passage: Acts 28

- [1] After we were brought safely through, we then learned that the island was called Malta. [2] The native people showed us **unusual kindness**, for they kindled a fire and welcomed us all, because it had begun to rain and was cold. [3] When Paul had gathered a bundle of sticks and put them on the fire, a viper came out because of the heat and fastened on his hand. [4] When the native people saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer. Though he has escaped from the sea, **Justice has not allowed him to live**." [5] He, however, shook off the creature into the fire and suffered no harm. [6] They were **waiting for him to swell up or suddenly fall down dead**. But when they had waited a long time and saw no misfortune come to him, they changed their minds and said that he was a god.
- [7] Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us hospitably for three days. [8] It happened that the father of Publius lay sick with fever and dysentery. And Paul visited him **and prayed**, and putting his hands on him, healed him. [9] And when this had taken place, the rest of the people on the island who had diseases also came and were cured. [10] They also **honored us greatly**, and when we were about to sail, **they put on board whatever we needed.**
- [11] After three months we set sail in a ship that had wintered in the island, a ship of Alexandria, with the twin gods as a figurehead. [12] Putting in at Syracuse, we stayed there for three days. [13] And from there we made a circuit and arrived at Rhegium. And after one day a south wind sprang up, and on the second day we came to Puteoli. [14] **There we found brothers and were invited to stay with them for seven days**. And so we came to Rome. [15] And the brothers there, when they heard about us, came as far as the Forum of Appius and Three Taverns to meet us. **On seeing them, Paul thanked God and took courage**. [16] And when we came into Rome, Paul was allowed to stay by himself, with the soldier who guarded him.

presence with us now, and eternal security for the future. In the midst of the uncertain world, His character remains: he keeps his promises, he richly provides, and he eternally loves each of his own.

Notes & Quotes:

• <u>Vs6-Miracles show the kingdom to come</u>: "When the Lystrans took Paul as a god, he protested vigorously (cf. 14:14–15). The situation differs here, as no attempt to worship him is related. Throughout Acts miracles provide an opportunity for witness, and likely Paul also witnessed to the Maltese" (ESV STUDY notes).

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY did Paul thank God and take courage v15? Some brothers had traveled 45 miles+ south of Rome to be with Paul, he was shown care, and his faith encouraged.	WHAT happened after the shipwreck v1-11? Paul and crew were shown unusual kindness - from the Lord through unbelievers and believers.	HOW do we see in this passage that Paul did not think he was a god like Herod (Acts 12:22) v7-10? He was able to heal only through prayer to THE living God. Dependence.	V1-6 illustrates the fickleness of the crowd, one minute they think you are guilty and the next they think you are a god. So why would we chase after that approval?	God who heals, we praise you. May we not be lovers of men's favor. Thank you for your unusual kindness you show to us through others. Help us to live dependent upon you.

"An Abrupt Ending and an Ongoing Mission"

Pastor Ryan, 9/4/22: Intro: The book ends in an anticlimactic sort of way, and we do not see him stand trial or get a tidy ending. Church tradition accounts that he was released, recaptured and executed. But that is the point. The book is not about Paul or Peter but the ongoing mission of God through his church around the globe.

HEADLINE: JESUS IS STILL AT WORK TODAY EXPANDING THE KINGDOM GLOBALLY.

There are three elements to highlight about the gospel from this passage:

- 1. The good news is for all people everywhere v17-23: Jews and Gentiles alike are image bearers and both need to be rescued from their sin and the rightful wrath of God. This good news is for all. Across the oceans and across the tracks, may we go to all people and all places.
- 2. The good news will be believed by some and reject by others v24-28: Not all Israelites reject Jesus as it is clear in this passage that many believe. The seed will still fall on soil that is fertile to produce fruit a hundred fold and also soil that will choke out the life of the seed.
- 3. The good news cannot be stopped, and it cannot be changed v30-31: While Paul was chained, the gospel was not. For the modern day story, the Iranian revolution of 1979 established a strict rule not accommodating to Christianity. Then it was estimated only 500 Christians were in the society, but now today there are over one million. Will we join Paul and the apostles to carry this good news with all boldness and without hindrance?

Notes & Quotes:

• <u>Vs26-28-Judgment</u> is to those who do not believe and a warning / exhortation for others to believe: "The passage cited is Isa. 6:9–10, which appears also in Matt. 13:13–15 pars.; John 12:39–40; Rom. 11:8... Even so, it is likely that it was meant to function as an appeal and not simply as a condemnation... The MT makes it clear that the prophet was told to make the people obtuse lest they should be saved when they deserved judgment; the purpose or aim is thus that of God himself. In the LXX and Acts the sense is the same: the purpose is not that of the people (pace Marshall 1980: 424–25),

Context: Tie to Previous Section	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Having finally arrived in Rome, Paul takes three days and reaches out to the local Jewish leaders first to share Christ from the OT just like he did in many other cities.	Paul meets with the Jewish leaders in Rome. He proclaims Christ fulfilling all OT. Some believe, some do not. He quotes Isaiah. The Gentiles will hear. He stays in Rome, speaks hope.	V24/28 - response: some believed; Gentiles listened (believed)	Cv26: go proclaim God's goodness to Israel, Paul applies to himself here. Pv28: he sends salvation to the gentiles and many will be saved.	V20 he richly provides reasons for hope for his people. V23 he has a kingdom and Jesus his king foretold in OT. V26 he is the judge. V28 he saves Gentiles too.

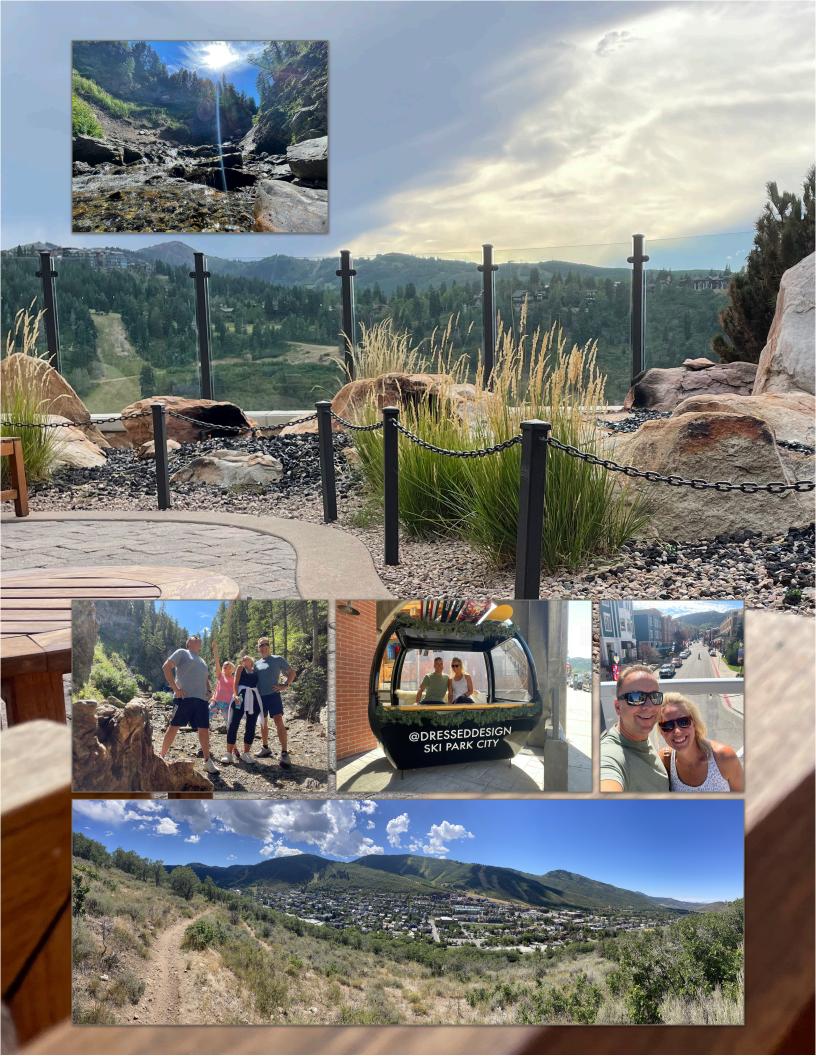
Passage: Acts 28

- [17] After three days he called together the local leaders of the Jews, and when they had gathered, he said to them, "Brothers, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. [18] When they had examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case. [19] But because the Jews objected, I was compelled to appeal to Caesar—though I had no charge to bring against my nation. [20] For this reason, therefore, I have asked to see you and speak with you, **since it is because of the hope of Israel that I am wearing this chain**." [21] And they said to him, "We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you. [22] But we desire to hear from you what your views are, for with regard to this **sect** we know that everywhere it is spoken against."
- [23] When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, **testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets**. [24] And some were convinced by what he said, but others disbelieved. [25] And disagreeing among themselves, they departed after Paul had made one statement: "The Holy Spirit was right in saying to your fathers through Isaiah the prophet:
- [26] "Go to this people, and say, / "You will indeed hear but never understand, / and you will indeed see but never perceive."
- [27] **For** this people's heart has grown dull, / and with their ears they can barely hear, / and their eyes they have closed; / lest they should see with their eyes / and hear with their ears / and understand with their heart / and turn, and I would heal them.'
- [28] **Therefore** let it be known to you that this salvation of God has been sent to the Gentiles; **they** will listen."
- [30] He lived there two whole years at his own expense, and welcomed all who came to him, [31] proclaiming **the kingdom of God and teaching about the Lord Jesus Christ** with all boldness and without hindrance

but rather of God himself, who brings inescapable judgment upon people who go on too long and too far in rejecting his message to them" (Beale p599).

Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, +/-, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY does Paul say he is in chains v20 when no reason for the death penalty? The Jews objected so it is for them to see the hope of Israel in Christ in the OT all along.	WHAT is the essence of the message and Paul's job description v31? He proclaimed "the kingdom of God and teaching about the Lord Jesus Christ."	HOW does he argue the charges against him being in a "sect" of Judaism is wrong v22? He teaches the kingdom of God from the OT with Jesus as God's king.	V25 we disagree among ourselves even well laid out truth. V28 we are jealous and envious - the gospel goes to others not us, others we look down on/racial.	O King Eternal, your name be praised. Forgive our unbelief. Thank you for inviting us to your kingdom through Jesus your King proclaimed in all of Scripture. Teach us.







Eric Blick, September 2022

- Electronic PDF version posted to blicksblog.org
- Follow us on Instagram @FightingForJoyPodcast, fightingforjoypodcast.fireside.fm and subscribe to the podcast in iTunes or Podbean as "Fighting for Joy with Jodi Blick"
- Photography: pictures by Eric or Jodi Blick, Fremont, Park City, Utah, Berlin Olympic Stadium, Wittenberg, Germany (cover photo), the Colorado Trail in Colorado, Charleston, SC bridge, and other noted locations.

Bibliography:

- Beale, G. K., Carson, D. A., Commentary on the New Testament Use of the Old Testament (Michigan: Baker Academic Publishing Group, 2007)
- Carson, D.A., For the Love of God, Part 1 & 2 (Wheaton, Illinois: Crossway Books, 1998)
- Calvin, John, Commentary on Acts (Michigan: Baker Book House, 2005)
- Dever, Mark, Old Testament: Promises Made, New Testament: Promises Kept (Illinois: Crossway Press, 2006)
- ESV Study Bible, (Illinois: Crossway Publishers, 2008), used for all Scripture quotations and Study Bible quotes.
- Jacobson, Henry, The Acts: Then and Now (Illinois: Victor Books a Division of Scripture Press Publications, Inc., 1973)
- Kapic, Kelly, You're Only Human (Michigan: Baker Publishing Group, 2022)
- Keller, Tim, 1, The Gospel to the African 1/6/21, GospellnLine.com accessed 1/10/22
- Piper, John, 1, Better to Lose Your Life Than Waste It, Sermon, OCTOBER 27, 2017, desiringgod.org accessed 6/22
- The Bible Journey.org, all maps and sequencing of events and journeys in Acts and the Bible, accessed 2022
- Thomas, Derek W. H., <u>Acts: Reformed Expository Commentary</u> (New Jersey: P&R Publishing, 2011)