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A Biographical Study of Paul

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Paul (Saul)

THE PRE-CONVERSION ACTIVITIES OF PAUL

- I. His background
 - A. Ancestry and youth (Acts 21:39; 22:3; 23:34; Rom. 11:1, 2; 2 Cor. 11:22; Phil. 3:4-5)
 1. He was born and raised in Tarsus in Cilicia (Acts 21:39).
 2. He was of the tribe of Benjamin (Rom. 11:1).
 3. He was a “Hebrew of the Hebrews” (Phil. 3:5).
 - B. Education (Acts 22:3; 23:6; 26:4-5; Gal. 1:13-14; Phil. 3:5)
 1. He was taught by Gamaliel (Acts 22:3).
 2. He was a Pharisee and the son of a Pharisee (Acts 23:6).
 - C. Political status—He was a Roman citizen (Acts 16:37; 22:25-29).
 - D. Character (Phil. 3:6; 1 Tim. 1:12-13); 2 Tim. 1:3)
 1. To the best of his ability he had attempted to keep the Law (Phil. 3:6).
 2. He performed everything he did with great zeal (Phil. 3:6).
 3. In ignorance, he persecuted the church (1 Tim. 1:13).
 - E. Personal appearance
 1. He probably was of slight build, as indicated by his given name, Paul, which means “small.”
 2. He may have had a severe eye infirmity, as suggested by his words in the book of Galatians—“
(Gal. 4:15; 6:11). (Many Bible students feel this was the “thorn in the flesh” given him by Satan as described in 2 Cor. 12:7-10).
 3. According to his own evaluation, Paul was not an especially handsome or impressive man (2 Cor. 10:7-10).
 4. He apparently was not an eloquent speaker (2 Cor. 10:10; 11:6).
- II. His war against the church (Acts 7:57-58; 8:1-4; 22:4-5, 19-20; 26:9-11; 1 Cor. 15:9; Gal. 1:13, 22-24; Phil. 3:6; 1 Tim. 1:3).
 - A. He “kept the raiment” of those who murdered Stephen, and consented to his death (Acts 7:57-58; 8:1-2; 22:20).
 - B. He made havoc of the church (Acts 8:3). This word describes the act of a wild hog viciously uprooting a vineyard.
 - C. He entered the homes of Christians and dragged them out to prison (Acts 8:3).
 - D. In various cities he hounded Christians to their death (Acts 22:5).
 - E. He beat believers (Acts 22:19).
 - F. He voted to have them put to death (Acts 26:10).
 - G. He attempted through torture to force them into cursing Christ (Acts 26:11).
 - H. He persecuted the church beyond measure and “wasted it” (Gal. 1:13).

THE CONVERSION OF PAUL

- I. His vision of the Son of God (Acts 9:3-9; 22:6-11; 26:1-18)
 - A. What he saw—A blinding light brighter than the noonday sun (Acts 9:3; 22:6; 26:13)

- B. What he heard
1. The Savior saying, "I am the One you have been persecuting" (Acts 9:4-5; 22:7-8; 26:15).
 2. The Savior saying, "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

II. His visitation by a servant of God (Acts 9:10-18; 22:13-16)

- A. Ananias protesting—"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth . . . Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (Acts 9:11, 13-16).
- B. Ananias pastoring—"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized" (Acts 9:17-18).
- C. Ananias predicting—"And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:14-15).

THE POST-CONVERSION ACTIVITIES OF PAUL

- I. His early ministry (Acts 9:19-30; 11:22-30; 12:25—13:3; Gal. 2:1; 2:1-14)
- A. Preaching Christ in the Damascus synagogues (Acts 9:19-21)—"And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" (Acts 9:19-21).

- B. Retiring to the Arabian desert for a period of several years (Gal. 1:16-17)—
“Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus” (Gal. 1:17).
- C. Returning to Damascus with greater knowledge and preaching power (Acts 9:22; Gal. 1:17)—“But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ” (Acts 9:22).
- D. Escaping from Damascus (Acts 9:23-25)—“And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket” (Acts 9:23-25).
- E. Visiting Jerusalem for the first time since his conversion (Acts 9:26-29; Gal. 1:18-19)
 - 1. The duration of this visit (Gal. 1:18-19)—“But other of the apostles saw I none, save James the Lord’s brother” (Gal. 1:19).
 - 2. The difficulties during this visit (Acts 9:26-29)
 - a. The fears—“And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple” (Acts 9:26).
 - b. The fellowship—“But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus” (Acts 9:27).
- F. Escaping from Jerusalem and settling in Tarsus (Acts 9:29-30; 22:17-21; Gal. 1:21)
 - 1. The villains in the plot to kill Paul—“And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him” (Acts 9:29).
 - 2. The vision about the plot to kill Paul—“And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles” (Acts 22:17-21).
- G. Struggling over his old sin nature (Rom. 7:15-25)—“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. . . . I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank

God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:18-19, 21-25). Paul may have experienced what he described here during this time.

H. Joining Barnabas in the work at Antioch (Acts 11:19-26)

1. The background of the Antioch church (Acts 11:19-21)—It was started by Christians who were driven from Jerusalem following the persecution at the time of Stephen's death.
2. The missionary pastor of the Antioch church (Acts 11:22-24)—"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:22-24).
3. The associate pastor of the Antioch church (Acts 11:25-26)—"Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:25-26).

I. Visiting Jerusalem for the second time carrying a love offering for the needy there (Acts 11:27-30; Gal. 2:1)

1. The messages from the Spirit of God directing the visit (Acts 11:28; Gal. 2:2)
 - a. The revelation to Agabus (Acts 11:28)—"And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar" (Acts 11:28).
 - b. The revelation to Paul (Gal. 2:2)
2. The meeting with the saints of God during the visit (Gal. 2:9)—"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision" (Gal. 2:9).

J. Returning to Antioch to preach and teach the Word (Acts 12:25—13:1)—"And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. . . . Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul" (Acts 12:25; 13:1).

II. His first missionary journey (Acts 13:2—14:28)—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:2-3).

- A. First stop, Cyprus (Acts 13:4-12)
 - 1. Preaching at Salamis, the island's eastern city (Acts 13:5)—“And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister” (Acts 13:5).
 - 2. Preaching at Paphos, the island's western city (Acts 13:6-12)
 - a. The opportunity (13:6)—Paul and his companions had the opportunity to preach to Sergius Paulus, the governor of the island. In fact, he was anxious to hear God's Word.
 - b. The opposition (13:6, 8-11)
 - (1) The brazenness of Elymas (13:6, 8)—“And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus . . . But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith” (Acts 13:6, 8).
 - (2) The blindness of Elymas (13:9-11)—“Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand” (Acts 13:9-11).
 - c. The open heart (13:12)—“Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord” (Acts 13:12).
- B. Second stop, Perga (Acts 13:13)—John Mark left the team at that point.
- C. Third stop, Antioch in Pisidia (13:14-50)—Paul spent several weeks there and preached two sermons in the synagogue in Antioch. These sermons described a Savior.
 - 1. His first sermon (Acts 13:14-43)
 - a. The preparation for this Savior
 - (1) Historical preparations
 - (a) God chose a nation—Israel (13:17)
 - (b) He led that nation out of Egypt into Canaan (13:18-19).
 - (c) He sent judges to deliver them (13:20).
 - (d) He chose kings to rule over them (13:21).
 - (2) Prophetical preparations—The Psalms had predicted his death and resurrection (13:33-37).
 - (3) Homiletical preparation (13:24-25)—John the Baptist had preached sermons on him.

- b. The identity of this Savior
 - (1) He came from the seed of David (13:23).
 - (2) His name is Jesus (13:23).
 - c. The rejection of this Savior (13:27-29)—“And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher” (Acts 13:28-29).
 - d. The resurrection of this Savior (13:30-32)—“But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers” (Acts 13:30-32).
 - e. The salvation offered by this Savior (13:38-39)—“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:38-39).
2. His second sermon (13:44-50)—“And the next sabbath day came almost the whole city together to hear the word of God” (Acts 13:44).
- a. Rejected by the Jewish listeners (13:45-46, 50)—“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:45-46).
 - b. Received by the Gentile listeners (13:47-49)—“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth” (Acts 13:47).
 - (1) They accepted the message of God—“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed” (Acts 13:48).
 - (2) They assisted the messenger of God—“Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me” (Gal. 4:13-15).

D. Fourth stop, Iconium (Acts 13:51-14:5)—“Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles” (Acts 14:3-4).

E. Fifth stop, Lystra (14:6-23)

1. The cripple (14:8)—“And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.”
2. The cure (14:9-10)—“The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked.”
3. The commotion (14:11)—“And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.”
4. The confusion (14:12)—“And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.”
5. The corruption (14:13)—“Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.”
6. The consternation (14:14)—“Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.”
7. The correction (14:15-18)—“And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein” (Acts 14:15).
8. The condemnation (14:19-20)—“And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.”
9. The confirmation (14:21-23)—“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed” (Acts 14:22-23).

F. Sixth stop, back to Antioch in Syria (14:14-28)—“And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles” (Acts 14:27).

III. His role in the Jerusalem church council (Acts 14:1 – 15:35; Gal. 2:1-10)

A. The revelation to attend the council—“Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the

Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain" (Gal. 2:1-2).

- B. The reason for the council (Acts 15:1-2, 5-6)—“And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. . . . And the apostles and elders came together for to consider of this matter” (Acts 15:1, 6).
- C. The reports given in the council
 - 1. Peter’s report (15:7-11)—“And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. . . . Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they” (Acts 15:7, 10-11).
 - 2. Paul’s report (15:12)—“Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.”
 - 3. James’s report (15:13-21)
 - a. The summary: James summarized the position of no circumcision for the Gentiles, using two arguments.
 - (1) A practical argument—God had already saved Gentiles without the rite of circumcision (15:14). “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name” (Acts 15:14).
 - (2) A prophetic argument—Amos the prophet had already predicted this would happen (15:15-18)—“And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things” (Acts 15:15-17).
 - b. The suggestion (15:19-21)—“Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God” (Acts 15:19).
- D. The recommendation of the council (15:22-35)
 - 1. The messengers who carried this recommendation (15:22-27)—“Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren . . . Men that have hazarded their lives for the name of our Lord Jesus Christ” (Acts 15:22, 26).

2. The message contained in this recommendation (15:28-35)—“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well” (Acts 15:28-29).
- E. The results of the council
1. Paul refused the demands of the Jewish legalizers that he circumcise Titus, his young Gentile coworker in the faith (Gal. 2:3-5).
 2. Paul’s divinely ordered preaching mission to the Gentiles was recognized by the Jewish Christian leaders (Gal. 2:6-7).
 3. Paul and Barnabas were given the official right hand of fellowship by James, Peter, and John (Gal. 2:9).
- F. The return from the council—“So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle . . . Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also” (Acts 15:30, 35).
- G. The rebuke following the council—“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” (Gal. 2:11-14).
- IV. His disagreement with Barnabas (Acts 15:36-40)
- A. The background of the disagreement (15:36-38)—“And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work” (Acts 15:37-38).
 - B. The blessing from the disagreement (15:39-40)—“Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.”
- V. His second missionary journey (Acts 15:41 – 18:22)
- A. First stop, Lystra (16:1-5)
 1. The choosing of Timothy (16:1-2)
 2. The circumcising of Timothy (16:3)
 - B. Second stop, Troas (16:6-10)
 1. Forbidden by the Holy Spirit to go north or south (16:6-7)
 2. Bid by the Holy Spirit to go west (16:9-10)—“And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision,

immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:9-10).

Note: Observe the "we" in 16:10, indicating that Luke, the author of Acts, had joined the team.

- C. Third stop, Philippi (16:11-40)—At Philippi three tremendous conversions took place.
1. The salvation of a business woman (16:13-15)—"And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."
 2. The salvation of a demoniac girl (16:16-18)—"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."
 3. The salvation of a prison keeper (16:19-40)
 - a. Paul the slandered (16:19-21)—"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans."
 - b. Paul the sufferer (16:22-24)—"And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."
 - c. Paul the singer (16:25)—"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."
 - d. Paul the spokesman (16:26-28)—"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were

loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here."

- e. Paul the soul winner (16:29-34)—"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."
- f. Paul the citizen (16:35-40)—"And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans" (Acts 16:35-38).

D. Fourth stop, Thessalonica (Acts 17:1-9)

- 1. Paul, the tireless worker—"For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God" (1 Thess. 2:9). For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thess. 3:7-10).
- 2. Paul, the tireless witness—"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd

fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people" (Acts 17:2-5).

- E. Fifth stop, Berea (17:10-14)—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few" (Acts 17:11-12).
- F. Sixth stop, Athens (17:15-34)—There Paul preached his famous sermon on Mars Hill.
 - 1. The need for this sermon (17:16-17)—"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry" (Acts 17:16).
 - 2. The audience of this sermon (17:18-21)—"Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)" (Acts 17:18, 21)
 - 3. The introduction to this sermon (17:22)—"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious."
 - 4. The text of this sermon (17:24-31)—"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23).
 - 5. The points in this sermon (17:24-31)
 - a. Regarding the past: God was the Creator of all people (Acts 17:24-26, 28-29).
 - b. Regarding the present: God desires to be the Savior of all people (Acts 17:27, 30).
 - (1) Providing they reach out (17:27)—"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."
 - (2) Providing they repent (17:30)—"And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

- c. Regarding the future: God will judge all people (17:31)—“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”
 - 6. The reaction to this sermon (17:32-34)
 - a. Some mocked (27:32).
 - b. Some delayed (17:32).
 - c. Some believed (17:34).
- G. Seventh stop, Corinth (Acts 18:1-18)—“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power” (1 Cor. 2:1-4).
 - 1. Paul's friends in this city (Acts 18:1-5)
 - a. The tentmakers (18:1-3)—He met a godly couple, Aquila and Priscilla, who, like Paul, were tentmakers by trade.
 - b. The team members (18:5)—Silas and Timothy caught up with him from Macedonia.
 - 2. Paul's foes in this city (18:5-6, 12-17)
 - a. Their identity (18:5)—“And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.” (Acts 18:5)
 - b. Their insolence (18:6)—“And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.” (Acts 18:6)
 - c. Their insurrection (18:12-17)
 - (1) The futility of their efforts (18:12-16)—They unsuccessfully attempted to indict Paul before Gallio, the Roman deputy.
 - (2) The irony of their efforts (18:17)—“Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.”
 - 3. Paul's fruits in this city (18:8, 11)—“And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. . . . And he continued there a year and six months, teaching the word of God among them.”
 - 4. Paul's heavenly Father in this city (18:9-10)—“Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Paul wrote 1 and 2 Thessalonians from Corinth.

- H. Eighth stop, Ephesus (18:19-21).
 - 1. He was accompanied by his friends Aquila and Priscilla (18:18).
 - 2. He was asked by his converts to dwell in Ephesus (18:20-21)—“But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus” (Acts 18:21).
- I. Final stop, back to Antioch (18:22)
- VI. His third missionary journey (Acts 18:23—21:14)
 - A. First stop, Asia Minor (18:24—19:41)—Paul revisited these churches to exhort and instruct them.
 - B. Second stop, Ephesus (18:24)
 - 1. The forerunner of Paul in Ephesus (18:24-28)—“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus” (Acts 18:24).
 - a. The teaching of Apollos (18:25)—“This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.”
 - b. The teachers of Apollos (18:26)—“And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.”
 - 2. The fruits of Paul in Ephesus (19:1-41)
 - a. The disciples of John (19:1-7)—Paul found 12 disciples of John the Baptist who knew only of the ministry of Christ and nothing of Pentecost. He brought them up to date. “When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied” (Acts 19:5-6).
 - b. The duration with Tyrannus (19:8-10)—“And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”
 - c. The distribution of prayer cloths (19:11-12)—“And God wrought special miracles by the hands of Paul: So that from his body were

- brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.”
- d. The divinations of Sceva (19:13-17)—“Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded” (Acts 19:13-16).
 - e. The dedication of the converts (19:18-20)—“And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.”
 - f. The decision of Paul (19:21-22)—Paul determined to someday visit Rome.
 - g. The defenders of Diana (19:23-41)
 - (1) The libel of Demetrius (19:23-28)—A meeting to oppose Paul was conducted by Demetrius, a silversmith who had profited by making silver shrines for the goddess statue Diana. At the meeting he said: “Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth” (Acts 19:26-27).
 - (2) The lunacy of the crowd (19:29-34)—“And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together” (Acts 19:31-32). For the next two hours this mob screamed out: “Great is Diana of the Ephesians” (Acts 19:34).
 - (3) The logic of the town clerk (19:35-41)—This intelligent Greek official calmed down the mob through four logical arguments.

- (a) One: The divinity of the statue (19:35-36)—“And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.”
 - (b) Two: The honesty of the opponents (19:37)—“For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.”
 - (c) Three: The legality of the matter (19:38-39)—“Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another” (Acts 19:38).
 - (d) Four: The (possible) hostility of the Romans (19:40)—“For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.”
3. The follow-up of Paul in Ephesus
- a. While in Ephesus, Paul received some disturbing news from the house of Chloe concerning the sad state of the church in Corinth (1 Cor. 1:11).
 - b. He then wrote 1 Corinthians from Ephesus.
 - c. He had previously written a letter (now lost) to this church (See 1 Cor. 5:9).
 - d. Paul made a quick follow-up trip to Corinth (implied by 2 Cor. 2:1; 12:14; 13:1-2).
 - e. Upon returning he wrote 2 Corinthians from Ephesus.
- C. Third stop, Greece (Acts 20:1-5)
- 1. After a stay of three months he left to escape a plot of the Jews to kill him.
 - 2. Paul wrote Romans from Greece.
- D. Fourth stop, Troas (20:6-12)
- 1. The midnight address (20:7)—“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”
 - 2. The midmorning accident (20:8-9)—“And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead” (Acts 20:9).

3. The miraculous awakening (20:10-12)—“And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. . . . And they brought the young man alive, and were not a little comforted.”
- E. Fifth stop, Miletus (20:13-38)—“And from Miletus he sent to Ephesus, and called the elders of the church” (Acts 20:17).
1. He reviewed the past—“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31).
 - a. His role as a servant of Christ (20:19)—“Serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews.”
 - b. His role as a teacher of saints (20:20, 27)—“And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. . . . For I have not shunned to declare unto you all the counsel of God.”
 - c. His role as a witness to sinners (20:21, 26)—“Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Wherefore I take you to record this day, that I am pure from the blood of all men.”
 - d. His role as an example to all (20:33-35)—“I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Acts 20:33-35).
 2. He viewed the present.
 - a. Summarizing his situation (20:22-23, 25)—“And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. . . . I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”
 - b. Summarizing their situation (20:28, 32)
 - (1) What they were to do (20:28)—“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”
 - (2) How they were to do it (20:32)—“And now, brethren, I commend you to God, and to the word of his grace, which is

able to build you up, and to give you an inheritance among all them which are sanctified."

3. He previewed the future.
 - a. What his desire was (20:24)—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).
 - b. What their dangers would be (20:29-30)—"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

F. Sixth stop, Tyre (21:1-6)

1. A message from the Spirit (21:4)—"And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem."
2. A meeting on the sand (21:5-6)—"And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed" (Acts 21:5).

G. Seventh stop, Ptolemais (21:7)—"And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day."

H. Eighth stop, Caesarea (21:8-14)

1. The warrior of God (21:8)—"And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him."
2. The women of God (21:9)—"And the same man had four daughters, virgins, which did prophesy."
3. The warning from God (21:10-11)—"And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."
4. The will of God (21:12-14)—"And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

VII. His arrest in Jerusalem (Acts 21:15—23:32)—"And after those days we took up our carriages, and went up to Jerusalem. . . . And when we were come to Jerusalem, the

brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present" (Acts 21:15, 17-18).

- A. The rumors against Paul (21:18-22, 27-30)
 - 1. That he had denounced the Law of Moses (21:18-21)—James informed Paul that many Jews were saying this about him. "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts 21:21).
 - 2. That he had desecrated the temple of God (21:27-30)—He was incorrectly accused of bringing a Gentile named Trophimus into the temple.
- B. The reaction by Paul (21:23-26)—To counteract these false rumors, Paul agreed to put himself back under the Law, shaved his head, and took a seven-day vow.
- C. The rescue of Paul (21:30-32)—In spite of Paul's efforts, the rumor persisted, and he was set upon by a murderous Jewish mob. "And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul."
- D. The replies by Paul (21:33—23:10)
 - 1. His reply to the chief captain
 - a. First dialogue (21:33-39)
 - (1) The captain's confusion—"Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" (Acts 21:38)
 - (2) The apostle's correction—"But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people" (Acts 21:39).
 - b. Second dialogue (22:24-30)
 - (1) The command of the captain (22:24)—In an attempt to secure more information, the captain ordered Paul to be scourged. The apostle then said: "And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts 22:25)
 - (2) The concern of the captain (22:28-29)—"And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him: and the

- chief captain also was afraid, after he knew that he was a Roman, and because he had bound him" (Acts 22:28-29).
2. His reply to the Jewish mob (21:40—22:23)—“And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue" (Acts 21:40).
 - a. The speech (22:1-21)
 - (1) His conversion (22:1-16)—“And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutes. . . . And I said, What shall I do, LORD? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (Acts 22:6-8, 10).
 - (2) His call—“And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me" (Acts 22:17-18, 21).
 - b. The screams (22:22-23)—“And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air" (Acts 22:22-23).
 3. His reply to the Sanhedrin (23:1-10)
 - a. The reprisal (23:1-2)—“And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth.”
 - b. The retaliation (23:3)—“Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"
 - c. The regret (23:4-5)—“And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.”
 - d. The ruse (23:6-10)—“But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and

resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle."

- E. The revelation to Paul (23:11)—"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."
- F. The revenge against Paul (23:12-15)—"And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him."
- G. The relative of Paul (23:16-22)—"And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. . . . So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me" (Acts 23:16-17, 22).
- H. The removal of Paul (23:23-32)
 - 1. The soldiers (23:23-24)—"And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor."
 - 2. The salutation (23:25-32)—The chief captain wrote a letter to Felix explaining the circumstances surrounding Paul's arrest.

VIII. His imprisonment in Caesarea (Acts 23:33—26:32)

- A. Paul before Felix (23:33—24:27)
 - 1. The accusations of Tertullus (24:1-9)—He was an articulate Jewish lawyer who accused Paul of being three things:

- a. A political rebel (24:5)—“For we have found this man a pestilent fellow, and a mover of sedition . . . throughout the world.”
 - b. A religious heretic (24:5)—“And a ringleader of the sect of the Nazarenes.”
 - c. A temple desecrator (24:6)—“Who also hath gone about to profane the temple.”
2. The answer of Paul (24:10-21)
 - a. Concerning the first and third charges—Innocent. “Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me” (Acts 24:11-13).
 - b. Concerning the second charge—Guilty. “But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void to offence toward God, and toward men. . . . Or else let these same here say, if they have found any evil doing in me, while I stood before the council, Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day” (Acts 24:14-16, 20-21).
 3. The apprehension of Felix (24:22-27)—“And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:24-25).
- B. Paul before Festus (25:1-12)
1. The trip (25:1-6)—Upon succeeding Felix, Festus visited Jerusalem and invited the Jews to once again present their case against Paul in Caesarea.
 2. The tormentors (25:7)—“And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.”
 3. The tormented (25:8)—“While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.”
 4. The treachery (25:9)—“But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?”

5. The transfer (25:10-12)—“Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.”
- C. Paul before Agrippa (25:13—26:32)
1. The summarizer
 - a. His activities as a religious man (26:2-5, 9-11)—“My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee” (Acts 26:4-5).
 - b. His activities as a redeemed man
 - (1) His conversion (26:12-15)
 - (2) His call (26:16-18)—“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee” (Acts 26:16-17).
 - (3) His consecration (26:19)—“Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.”
 - (4) His conflicts (26:21)—“For these causes the Jews caught me in the temple, and went about to kill me.”
 - (5) His consistency (26:22-23)—“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.”
 2. The soul winner (26:24-32)
 - a. Paul and Festus (26:24-25)—“And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.”
 - b. Paul and Agrippa (26:26-32)—“King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds” (Acts 26:27-29).

Paul may have written Hebrews from Caesarea. Note: If the apostle was indeed the author of Hebrews, he probably wrote it at this time.

IX. His voyage to Rome (27:1—28:15)

A. Phase 1: From Caesarea to Fair Havens (27:1-12)

1. Julius's kindness to Paul (27:1, 3)—“And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. . . . And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.”
2. Paul's caution to Julius (27:9-11)—“Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.”

B. Phase 2: From Fair Havens to Melita (27:13-44)

1. The fearful storm (27:14-20)—“But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. . . . And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away” (Acts 27:14-15, 18-20).
2. The cheerful saint (27:21-26, 33-37)—“But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship” (Acts 27:21-22).
 - a. The prophetic aspect—“For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me” (Acts 27:23-25).
 - (1) There would be no loss of life (27:22).
 - (2) Only the ship would be lost (27:22).
 - (3) They would be cast on an island (27:26).
 - b. The practical aspect (27:33-37)—“And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for

your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls.”

- c. The political aspect (27:39-44)—“And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land” (Acts 27:41-44).

C. Phase 3: At Melita (28:1-10)

1. Paul and the people (28:1-6)

- a. First viewed as a murderer (28:2-4)—“And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.”
- b. Finally viewed as a messiah (28:5, 7)—“And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god” (Acts 28:5-6).

2. Paul and Publius (28:7-10)

- a. Healing his father (28:8)—“And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.”
- b. Healing his friends (28:9)

D. Phase 4: From Melita to Rome (28:11-15)

X. His first Roman imprisonment (Acts 28:16-31)

A. The two meetings, during which the gospel was explained to the Roman Jews (28:17-29)

1. First meeting (28:17-22)

- a. The review of the apostle: He gave them the background for his appearing there in chains (28:17-20).
 - b. The reaction of the audience (28:21-22)—“And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.”
- 2 Second meeting (28:23-29)
- a. The sermon of God expounded—“And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not” (Acts 28:23-24).
 - b. The Scriptures of God employed—“And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive” (Acts 28:25-26).
 - c. The salvation of God expanded—“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it” (Acts 28:28).
- B. The two years, during which the gospel was explained to all (28:30-31)—“And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:30-31). Paul wrote Ephesians, Colossians, Philemon, and Philippians from Rome.
- XI. His release—It is believed by most Bible students that Paul was released after the two-year period he spent in his Roman imprisonment. The apostle himself anticipated this release in the following verses: “That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again” (Phil. 1:26). “But I trust in the Lord that I also myself shall come shortly” (Phil. 2:24). “But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you” (Philem. 22).
- XII. His final missionary journey
- A. At Ephesus (1 Tim. 1:3; 3:14-15)—Paul left Timothy to pastor the church in Ephesus.
 - B. In Macedonia (1 Tim. 1:3)—Paul wrote 1 Timothy from Macedonia.
 - C. Possibly in Spain, as indicated by his words in Romans 15:24, 28.
 - D. At Crete (Titus 1:5)—Paul left Titus to oversee the church in Crete.

- E. At Corinth (2 Tim. 4:20)—He left Erastus at Corinth. Paul wrote Titus from Corinth.
 - F. At Melitus (2 Tim. 4:20)—He left a friend named Trophimus sick at Miletus.
 - G. At Troas (2 Tim. 4:13)—“The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.”
 - H. At Nicopolis (Titus 3:12)—Paul planned to spend the winter there. It was probably at Nicopolis where he was rearrested by the Roman officials and brought back to Rome.
- XIII. His final Roman imprisonment
- A. He wrote 2 Timothy.
 - B. He was abandoned by most of his friends, including Phygellus, Hermogenes, and Demas (2 Tim. 1:15; 4:10).
 - C. This occurred during his first trial (2 Tim. 4:16).
 - D. Only Onesiphorus, his family, and Luke remained true (2 Tim. 1:16; 4:11).
 - E. Paul requested that Timothy come to him soon, before winter if possible (2 Tim. 4:9, 21).
 - F. When he came, he was to bring John Mark with him, as well as his cloak and books (2 Tim. 4:13).
- XIV. His death as a martyr for Christ—“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:6-8).

STATISTICS

Father: A Pharisee (Acts 23:6)

Sister: See Acts 23:16

First mention: Saul (Acts 7:58); Paul (Acts 13:9)

Final mention: Saul (Acts 26:14); Paul (2 Peter 3:15)

Meaning of his name: Saul means “one who asks”; Paul means “little, small.”

Frequency of his name: Referred to 180 times: As Saul, 22 times; As Paul, 158 times

Biblical books mentioning him: 15 books (Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, 2 Peter)

Occupation: Tentmaker and apostle to the Gentiles (Acts 18:1-3; Eph. 3:6-8)

Place of birth: The city of Tarsus, in Asia Minor (Acts 9:11; 22:3)

Place of death: Rome (2 Tim. 4:6-8)

Circumstances of death: He was killed by the sword.

Important fact about his life: He was the greatest missionary, church planter, soul winner, and theologian in church history; he wrote 13 (perhaps 14) of the 27 New Testament books.