

Study Guide Rel A 212: Midterm #1

Dr. Blumell

Exam Format

- **Total Points: 95 (Exam is worth 22% of your final grade)**
 - 45 multiple choice (45 pts)
 - 10 Chronological matching (10 pts): see “Timeline to Background of the New Testament” on class website for dates to know for exam
 - 5 True/False (5 pts)
 - 12 Matching terms and concepts (6 pts)
 - 12 Fill in the blank/short answer (20 pts)
 - Essay question, answer in two pages which will be provided with exam (10 pts)

Essay Question:

Compare the accounts of Paul’s “Road to Damascus” experience with each other (Acts 9; cf. Acts 22:6-16; 26:12-21) and with the experience of the sons of Mosiah in Mosiah 27. Second, after reading Alma 36 explain how Paul might have become truly “converted” to the Gospel after his experience. To conclude your analysis, describe what insights you have learned from these passages about being born again and how you will apply these in your life? Please feel free to use the personal pronoun “I” in this paper as this is acceptable.

Terms and Concepts/People

- For entries below consult LDS Bible Dictionary, Lecture notes, and scriptural text. Below is a complete list of all entries that you should know for the exam.
- As you study this list always ask yourself why a particular entry is important for the New Testament.
- Please note that there are no maps or geography questions on the midterm.
- As you study be sure to pay especial attention to verses and concepts covered in class!!!

Terms/Concepts	Monotheism	Judea	King James (VI & I)
Acts of the Apostles	Passover	Philippi	Luke
Agraphon	<i>Pax Deorum</i>	Rome	Lydia
Apocrypha	<i>Pax Romana</i>	Samaria	Matthias
Apostle	Pentecost		Nero Caesar
Circumcision	Pharisees		Peter
Codex	Polytheism		Philip
Diana/Artemis	Proselyte		Pontius Pilate
Diaspora/Dispersion	Roman Citizenship	Ananias & Sapphira	Porcius Festus
Epicureans	Roman Empire/Caesar	Antonius Felix	Saul/Paul
Gentile	Sadducees	Athanasius	Sergius Paulus
God-Fearer	Samaritans	Apollos	Simon Magus
Greek	Sanhedrin	Barnabas	Stephen
Hebrew	Septuagint (LXX)	Caesar Augustus	Theophilus
Holy Ghost/Spirit	Stoics	Ciaphas & Annas	Timothy
Israel/Israelite	Synagogue	Cornelius	William Tyndale
Jerusalem Conference (Acts 15)	Tabernacles	Claudius Caesar	
Jerusalem Temple	TaNaK	Desiderius Erasmus	
JST	Torah	Eutychus	
Jupiter	Vulgate	Gamaliel	
King James Bible		Herod Agrippa I	
Law of Consecration	Places	Herod Agrippa II	
Law of Moses	Athens	Jerome	
Lollard	Caesarea	Johannes Gutenberg	
Mars	Cenchreae	John	
Mar's Hill/Areopagus	Corinth	John Mark	
Mercury	Jerusalem	Josephus	
	Joppa	King Henry VIII	

***Be sure to look at Syllabus and FAQ Document as there will be a few questions on the exam about them**

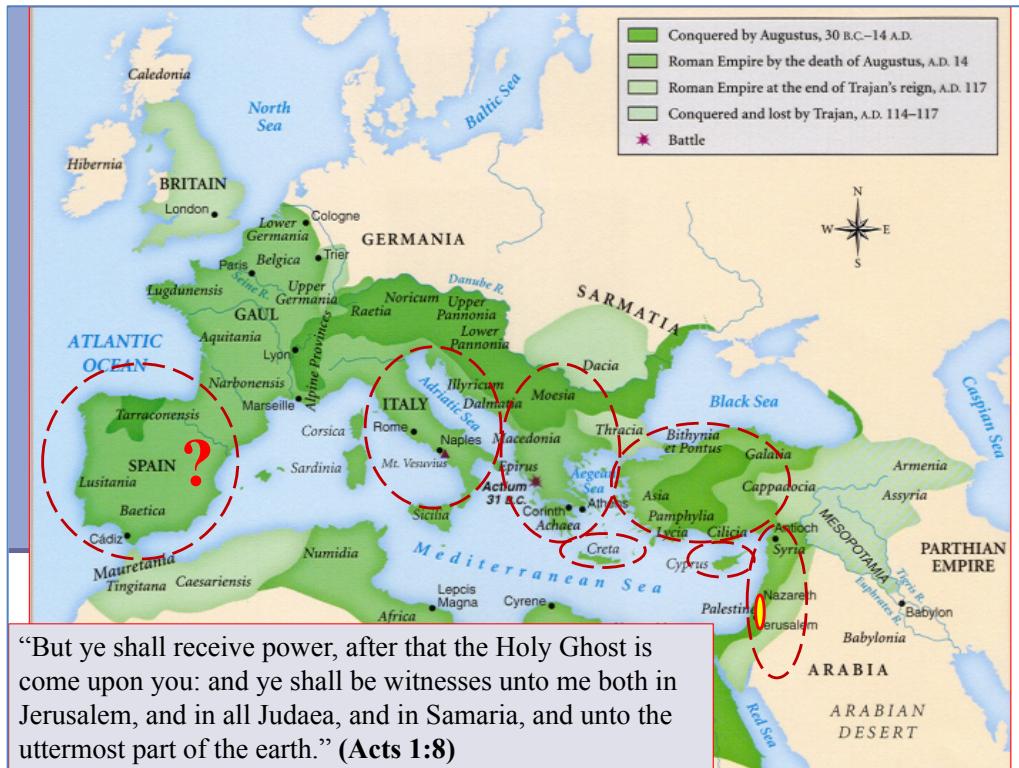
**** For the articles read for class be sure to be able to answer the questions posted on the website about each article**

The Book of Acts

- Nowhere in the work does it give the name of its author (Luke)
- Patristic (early Church fathers) evidence attributes the gospel and Acts to “Luke”
- Who is Luke?**
- Philemon 1:24, 2 Tim 4:11, and Col 4:14 list Luke among Paul’s “fellow workers”.
- Colossians 4:14 – “Luke, the beloved physician, and Demas, greet you.”
- Place of Composition**
 - Indeterminable
- Date of Composition**
 - The Book of Acts covers the period from Jesus’ Resurrection, right after the crucifixion (c. A.D. 30), to Paul’s imprisonment in Rome (c. A.D. 62)
 - Historically the book covers about 30 years
 - Could have been written anytime after A.D. 62
 - Perhaps sometime around A.D. 70–80
- Who was Acts written for and why?**
 - Certainly directed to at least one early Christian community
 - To give a sense of continuity with earlier Israelite history and the ministry of Christ
 - Serves as a guide—basic principles applied to specific situations

Questions for Consideration:

- What book is Acts essentially a “sequel” to?
- Where is a possible homeplace for Luke based on textual clues in Acts?
- Which Apostles does Acts mostly follow?
- How does the Church handle exceptional growth as various groups accept the Gospel?
- What challenges does the Church face throughout Acts?
- A More appropriate title for “Acts” could be “Some Acts of a Few Apostles”**





Over half of the books in the NT were authored by Paul

Books of the New Testament

Matthew
Mark
Luke
John
Acts

Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus

Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

Gospels
From Greek
euangelion =
“good news”

Catholic
Epistles

Also known as
the **Apocalypse**

Please note it is
“Revelation” not
“Revelations”

- James through Jude are collectively known as the “Catholic Epistles”; “Catholic” = “universal”, i.e. letters addressed to a broad audience.
- Remember it is “Revelation” not “Revelations”

Pax Romana

“Roman Peace”



The famous Priene Calendar inscription of 9 BC (*OGIS 458*) reads:

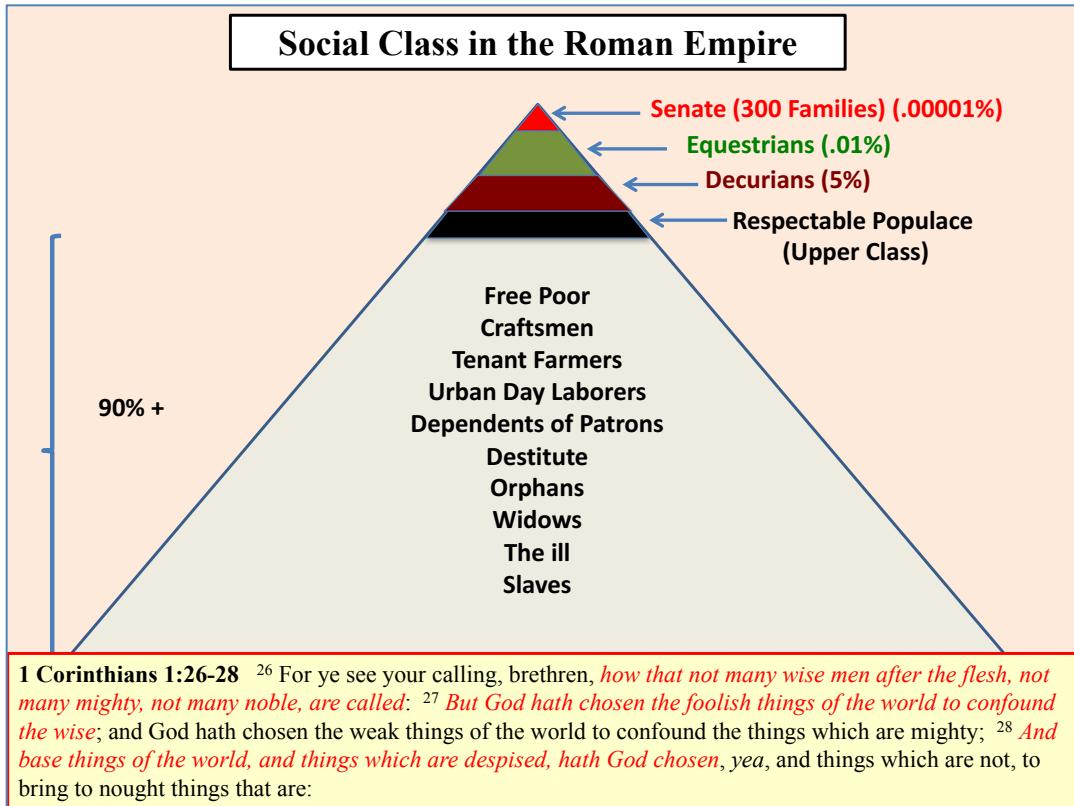
It was decreed by the Greeks of the province of Asia [i.e. mod. western Turkey], on the motion of the high priest Apollonius, son of Menophilus of Azanium: Whereas the Providence which has guided our whole existence and which has shown such care and liberality, has brought our life to the peak of perfection in giving to us Augustus Caesar, whom it (Providence) filled with virtue for the welfare of mankind, ***and who, being sent to us and to our descendants as a Savior, has put an end to war and has set all things in order***; and whereas, having become visible, Caesar has fulfilled the hopes of all earlier times, not only in surpassing all the benefactors who preceded him but also in leaving to his successors no hope of surpassing him; and whereas, ***finally, that the birthday of the god (i.e. Augustus!) has marked for the whole world the beginning of the good news (or, gospel) [euangelion] through his coming***, ...therefore, let all reckon a new era beginning from the date of his birth, and let his birthday [23 September] mark the beginning of the new year.

Roman Citizenship

“The tribune answered, ‘It cost me a large sum of money to get my citizenship.’ **Paul said, ‘But I was born a citizen.’**” Acts 22:28 NJB

- **Not necessarily an ethnic designation!!!**
- Roman citizenship afforded one due process and certain legal rights
 - Exempt from *summa supplicia* (*harshest punishments*)
 - *damnatio ad metallum*
 - *damnatio ad cruxem*
 - *damnatio ad bestias*
 - “For if I [Paul] 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.**” (Acts 25:11)
 - Frees person from certain taxes (Poll Tax)
 - Roman Citizens identified by *tria nomina* (three names)
 - *Praenomen, nomen, cognomen* (eg. Gaius Julius Caesar)
 - *Claudius Lysias* (Acts 23:26, 24:7, 24:22)
 - *Sergius Paulus* (Acts 13:7)
 - *Titius Justus* (Acts 18:7)

- You do not need to memorize this slide, just know why Roman citizenship is important in the first century

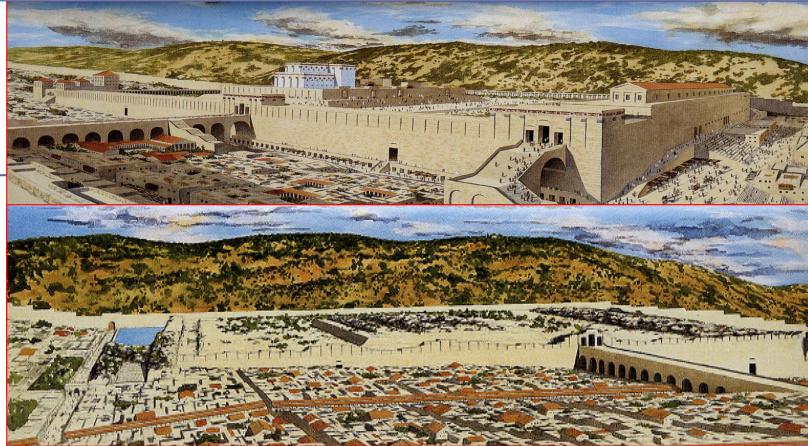


- You do not need to memorize this slide

Direct Roman Rule in Judea

<i>praefecti</i> -prefects		<i>procuratores</i> - procurators	
Coponius	c. 6-9 AD	Cuspius Fadus	c. 44-46 AD
Mareus Ambilibus	c. 9-12 AD	Tiberius Alexander	c. 46-48 AD
Annius Rufus	c. 12-15 AD	Ventidius Cumanus	c. 48-52 AD
Valerius Gratus	c. 15-26 AD	<u>Antonius Felix</u>	<u>c. 52-60 AD</u>
Pontius Pilate	<u>c. 26-36 AD</u>	<u>Porcius Festus</u>	<u>c. 60-62 AD</u>
Marcellus	c. 36-37 AD	Albinus	c. 62-64 AD
Marullus	c. 37-41 AD	Gessius Florus	c. 64-66 AD
Client King			
<u>Agrippa I</u>		<u>c. 41-44 AD</u>	

- Need to know people in red because they are directly mentioned in the NT



² And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Matthew 24:2

- Destruction of Jerusalem Temple Aug. A.D. 70

Synagogue Services

1. Singing of Psalms

2. Reading/Reciting of the Shema

Deuteronomy 6:4-9

4 Hear, O Israel: The LORD is our God, the LORD alone.

שְׁמַע יִשְׂרָאֵל וְתִּבְרֹךְ יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

A photograph of a rectangular stone tablet with two columns of ancient Greek inscriptions. The left column contains the text: ΟΙ ΔΟΤΟΣ ΟΥΕΤ ΤΑΜ ΑΙ ΣΥΝΑΓΩΓΗ ΘΕΟΥ ΙΟΥ ΠΟΝΟΣ ΑΡΧΙΣ ΕΝ ΔΙΜΗΣΙ ΤΗΝ ΤΡΙΑΝΤΑ ΛΕΞΙΩΝ ΝΟΜΟΚΛΗΣ Η ΙΑ ΑΙ ΛΕΞΙΣ ΝΟΜΑΙ ΛΕΞΙ Η ΜΑΤ ΤΑΝΔΑ ΛΙ ΚΩΝΣΙΣ Ε Σ Ζ Ο Σ Π Α Π Ο Τ Ε Σ Τ Α Ν Ο Ι Τ Ε Ρ Ε Σ Τ Ε Ρ Ο Κ Α Σ Μ Π Ο Ι Λ Η Σ Ε Ρ Ε Υ Ε Κ Α Λ Χ Σ Ι Σ Τ Ο Τ Ο Ν Ε Σ Α Μ Ν Ε Ν Τ Ο Λ Ι Ν Α Τ Α Λ Ε Π Ο Τ Η Ρ Α Τ Α Λ Υ Μ Α Τ Ο Η Σ Η Σ Ο Μ Ε Β Τ Ο Κ Α Ο Ι Π Η Λ Η Σ

Theodotus Inscription

Mark 12:29

And Jesus answered him, The first of all the commandments is, ***Hear, O Israel; The Lord our God is one Lord;***

- 3. Prayers (including set prayers, like the eighteen benedictions)**
 - 4. Reading of the Law/Prophets**
 - 5. Sermon/Teaching on the Scripture Passages**
 - 6. Concluding blessing/benediction by the ruler of the synagogue**

Acts 10:1–2

¹There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, ²A devout man, and **one that feared God** (φοβούμενος τὸν θεὸν) with all his house, which gave much alms to the people, and prayed to God alway.

Acts 18:7

And he [Paul] departed thence, and entered into a certain *man's* house, named Justus, **one that worshipped God** (σεβομένου τὸν θεόν), whose house joined hard to the synagogue.

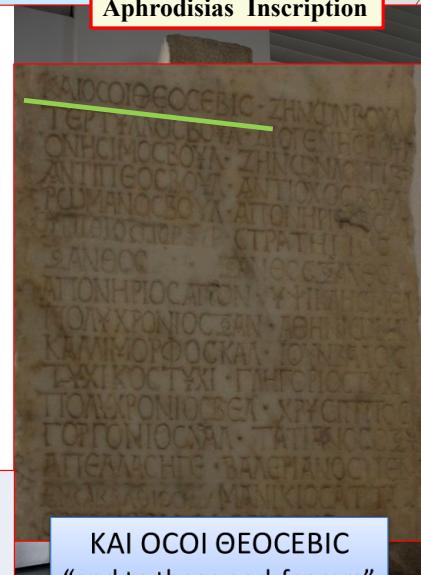
Acts 16:14

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, **which worshipped God** (σεβομένη τὸν θεόν), heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

“God-fearer”: Gentile worshippers of the Jewish God who attended the synagogue but who were not full converts



Aphrodisias Inscription



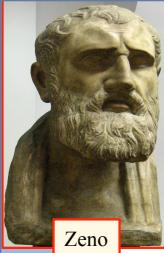
KAI OCOI ΘEOCEBIC
“and to these god-fearers”

Greek and Roman Deities

Roman	Greek	God/Goddess of
Jupiter	Zeus	Sky (father of the gods)
Juno	Hera	Women
Minerva	Athena	crafts, war
Apollo	Apollo	youth, music, prophecy
Aesculapius	Asklepios	healing
Mars	Ares	war
Vesta	Hestia	hearth, household activities
Mercury	Hermes	shopkeepers, eloquence (messenger of the gods)
Ceres	Demeter	fertility, grain
Vulcan	Hephaestus	fire, smiths
Neptune	Poseidon	sea
Diana	Artemis	woods, moon, women and slaves
Fortuna	Tyche	farming, luck
Bacchus	Dionysius	wine, debauchery
Castor/Pollux	Castor/Pollux	sailors (twin gods)



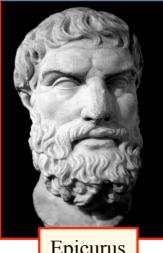
- Only need to know why the gods/goddesses in red are mentioned in the NT



Zeno

Acts 17:18

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.



Epicurus

Stoicism

- ❑ Greek philosophy popular among Roman upper classes
- ❑ Virtue is the highest good, sought for temporal and emotional self-sufficiency
- ❑ **Divine providence, fate, the importance of duty**
- ❑ **No immortality of the soul, certainly no resurrection**

Epicureanism

- ❑ Small minority of educated
- ❑ Not necessarily hedonism, sought “undisturbed, pleasant life”
- ❑ **No immortality of the soul, certainly no resurrection**

But we preach Christ crucified, unto the Jews a stumblingblock, ***and unto the Greeks foolishness;*** (1 Corinthians 1:23)

Beware lest any man ***spoil you through philosophy*** and vain deceit, ***after the tradition of men, after the rudiments of the world, and not after Christ.*** (Colossians 2:8)

- Know the basic tenants of Stoicism and Epicureanism

And they took him [Paul], and brought him unto the ***Areopagus***, saying, May we know what this new doctrine, whereof thou speakest, is?

Acts 17:19

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.

Acts 17:22



For in him we live, and move, and have our being; ***as certain also of your own poets have said, For we are also his offspring.***

Acts 17:28

Paul is quoting the Hellenistic poet Aratus. **He was a stoic writer!**

Study Questions for the Background Lectures:

- What were some key differences between the Stoics and the Epicureans?
- What was the *Pax Romana* and how did it contribute to the spread of the Gospel?
- How did the peoples of the New Testament travel between various parts of the world, such as Paul the Apostle?
- How were the books of the Bible compiled into the canon we use today?
- How were some Greek gods mentioned in the New Testament?
- What does the term *Pax Deorum* mean, and how did it influence Greco-Roman life and culture?
- What are the key differences between proselytes and God-fearers?
- When was the Temple in Jerusalem destroyed?
- Who could enter the different courtyards of the Temple?

Acts 1:4

And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

Luke 24:49

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued (ἐνδύσησθε) with power from on high.

ἐνδύω (enduo): *to clothe or be clothed with*

"And see, I am sending upon you what my Father promised; so stay here in the city until you **have been clothed** with power from on high." (Luke 24:49 NRSV)

D&C 95:9

For this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem.

Section 95

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1, 1833. This revelation is a continuation of divine directions to build a house for worship and instruction, the house of the Lord (see section 88:119–136).



What Happened on the “Mount of Transfiguration”?

- **Jesus was strengthened for his coming ordeal**

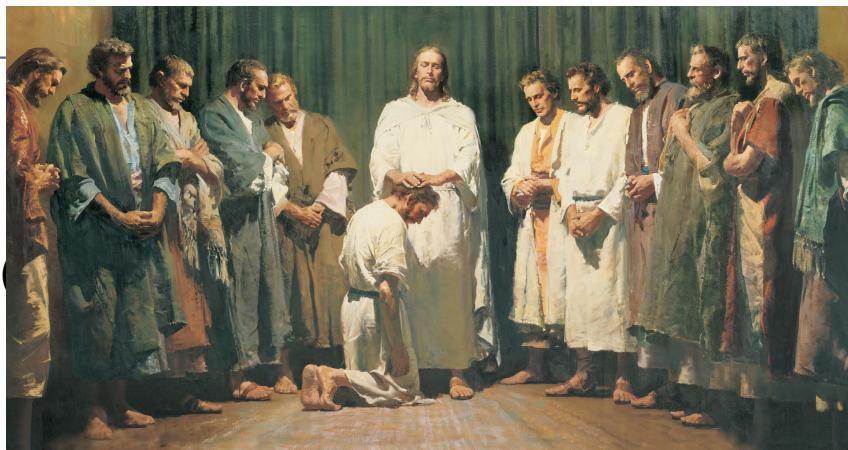
JST Luke 9:30–31: And behold, **there came** and talked with him two men, **even** Moses and Elias, Who appeared in glory, and spake of his **death, and also his resurrection**, which he should accomplish at Jerusalem.

- **Peter, James and John Received the priesthood keys**

“The Saviour, Moses, and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before him.”

Teachings of the Prophet Joseph Smith, 158

Prerequisite to be an Early Apostle Acts 1:21–22



**The original apostles were actual witnesses of Jesus' mortal ministry!*

**The apostle Paul was (and modern apostles are) a witness of Jesus' resurrection.*

Study Questions for Acts 1:

- What years do the Book of Acts cover? To whom was this book written and why?
- When did early Christians expect the Savior to return? What did Jesus instruct them to look forward to instead?
- Where were the Apostles told they would preach? How does the Book of Acts record the fulfilment of that blessing?
- How is the Ascension similar to the events on the Mount of Transfiguration? How will it be similar to the Second Coming?
- As the Apostles chose a new Apostle to replace Judas, how did they choose him?
- What requirements did they place on potential Apostles?

Day of Pentecost Acts 2

“And when the day of **Pentecost** was fully come, they were all with one accord in one place.” (2:1)



- Literally “**fifty days**,” Pentecost was the Jewish pilgrimage festival of Shavuot (7 weeks after Passover)
 - *One of three pilgrimage festivals when Jews from all over the world came to Jerusalem*
 - Exodus 23:17 – “**Three times in the year all your males shall appear before the Lord GOD.**”
- Passover commemorated **deliverance from bondage in Egypt**
(replaced by **the Atonement’s victory over sin and death**)
- Shavuot celebrated **God’s giving the Sinai covenant, making Israel his people**
(replaced by **the empowering of the Church as New Israel**)



The Speeches of Peter in Acts

2:14–36, 3:11–26, 4:1–22

- Basic elements of the Peter's speeches (and of most NT sermons)

- Jesus was **the Son of God**
- **Suffered and died** to save mankind
- **Condemned** by the Jewish leaders
- **Rose again from the dead**
- **Ascended to heaven** where he sits at the right hand of God in glory
- **People should act in response** to this knowledge—usually “repent and be baptized”

High Priests

And **Annas** the high priest, and **Caiaphas**, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

Acts 4:6

Ananus (Annas) son of Seth/Sethi	A.D. 6-15
Ishmael son of Phiabi	A.D. 15-16?
Eleazar son of Ananus (Annas)	A.D. 16-17?
Simon son of Camith	A.D. 17-18
Joseph Caiaphas	A.D. 18-36/37
Jonathan son of Ananus (Annas)	A.D. 36 or 37
Theophilus son of Ananus (Annas)	A.D. 37-41
Simon Canthera son of Boethus	A.D. 41-42
Matthias son of Ananus (Annas)	A.D. 42-43?
Elionus son of Cantheras	A.D. 43?-45
Joseph son of Camei	A.D. 45-48
Ananias son of Nedebaeus	A.D. 48-59
Ishmael son of Phiabi	A.D. 59-61
Joseph son of Simon	A.D. 61-62
Ananus son of Ananus	A.D. 62
Jesus son of Dammaeus	A.D. 62-63
Jesus son of Gamaliel	A.D. 63-64
Matthias son of Theophilus	A.D. 64-66
Phannias son of Samuel	A.D. 68?

- Only need to know the names and dates of Annas and Caiaphas.

Why do the Jewish Leaders Persecute the church?

- Mass conversions, threatened to take people away from the sects of the Pharisees and Sadducees
 - Acts 2:41 – “there were added unto them about three thousand souls.”
 - Acts 4:4 - “and the number of men was about five thousand”
- The Apostles testified that the Jewish leaders were guilty of crucifying the Messiah
- The disciples testified of the resurrection of Christ which the Jewish leaders desperately wanted to discredit because it validated the second reason

The Law of Consecration

And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

Acts 4:32

And the Lord called his people **ZION**, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

Moses 7:18

**No evidence that the Law of Consecration was practiced outside of Jerusalem in the early Church.*

Josephus: Jewish Historian & Apologist

c. A.D. 37 – 100



Four Surviving Works

1. *Jewish War*
2. *Jewish Antiquities*
3. *Against Apion*
4. *Life*



- You do not need to memorize the four works of Josephus

Study Questions for Acts 2–4:

- What was the setting for Peter’s sermon in Acts 2? What was significant about this holiday?
- What was significant about the Holy Ghost descending as a “cloven tongue”? Why were there some Jews who spoke different languages?
- This event marks a drastic growth in the Church. How did this growth affect the Jewish leaders?
- Peter gives three sermons in Acts 2, 3, and 4, respectively. Who was he speaking to in each circumstance? How did the people respond? What pattern did he generally follow in teaching the people?
- In Acts 3, Peter and John perform a miracle, which leads to an opportunity to teach in the Temple. Why did the Jewish leaders arrest them afterwards?
- How did Peter and John respond to persecution?
- Early Christians practiced the Law of Consecration for a time. What are principles of the Law of Consecration we still live by today?

Study Questions for Acts 5:

- Why are Peter and John cast in prison and questioned in this chapter?
- What is their response to the High Priest when questioned why they continue to preach?
- What was Gamliel known for as a Jewish leader? What does he recommend the Jewish leaders do in response to the growth of the Church?
- What is significant about the people who Gamliel names in his address to the other leaders? What did he expect would happen to the Christian movement?

Acts 6

The Temporal Affairs of the Church

And in those days, when the number of the disciples was multiplied,
there arose a murmuring of the Grecians against the Hebrews,
because their widows were neglected in the daily ministration.

(Acts 6:1)



- The care of widows is a major biblical theme: Deut. 10:18; 16:11, 14, 16:14; 24:17, 9–21; 26:12–13; 27:19; Isa. 1:17–23; Jer. 7:6; Mal. 3:5.
 - *Grecians = Hellenistic Jews*, Greek-speaking Jews, many from the Diaspora
 - *Hebrews = Native Jews*, Aramaic-speaking Jews, mostly from Palestine

Acts 6

The Temporal Affairs of the Church

² Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. ³ Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

(Act 6:2–3)



- And the saying pleased the whole multitude: and they chose **Stephen**, a man full of faith and of the Holy Ghost, and **Philip**, and **Prochorus**, and **Nicanor**, and **Timon**, and **Parmenas**, and **Nicolas** a proselyte of Antioch: (Acts 6:5)
 - Basically functioning as deacons (διάκονος)
- . . . and when they had prayed, they laid their hands on them. (Act 6:6)
- And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; *and a great company of the priests were obedient to the faith.* (Acts 6:7)

Acts 7

Stephen Before the Sanhedrin

Israel has a history of rejecting God and his prophets, most recently it has rejected and killed Jesus



51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 Who have received the law by the disposition of angels, and have not kept it.

Acts 7:51–53

58 And cast him out of the city, and stoned him: *and the witnesses laid down their clothes at a young man's feet, whose name was Saul.* 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

(Acts 7:58–60)



Study Questions for Acts 6–7:

- What was the complaint the Hellenistic Jews raised against the Hebrew Jews? How did the Apostles respond?
- What calling were the seven men called to according to the Greek?
- How was Church leadership evolving during these early years? How is this similar to the history of the Church in our dispensation?
- During Stephen’s address, how did he relate to his audience? What prominent Old Testament figures did he draw upon to teach the people?
- What was Stephen’s main thesis throughout his address?
- How was Stephen’s message received? What did he say that made the Jewish leaders stone him?
- How did Stephen respond to the condemnation? How is it similar to other prophets throughout history?

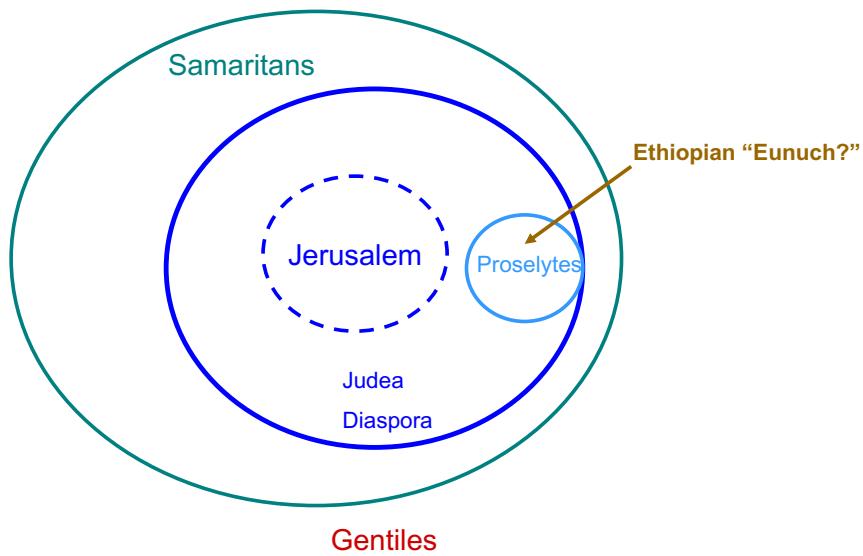


Acts 8

Persecution Scatters the Church

- And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. (**Acts 8:1**)
- And devout men carried Stephen *to his burial*, and made great lamentation over him. (**Acts 8:2**)

Extension of Gospel Blessings



Study Questions for Acts 8:

- Where did the Gospel begin to be preached? What were the circumstances leading up to this event?
- Who was Philip?
- Who was Simon? What did he desire after his baptism?
- Why did the people wait for Peter and John to receive the gift of the Holy Ghost?
- What was the Ethiopian eunuch doing when he met Philip? How did Philip teach him?
- What group did the Ethiopian eunuch belong to in regard to his faith?

Saul of Tarsus

¹ And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, ² *And desired of him letters to Damascus to the synagogues*, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Acts 9:1–2



Act 9:11

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,

Philippians 3:5

Circumcised the eighth day, of the stock of Israel, *of the tribe of Benjamin*, an Hebrew of the Hebrews; *as touching the law, a Pharisee*;

Acts 22:3

I am verily a man *which am* a Jew, *born in Tarsus, a city in Cilicia*, yet *brought up in this city at the feet of Gamaliel*, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Galatian 1:13

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

John 16:2

They shall put you out of the synagogues: yea, the time cometh, *that whosoever killeth you will think that he doeth God service*.

Is This Story Right?

Acts 9:7

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.
οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες.

Acts 22:9

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.
οἱ δὲ σὺν ἐμοὶ ὅντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.

JST Acts 9:7

7 And they who were journeying with **him** saw **indeed the light**, and were afraid; **but they heard not the voice** of him who spake to him.

JST Acts 22:9

9 And they that were with me **saw indeed the light**, and were afraid; **but they heard not the voice** of him that spake to me.

- be aware of the significance of this JST

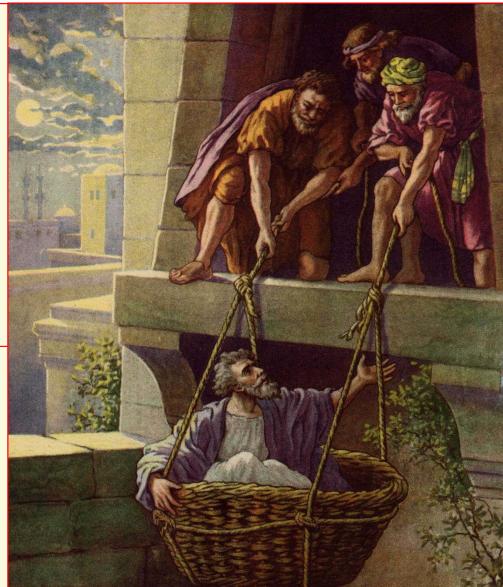
²² But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. ²³ And after that many days were fulfilled, the Jews took counsel to kill him: ²⁴ But their laying await was known of Saul. And they watched the gates day and night to kill him. ²⁵ Then the disciples took him by night, *and let him down by the wall in a basket.*

Acts 9:22–25

Death of Aretas IV A.D. 40

³² In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: ³³ *And through a window in a basket was I let down by the wall, and escaped his hands.*

2 Corinthians 11:32–33



The *terminus ante quem* for Paul's visit to Jerusalem is A.D. 40 because in that year Aretas IV died.

Study Questions for Acts 9:

- What other event was Saul a part of before Acts 9? What did he believe during this period of his life?
- Why was Saul headed to Damascus?
- There are multiple accounts of Paul's vision in the Book of Acts. How does the JST alter some of them, and what is significant about these changes? What other prophet is Saul akin to based on this experience?
- What does it mean to "kick against the pricks"?
- How does Saul escape Damascus? Why did he have to leave in secret?
- How did the greater body of the Church react to Saul's conversion?
- What did Peter do while in Joppa and Lyda?

Cornelius

Acts 10:1–2



- **Centurion** = Roman military leader
- **Italian band** = Soldiers from Italy
- *“**devout**” = devoted to the Jewish God (not the pagan gods)
- * “one who feared God” = “God-fearer” = Gentile who believed in the Jewish God but did not obey all the ritual requirements.

Peter's Vision

Acts 10:11–14

¹¹ And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

¹² Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

¹³ And there came a voice to him, Rise, Peter; kill, and eat.

¹⁴ But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

Act 10:11–14



Leviticus 11:1–23 Clean and Unclean foods

Unclean Foods Include: Camels; Badgers; Pigs, Rabbits; Crustaceans; etc.

CHRISTIAN

X
JEW

Cornelius was the very first Gentile to convert to Christianity without first converting to Judaism.

GENTILE

Acts 12

Herod Persecutes the Church



¹ Now about that time *Herod the king* stretched forth *his* hands to vex certain of the church. ² And he killed *James the brother of John* with the sword. ³ And because he saw it pleased the Jews, he proceeded further to take Peter also.

Acts 12:1–3

- “Herod the king” = Herod Agrippa I (grandson of Herod the Great)
 - Ruled as king A.D. 41–44
 - **Acts 1–12 = approx. 10–13 years**
- “James the brother of John” = one of the twelve apostles
- What is wrong with this verse?
 - V.4: And when he had apprehended him [Peter], he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.
 - “**Easter**” is an anachronism, should be “**Passover**”
- Peter Delivered from Prison (12:6–19)
- Death of Herod (12:20–23)

Study Questions for Acts 10–12:

- Who was Cornelius? What is significant about his conversion?
- How was Peter prepared beforehand to visit Cornelius?
- How was Peter’s vision interpreted in early Christianity?
- How did Peter know the Gentiles were ready to accept the Gospel? What event occurs in Cornelius’ home that Peter believes was a sign from the Lord to begin preaching to them?
- How did the greater body of the Church react to this news at first?
- Who was Agabus?
- Why was Herod permitted to persecute the Church in the beginning of Acts 12?
- Why did Jews and Christians believe Herod met an untimely end?

Acts 13–18: Paul's First & Second Missions



“Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John [Mark] departing from them returned to Jerusalem.”

(Acts 13:13)

*We don't know why John Mark left his mission early

*Homesickness? Health?
Disagreement over Gentiles?

*Christian tradition says: John Mark eventually became Peter's missionary companion and wrote the Gospel of Mark!



Paul, Jews, and Gentiles

Paul's Primary Message to Jews

- Jesus was the promised Messiah (Acts 13:23, 32-37)
- Jesus was crucified and died for sin (Acts 13:28-29, 38-39)
- Jesus was raised from the dead (Acts 13:30-31)
- Paul and Barnabas are witnesses (Acts 13:31-32)

Paul's Primary Message to Gentiles

- Stop worshiping dead pagan gods and goddesses (Acts 14:15)
- Start worshiping the one true living God (Acts 14:15)

Study Questions for Acts 13–14:

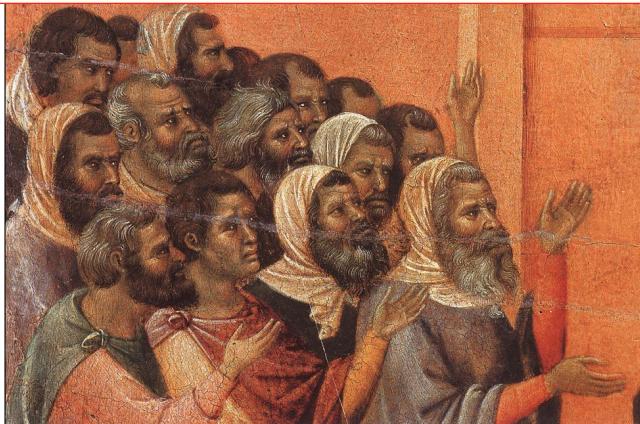
- How were Paul and his companions welcomed at Cyprus? What significant people did they meet while there?
- Why did Paul start going by a Romanized name?
- How long did they spend while in Psidian Antioch? How was their message received?
- How does Paul preach to the Jews and Gentiles? How and why are his two approaches different?
- Who do the Gentiles believe Paul and Barnabas are while in Lystra? How do the missionaries react?
- How were they removed from Lystra?

Acts 15

The Jerusalem Council

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.

Acts 15:1



But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

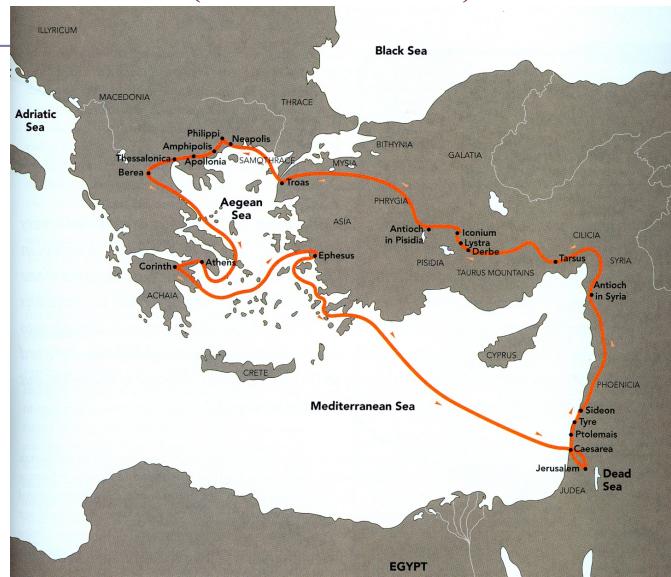
Acts 15:5

Study Questions for Acts 15:

- Why did the Jerusalem Council convene?
- What decisions were made at the Council?
- How were Gentile converts affected by each decision? How were the Jewish converts affected?
- Who was the James that spoke at length at the Council? What is a likely possibility for his position in Church leadership at this time?

Paul's Second Mission

(Acts 16:1–18:22)



Study Questions for Acts 16–18:

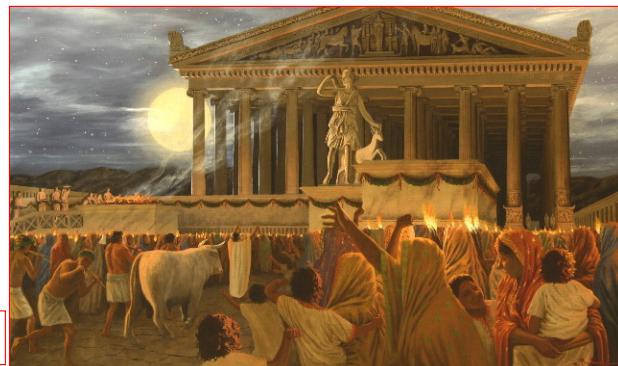
- In Acts 16 we find “we” statements regarding Paul and his companions. What could this imply? Where is a possibility for Luke’s hometown based on this?
- Why did Paul circumcise Timothy, especially after the decision of the Jerusalem Conference?
- Who did Paul first preach to in Philippi? How was his message received?
- Why did Paul travel to Athens alone?
- What did the Greek philosophers mean when they said Paul spoke of “strange gods”? Who was Luke comparing Paul to?
- What is a possible setting for the Mars’ Hill address? Why was Paul being so careful in his sermon?
- Why did Paul quote from a Stoic writer in his sermon on the Unknown God? What can we learn from this in our own ministering efforts? How is it like other sermons in the scriptures by missionaries?
- What influential couple did Paul meet in Corinth? What were their professions?
- At the end of his second mission, why did Paul shave his head?

Paul's “Third” Mission (18:23, 19:1–21:14)



Ephesus and Diana/Artemis

Nighttime sacrifice to Ephesian Artemis. Original Painting by Balage Balogh.



“Demetrius, a silversmith, which made silver shrines [of] Diana...called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth... Paul has 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 naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed.”

Acts 19:24–27



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.

Act 20:35



The saying “It is more blessed to give than to receive” is not found as a statement of Jesus in any of the canonical Gospels

Agrapha (ἀγραφον; Greek for “non written”; singular agraphon)
Are the sayings of Jesus that are not found in the canonical Gospels.

Justin Martyr, *Dial. 47.5*

Wherefore also our Lord Jesus Christ said,
“In whatsoever things I apprehend you, in those I shall judge you.”

Study Questions for Acts 19–20:

- What God/Goddess was worshipped in Ephesus? How did converts react to her after they heard the Gospel?
- Why did the people of Ephesus gather at the theatre? Who led them in their public demonstration?
- How did Paul and the other missionaries feel at this display?
- In Acts 20, what day did the Christian Church break bread on?
- Who was Eutychus? How does his name relate to the incident involving him?
- At the end of Acts 20, why did Paul meet with the Ephesian leaders outside of the city?
- What prophecy did Paul make to the Ephesians? How did they react, knowing Paul was returning to Jerusalem?
- Acts 20:35 contains an agraphon. What does that entail, and why did Paul use it?

Study Questions for Acts 21:

- While journeying to Jerusalem, who does Paul lodge with? What do those people say of Paul’s future if he should travel to Jerusalem?
- What did James recommend Paul do once in Jerusalem?
- What accusation did the Jews raise against Paul? Why was it such a serious accusation?
- What was the “castle” Paul was carried into by Roman guards?
- Why did the Roman captain ask if Paul was “that Egyptian” in Acts 21:38? Who was the Egyptian?

Study Questions for Acts 22–23:

- How did Paul address the Jews gathered at the temple?
- Paul gives an account of his conversion to the Jews. How is it different than his earlier account? How is it similar? How does the JST change it?
- When Paul testifies before the Sanhedrin in Acts 23, how does he frame his defense? How does this affect the members of the Sanhedrin?
- How is the Lord’s blessing to Paul comforting for him in Acts 23:11?
- Why was Paul sent to Felix after this event?

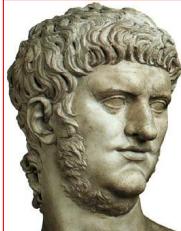
Acts 25

Paul and Festus

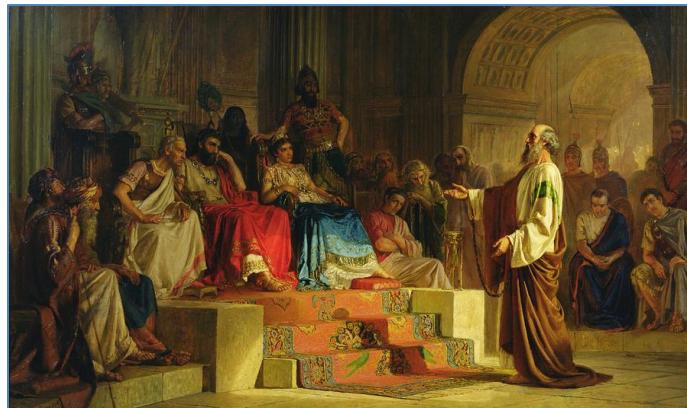
- Porcius Festus, Roman Governor, A.D. 60-62
 - Festus, a new governor wanting to please the Jewish leadership, suggests that Paul be taken to Jerusalem to be tried before the Sanhedrin
 - **Paul “appeals to Caesar”** to avoid a prejudiced Jerusalem trial (25:11-12; not so much an appeal as a **change in venue**)
- *If Roman citizens felt they would not get a fair trial, they could “appeal” to be heard by Caesar himself.*

“Provoco” = “I appeal” (Latin)

Which emperor did Paul appeal to?



Nero
Roman Emperor
A.D. 54-68



Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

Acts 26:1

Herod Agrippa I
(Jewish Client King; Acts 12)

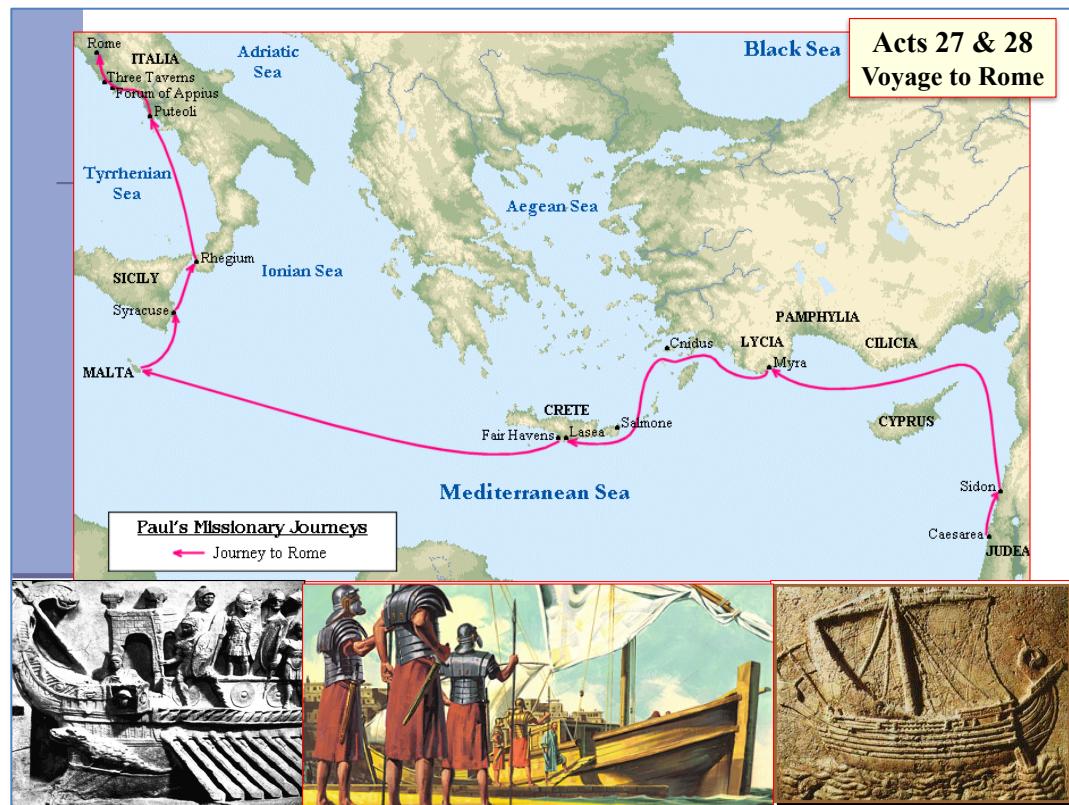
Drusilla
(married to Felix
Acts 24:24)

Herod Agrippa II
(Jewish king over Galilee;
Acts 25-26)

Bernice
(sister of Agrippa II; Acts
25-26)

Study Questions for Acts 24–26:

- What were Tertullus' accusations against Paul before Felix?
- How did Paul respond to these accusations?
- What was Paul's imprisonment like? What was Felix expecting of Paul during the years he was imprisoned?
- Why did Festus replace Felix (especially considering Acts 24:26)?
- Why did Paul appeal to Caesar? What allowed him to do so, and what would it mean for his trial?
- How did Agrippa know Festus? Why did Agrippa come to see him?
- When Paul relates his conversion account to Agrippa and Festus, how do they respond? What did Agrippa mean when he said he was “almost convinced” to be a Christian?



Paul in Rome

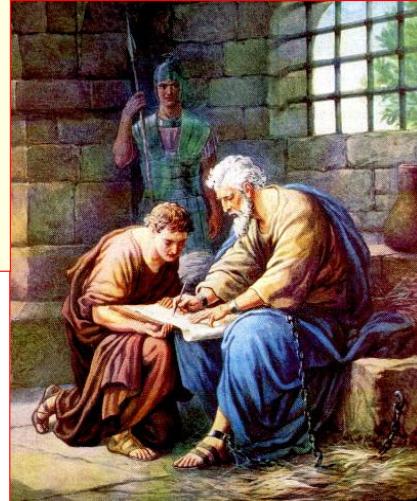
Acts 28

*Approximately A.D. 61-63 THE END

*What is the last thing we know about Paul from Acts?

Acts 28:30–31

³⁰ And Paul dwelt two whole years in his own hired house, and received all that came in unto him, ³¹ Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.



“After defending himself [successfully], the apostle [Paul] is said to have set out again on the ministry of preaching and, coming a second time to the same city [i.e. Rome], found fulfillment in martyrdom.”

Eusebius, *Church History* 2.22.2. (Eusebius was a Christian historian, approx. 325 A.D.)

“You have Rome...where Peter endured a passion like his Lord; where Paul won his crown in a death like John [the Baptist].”

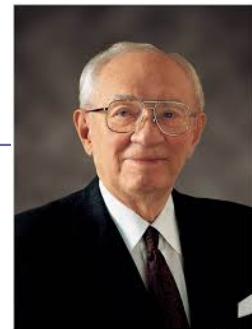
Tertullian, *Praescrption against Heretics* 36.
(Christian writer, approx. 200 A.D.)



“Peter was struck, Stephen was overwhelmed by stones, James was slain as a victim of the altar, [and] Paul was beheaded.”

Tertullian, *Scorpiae* 15. (Christian writer, approx. 200 A.D.)

“There was no lack of certitude on the part of Paul after he had seen a light and heard a voice while en route to Damascus to persecute the Christians. For more than three decades after that, he devoted his time, his strength, his life to the spreading of the gospel of the resurrected Lord. Without regard for personal comfort or safety, he traveled over the known world of his time... Executed in Rome, Paul sealed with his death his final testimony of his conviction of the divine sonship of Jesus Christ.”



Gordon B. Hinckley
Apostle: 1961-present
Prophet: 1995-present

Gordon B. Hinckley, “Faith: The Essence of True Religion,” *Ensign*, (Oct. 1995), p. 2.

Study Questions for Acts 27–28:

- Why did Paul recommend the ship stay in port for an extra season? What dangers faced sailing to Rome at that time of the year?
- How was Paul comforted on this dangerous trip?
- Why did Paul ask the sailors to break their fast during their hard journey?
- How was Paul divinely protected, both before and after the shipwreck?
- Why was the Apii Forum important in Italy?
- About when does Paul arrive in Rome? What is the traditional martyrdom he faced there?
- How does the Book of Acts end? Who does Paul preach to?