

STUDY QUESTIONS ON PAUL'S JOURNEY TO JERUSALEM
Ac.19:1-41 records Paul's return to Ephesus on his way to Jerusalem as
expressed in Ac.18:19-21.

- A. Paul's initial work in his return to Ephesus and the disciples he found upon returning, 19:1-7.
1. When Paul returned to Ephesus what preacher had recently left and gone to Corinth? V.1.
 2. What or whom did Paul find at Ephesus when he returned? V.1 How many? V.7
 3. How or by what means did Paul learn or ascertain the true spiritual state of condition of these disciples? Vv.2,3
 4. What did Paul explain to them about John's baptism as to its present validity; that is, at the it was preached to them? V.4.
 5. What was their response to Paul's explanation? V.5
 6. How and when did they receive the Holy Ghost after they were baptized in the name of the Lord Jesus? V.6
 7. Compare this with Mk.16:16-18; Ac.8:14-19; Rom.1:11; 2Tim.1:6; Ac.10:44-46; Ac.2:38.

Points of interest to "view" in this part of our journey with Paul and some lessons to learn:

1. These disciples of John, like Apollos before them: a. Were unsaved; b. needed further instruction; c. loved truth and welcomed further instruction; d. being honest and sincere, did not attempt to cling to what they formerly believed once they were shown it was wrong; e. obeyed the gospel as soon as they were convinced of their error and of the whole truth concerning Jesus Christ.
2. That strong faith and honest conviction may coexist with imperfect knowledge of the whole truth, and its possessor still be lost.
3. That sincerity in faith, love of truth and honesty of heart makes one ready to receive further instruction and be willing to change when proven wrong in former convictions.
4. That one cannot be taught wrong and baptized right!

Study Questions #2 on Paul's labor at Ephesus on his journey to Jerusalem

B. Paul's three months labor in the Jewish synagogue at Ephesus, after his initial work with those 12 disciples, Ac.19:8,9a.

1. Describe and discuss Paul's work and/or his preaching during the 3 month in the Jewish synagogue, V.8.
2. Compare Paul's theme and subject matter with that of Jesus in his speaking to his apostles after his resurrection and before his ascension in Ac.1:3.
3. Also see Ac.8:12; 28:23,31; 1Cor.2:1,2; 15:1,2; Col.1:13,14; Heb.12:28.
4. According to 19:9a what was the basic response of this Jewish audience? See Ac.13:44-51; 14:1,2; 17:1-6; 18:5,6.

Observe the following at this point in our journey with Paul on his way to Jerusalem in his labor at Ephesus:

1. Paul's "boldly...disputing and persuading" with the Jews in their synagogue was simply his customary manner. See Ac.17:2,3; 18:4.
2. The gospel preacher's theme never changes, just his audiences.
3. There is only one manner of preaching worthy to be called gospel preaching, that which is done boldly appealing to the hearers intellect such as Paul always did.
4. All true gospel preachers and gospel preaching can expect to receive and/or experience the same results and some of the same treatment; that is, some hearers will believe and obey; others will deny and reject – some violently!

Study questions#3 on Paul's labor at Ephesus on his journey to Jerusalem

C. Departing from the Jewish synagogue Paul began preaching in the school (lecture room) of Tyrannus, Ac.19:9b-12.

Note: This teaching was done daily after their regular hours of class instruction.

1. According to V.9b how did the work Paul did here compare with that done in the Jewish synagogue concerning its manner and its theme?
2. What was the duration of his daily disputing in the school of Thrannus? V.10a.
3. How successful was this effort of Paul's in reaching the people of Asia with the word? V.10b.
4. What special miraculous works were wrought by Paul's hands and by whom at this time? Vv.11,12. See 2Cor.12:12; Heb.2:3,4.

D. The sons of Sceva's experience with the evil spirit at Ephesus, Ac.19:13-20.

1. How many sons of Sceva were there? V.14a
2. What was their father's position? V.14b.
3. How does V.13a identify them?
 - a. Define "vagabond".
 - b. What is an "exorcist"?
4. What did these sons of Sceva attempt to do or pretend to have the power to do and in whose name? V.13. Compare Simon the sorcerer in Ac.8:9-11.
5. How did the evil spirits respond to these seven sons? Vv.15,16
6. Compare their false, misleading, pretended power to the real miraculous power Paul possessed by means of the Holy Spirit as per V.12.
7. To what good results did this ill-fated experiment lead according to Vv.17-20? (Note each verse separately as to the results)

Lessons to be learned and points of interest to “view” on this part of our journey with Paul.

1. These vagabond, wandering, strolling exorcists who went about from place to place hoodwinking people by magic had much in common with present-day so-called healers and miracle workers!
2. We learn of the danger of using Christ’s name unlawfully, or of religious forgery!
3. Many today, in effect, try to do the same thing in using Christ’s name to promote evil and unscriptural practices; they often forge the Lord’s name to such practices. Attach the Lord’s name to almost anything and you can get some people to accept it!
4. All who oppose and/or misuse Christ’s name and his gospel will ultimately suffer loss – eternal loss!
5. The devil and his agents of whatever sort can’t destroy the good effects of the gospel of Christ; but they can hinder them!
6. The great sacrifice to which the truth sometimes calls its adherents – the giving up or destroying valuable possessions, etc.
7. The power of truth to excite the true believer to repentance and a reformation of life.
8. The absolute exclusiveness of Christianity, the faith of Jesus Christ, that admits of no compromise.

Study questions #4 on Paul's labor at Ephesus on his journey to Jerusalem.

E. Paul's future plans while still in Ephesus, Ac.19:21,22.

1. After the things of Vv.18-20 ended, what part of the country did Paul intend to visit on his journey to Jerusalem? V.21a; Cf. Ac.20:1,2.
2. After Jerusalem his ultimate purpose was to visit what city? V.21b.
3. Though Paul at this time stayed in Asia for a season whom did he send on to Macedonia where he eventually would go? V.22.
4. Why send them before him? What was their mission? See 1Cor.4:17-19.
5. His present plans were "purposed in the spirit" (V.21); that is, in his own spirit. But, of course, as always with him, subject to the approval of the Lord through the Holy Spirit's direction – conscious of the possibility that the Holy Spirit might overrule him with other plans for him. Cf. 1Cor.4:19; Ac.16:6,7; 18:21; Rom.15:22-24,30-32.
6. Paul often expressed his desire to visit Rome and for definite purposes (Ac.19:21; Rom.1:10-15; 15:22-32); furthermore, he labored under a divine promise that he would eventually go to Rome to bear witness to the Lord (Ac.23:11; 27:23-25).
7. Do we have scriptural proof that Paul's desire to visit Rome and that the Lord's promise to him that he would were fulfilled? See Ac.28:16.
8. Consider Ac.25-28 for the record of the manner in which the Lord's promise to Paul to visit Rome was fulfilled.

Study questions #5 on Paul's labor at Ephesus on his journey to Jerusalem.

F. The Ephesian riot and the issue of Diana the great goddess of Ephesians, Ac.19:23-41.

1. What is said in V.23 in a general statement about the Ephesian riot recorded in Vv.23-41?
2. To what does the expression "that way" in V.23 refer? Cf. Ac.9:2; 16:17; 18:26; 19:9; 24:14.
3. Take note of some specifics about the instigator of this riot, V.24.
 - a. What was he? V.24a.
 - b. What was his craft? V.24b.
 - c. What did he make and for whom? V.24c.
 - d. What was his primary purpose in making these silver shrines for the great goddess Diana? V.24d.
4. Notice how or the method he used to stir up the people and instigate the riot, Vv.25-27.
 - a. First, he called together his fellow silversmiths with the workmen of like occupation, V.25a.
 - (1) He knew the place and people with whom to start his opposition to Paul's opposition to idolatry!
 - b. Secondly, he made a prejudicial, but an appealing speech to them, which had an evil objective and a selfish motive, Vv.25b-27.
 - (1) What was his evil objective?
 - (2) His selfish motive? Cf. Ac.16:19.
 - c. With what did he charge Paul with saying in V.26 about gods made with hands?
 - d. Did he misrepresent Paul in this matter? See Ac.7:48-50; 17:24,29; 1Cor.8:4-6.
 - e. How widespread did Demetrius claim the worship of Diana was at that time? V.27

5. Demetrius' speech resulting in the Ephesian riot is highly significant for at least four reasons:
 - a. Because of it being in opposition to "that way," V.23.
 - b. Because of being based primarily on his self-interest, Vv.24,25.
 - c. Because it is based on ignorant, religious zeal for a false religious practice, Vv.26,27.
 - d. Because his speech, though highly prejudicial and most appealing to partisan hearers, was truthful about himself, about Paul's message, and its success in turning much people from false religion in Asia. Cf. 19:17-20.
6. Now consider some specifics about the riot itself in its fury, Vv.28-34.
 - a. According to V.28, what reaction resulted among the silversmith craftsmen when they heard Demetrius' speech?
 - b. What effect did this have on the whole city of Ephesus according to Vv.29a, 32?
 - c. Acting out of confusion, ignorance of the facts, and religious fanaticism, how did this disturbed mob vent its fury on Paul's companions? V.29b.
 - d. How did the disciples and certain of his friends among the Asiarchs, or "the chief officers of Asia" respond to Paul's brave and noble proposal to intercede for his seized companions? Vv.30,31.
 - e. Did they succeed in persuading Paul to forego fulfilling his proposal? Cf. 2Cor.1:8-10.
 - f. What was the mob's reaction to Alexander's attempt to address them? Vv.33,34.
7. Specifics about how the mob was quieted and the unlawful and dangerous assembly dismissed, 19:35-41.
 - a. Who appeased the people? V.35a.
 - b. Vv.35b-41 reveal the skill and political savvy with which he did it.
 - (1) First, he appealed to their pride as loyal worshippers of the great goddess Diana, which all men know about, to refrain from such rash behavior, Vv.35b,36.

- (a) This being true, they need not fear that the majesty of their world-renowned goddess could be diminished or their own loyalty to her could be tarnished by anything anyone could say or do.
- (2) He appealed to them on the basis of law and legal action under the law, Vv.37-39.
 - (a) These men you have rashly dragged before this unlawful assembly (V.39) are guilty of no crime Ephesian law is interested in, V.37.
 - (b) On the other hand, if Demetrius and the craftsmen have a lawful complaint against any man, let them settle it before the courts in a lawful process, V.38.
 - (c) Also, if there are other matters, there are lawful procedures in a lawful assembly which must be followed, V.39
- (3) He also appealed to their sense of fear, or frightened them with the prospects of a Roman investigation into this riot, for which he said, “there is no cause,” V.40.
 - (a) Roman law under which they lived made it a capital offence for promoting a riot: “he who raises a mob, let him be punished with death.” – Albert Barnes, notes on Ac.19:40.
- (4) What did the town clerk finally do with this unlawful assembly, doing it as if he had called in the first place? V.41.

Study questions #6 on Paul's labor at Ephesus on his journey to Jerusalem.

G. Summation of Paul's three years work (Ac.20:31) in Ephesus.

1. Three months preaching in the Jewish synagogue, 19:8.
2. Two years teaching in the school of Tyrannus, 19:9,10.
3. Some time (perhaps the remaining 9 months of the 3 years) teaching from house to house, Ac.20:20,21,31.
 - a. Not from house to house engaging in gossip, but teaching God's word.
4. Working special miracles as the agent of God, 19:11,12.
5. Working at his trade, Ac.20:34; Cf. 18:3.
6. Writing 1Cor. See 1Cor.16:5-8.
7. Urging a general collection in the Corinthian church as he had done in the Galatian churches for 'the poor saints at Jerusalem,' 1Cor.16:1-3.

H. We pause along the way in our Biblical "travelogue" of Paul's journeys to "view" the "scenery" taking note of points of interests and lessons learned

1. Paul's desire to always be on the move taking the gospel to the world, evidenced by his planning ahead subject to God's approval. Cf. Rom.15:19-23 with Ac.19:21.
2. Encouragingly impressed with the bold, daily, intelligent, persuasive, persistent, and effective preaching even amidst great trials.
3. The success of the gospel even among zealous idolatrous worshippers.
4. The world-disturbing character of the faith of Christ – disturbing the status quo in society and trade; it "rocks the boat."
5. The power of self-interest to hinder a reception of the truth.
6. When hitting one in the pocket book you hit in an ultra-sensitive place.
7. The utterly foolish behavior of idol worshippers. (O.T. examples)
8. The credit due the town clerk for his courage and skill in handling this mob.

Study questions #1 on Paul's 3rd preaching journey – his trip from Ephesus to Jerusalem, Ac.20:1-21:17.

A. Paul's activity on his way to Troas, Ac.20:1-6.

1. After the uproar at Ephesus and with tender farewells to disciples left behind Paul departed from Ephesus to go into what place? 20:1. See Ac.19:21,22; also, 1Cor.16:5-9.
2. How does V.2 describe Paul's work in Macedonia?
 - a. See 2Cor.1:8-10; 2:12,13; 7:5-7.
3. Leaving Macedonia into what country did he go next and how long was he there? Vv.2b,3a.
4. What happened to him in Greece after which he purposed to return through Macedonia? V.3
 - a. Cf. Ac.9:23-25,29; 14:4-7,19; 21:27-31; 23:12-14,21; 25:1-3.
5. From Philippi in Macedonia after the days of unleavened bread he sailed away to what place? V.6
6. How long did he stay at Troas? V.6

Again we pause along the way in our biblical "travelogue" of Paul's journeys to "view" the "scenery" taking note of points of interests and lessons learned.

1. Here we learn of one more of many evil plots against Paul; they never cease; but neither does he!
2. "The best laid plans of mice and men" often have to be changed.
3. Hindrance to a work need not mean either a cessation or a failure of it.
4. Goals should be set (we should be goal oriented) and goals can be reached, even if delayed or hindered.
5. Once again the young converts are given much needed exhortation.

6. The pattern of Paul's life exemplified in Vv.1-7.
 - a. Tender farewells to beloved disciples, V.1.
 - b. Giving needed exhortation to disciples newly converted, V.2.
 - c. Avoiding evil plots of enemies of the gospel, V.3.
 - d. Experiencing the company of fellow-Christians, V.4.
 - e. Abiding in the work of the cross of Christ, Vv.6,7.

Study questions #2 on Paul's 3rd preaching journey – his trip from Ephesus to Jerusalem, Ac.20:1:21-17.

B. Paul's seven days in Troas, including a 1st day of the week, Ac.20:6-12.

1. At Troas upon what day of the week did the disciples come together and for what purpose? V.7
2. What is meant by the expression “to break bread” in V.7a?
3. Why do we say it refers to the practice of eating the Lord's supper and not to a common meal? See Ac.2:42,46; 20:11; See also Mt.26:26-29; Mk.14:22-25; Lk.22:19,20; 1Cor.10:16,17,21; 11:20-29.
4. What authority do men have to refer to the 1st day of the week, or to Sunday, as “the Christian Sabbath”?
5. In addition to breaking bread with the disciples at Troas on the 1st day of the week, what did Paul do in that assembly? V.7
6. Paul continued his preaching until what hour of the day? V.7
7. Paul met with the disciples in Troas on the 1st day of the week to break bread, or eat the Lord's Supper, and was going to depart from Troas on what day? V.7
8. How do we know the disciples at Troas, according to the record of Ac.20:6-12, didn't meet in the Jewish synagogue to break bread? Vv.8,9. Cf. Ac.9:37,39
9. The 1st day of the week is significant for what other reasons? See Mt.28:1; Mk.16:1,2,9; Lk.24:1-6a; Jno.20:1-10; Rev.1:10; Ac.2:1-36; 11:15.
10. What are the elements of the Lord's Supper as authorized by the Lord? 1Cor.11:23-28.

11. According to Ac.20:7 (Cf. Ac.2:42; Mt.16:18; 18:18) how often are disciples to meet to eat the Lord's Supper?
12. Since the Lord authorized the observance of the Lord's Supper in his kingdom – "That ye may eat and drink at my table in my kingdom" (Lk. 22:29,30; 1Cor.10:21), how do we justify and harmonize it being eaten in an assembly of the Lord's church on the 1st day of the week?
13. When we observe the Lord's Supper on the 1st day of the week, what do we show, proclaim, or preach each time? 1Cor.11:26
14. Describe and discuss the alarming midnight interruption of this worship assembly on the 1st day of the week and the resulting miracle recorded in Vv.9,10,12.
15. What is the evidence in Ac.20:7-11 which proves that Paul met with the disciples on the 1st day of the week to break bread, or to eat the Lord's Supper, but that he both ate a common meal and departed from Troas on the morrow, or on the 2nd day of the week, which proves they were observing Roman time, not Jewish time?
16. How do Vv.9,10 and 12 prove the young man named Eutychus was actually dead and made alive again?

Don't overlook two interesting points to be gleaned from this part of our journey with Paul.

1. The day when N.T. Christians are to meet, to assemble, to eat the Lord's Supper is the 1st day of the week.
 - a. They are not authorized to:
 - (1) Take it on vacation with them.
 - (2) Take it on a picnic or a family outing with them.
 - (3) Peddle it here and there to this one and that one.
2. The miraculous powers possessed by the Apostles of Christ. Cf. 2Cor.12:12; Heb.2:3,4; Mk.16:19,20.

Study questions #3 on Paul's 3rd preaching journey from Ephesus to Jerusalem, Ac.20:1-21:17.

C. Paul at Miletus addressing the Ephesian elders, along with his tender, compassionate farewell, Ac.20:13-38.

1. Who is the "we" referred in Ac.20:13? Cf. Ac.20:4-6. An additional key: Remember who wrote the book of Acts.
2. What two different means of travel are mentioned in V.13 by which Paul and his traveling companions reached Assos upon departing from Troas?
3. From Assos where did they go next? V.14
4. From Troas on their journey to Miletus what places are named in Vv.13-15? (Locate them on the map of the area.)
5. What does V.16 tell us about Paul's plans and why he made them?
6. Whom did Paul call from Ephesus to Miletus? V.17
7. When the elders of the church at Ephesus come to Miletus, of what past labors with them in Asia did Paul remind them? Vv.18-21? (Discuss each phase of that work.)
8. Having reminded them of past labors, what did he reveal to them awaited him in Jerusalem? Vv.22,23
9. In spite of this, what was his attitude toward it and his determination with reference to his ministry as an Apostle of Jesus Christ? V.24. Cf. Rom.1:1-5,14-16; 1Cor.9:16-23; 15:8-10; 1Tim.1:11-16
10. On what basis did Paul tell these elders he considered himself to be "pure from the blood of all men"? Vv.26,27
11. What is the meaning and/or the significance of the expression "pure from the blood of all men"? See Ac.18:6; Ezek.3:18,19; 33:1-9.

12. Take note of Paul's admonitions to the Ephesian elders relative to their duty and the future of the Ephesian church under their oversight, Ac.20:28-31.
 - a. Their first duty is to whom? V.28a.
 - b. Secondly, to whom or what? V.28b.
 - c. To what flock are they to take heed? And how does this show the limitation of their oversight? V.28
 - d. What part did the Holy Spirit play in making them overseers of the flock, or how did he do it?
 - e. How and what do elders or bishop or pastors "feed" the flock which they oversee?
 - f. What price did Paul say was paid for the church and who paid it? V.28
 - g. On what basis did Paul offer the strong admonition of V.28 to these elders, and/or what reason or impending danger did he offer for their need to take heed and watch? Vv.29-31

13. In V.32, before departing from these elders, and in view of leaving them to this great responsibility of which they have been reminded:
 - a. To whom and what does he "commend" them? V.32a
 - (1) "Commend" here is the same Greek word translated "commit" in other N.T. texts and means to "entrust to, to commit to one's charge, to place in the hands of, commit to the guardianship of" for safe keeping. See Lk.23:46; Ac.14:23; 1Tim.1:18; 2Tim.1:12; 2:2; 1Pet.4:19.
 - (2) "The word of grace" refers to the gospel (Ac.20:24) or "his worded grace", which brings salvation to all men by teaching them (Tit.2:11,12).
 - b. Then what is the two-fold function of the word of which they are assured in V.32b?
 - c. In view of this two-fold function of the word see Eph.4:11-16,29; 1Th.5:11; Ac.26:18; Eph.1:18; Jas.1:18-22,25; 1Cor.4:15; 15:1,2.

14. When you compare what Paul affirms of himself in Vv.26,27 with what he commands these elders to do and why they must do it in Vv.28-31, can you see a connection or a direct relationship between the two? Cf. 1Cor.11:1; Phil.4:9
15. What unselfish personal example had Paul set before them while laboring in the gospel? Vv.33,34; Cf. 18:1-3; 1Cor.4:11,12; 2Th.3:7,8.
16. Was it wrong for Paul to be supported financially while laboring in the gospel with them? See 1Cor.9:1-15; 2Cor.11:7-9; 2Th.3:7-9.
17. In Vv.36-38 we have record of the tender, compassionate farewell at Ephesus. Note:
 - a. His prayer with all of them, V.36.
 - b. Their weeping and compassionate parting embrace, V.37.
 - c. The main reason for this sorrowful separation, V.38a.
 - d. Their unwillingness to be parted from him till the last possible moment, V.38b. Cf. 21:5

Again we pause in our biblical “travelogue” to “view” some points of interest and glean some lessons to be learned during this part of our journey with Paul.

1. Paul was not, and no preacher should be, a time-serving hireling; he couldn't be paid to tickle their ears, nor bribed to keep back any part of the truth from them or anyone else.
2. Paul didn't speak in broad generalities nor rebuke sin only from afar.
3. Paul didn't make pretty little speeches ever so often spiced with a cute little joke, nor did he speak smooth, soothing words about corruption in the church.
4. Paul was firm and uncompromising, yet gentle and compassionate.
5. Paul didn't seek personal popularity, but God's approval and man's genuine conversion to Christ by means of the word of God, the gospel of Christ.
6. Paul sought man, not was men had or could do for him.
7. The fidelity with which Paul preached the whole counsel of God to all without fear or favor is another point of interest to be imitated by all.
8. Paul didn't go from “house to house” just to fill his gossip hopper, not to generate or perpetuate a factious spirit among brethren.
9. Paul so lived and preached as to be able to justly urge others to follow his personal example to their salvation.

10. The solemn duty and exalted responsibility of elders in the Lord's church.
11. The dangers elders face from without and within.
12. The care which true shepherds must ever take of the flock.
13. What "criminals" factionists really are.
14. The effective, efficient function of the word of grace to edify and assure one's inheritance among the sanctified.
15. The propriety of using a worthy personal example to encourage faithfulness in others.
16. The blessedness of giving to others in need who are worthy objects of benevolence or charity.
17. The deep sorrow often involved in bidding faithful brethren final farewell.
18. The affection which Christians should manifest toward each other.
19. How effective discipline of those walking disorderly would really be if such affectionate feelings always prevailed in the local church.
20. No matter how many may hate you for faithfully proclaiming the word of God and for exposing error and ungodliness, there always will be faithful brethren who will love you for it – and even if there isn't, God will!!
21. No position should ever be espoused because you think brethren will support you in it, but because God will!!

Study questions #4 on Paul's 3rd preaching journey from Ephesus to Jerusalem, Ac.20:1-21:17.

D. Paul's experience during his journey from Miletus to Jerusalem, Ac.21:1-17.

1. On the first day of this trip, leaving Ephesus, sailing by ship, Paul and company came to what place? V.1a.
2. The following day to what place? V.1b.
3. Then to what place, where they changed ships? Vv.1c, 2a.
4. Then continuing by a second ship they sailed to what country and landed at what city? Vv.2,3.
(Total distance from Miletus is approximately 600 miles.)
5. What is Cyprus and what is said about it in V.3?
6. What is meant by the expression "for there the ship was to unlade her burden"? V.3.
7. Whom did Paul find at Tyre and how long did he tarry there? V.4
8. What warning by means of the Spirit did these disciples remind Paul concerning his going to Jerusalem? V.4. Cf. Ac.20:22-24.
9. Does this mean the Holy Spirit was ordering Paul not to go to Jerusalem?
10. Take note of another painful parting and tender, compassionate farewell on the sea shore accompanied by prayer, Vv.5,6.
11. From Tyre they sailed about 30 miles south to Ptolemais, another sea port on the coast line, where he again greeted brethren in Christ and spent one day with them, V.7.
12. Vv.8-14 reveal to us some interesting points in Paul's and his company's experience at Caesarea prior to going on to Jerusalem.

- a. How is Philip identified? V.8. See Ac.6:5; 8:5-40; Eph.4:11; 2Tim.4:1-5; 1Tim.4:11-16; Tit.2:15.
 - b. How are Philip's four daughters identified? V.9. See Ac.2:14-17; 1Cor.11:3-5.
 - c. While in Philip's house who came down from Judea with what warning? Vv.10,11.
 - d. What had been previously revealed in general terms concerning what awaited Paul in Jerusalem (Ac.20:22-24; 21:4) is here specifically stated by what prophet who came down from what place? Vv.10,11.
 - e. Describe the symbolic action involved as stated in V.11. Cf. 1Kgs.22:11; Isa.20:2; Jer.13:1-9; 27:1-11; 28:10-14; Ezek.4:1-3; Zech.11:10-14.
 - f. How did the brethren, both Paul's traveling companions and the brethren at Caesarea, react to this prophecy concerning what awaited Paul in Jerusalem? V.12.
 - g. What was Paul's response to their plea? V.13.
 - h. What was the brethren's final reaction to Paul's answer? V.14.
13. On the final 65 miles of his journey to Jerusalem how did they travel, by sea or land? V.15.
 14. What additional traveling companion joined them on this part of their journey? V.16a.
 15. What arrangement was made for their lodging after arriving in Jerusalem? V.16b. An example of hospitality extended. Cf. Heb.13:1,2; 1Tim.3:2.
 16. What kind of reception did they receive by the brethren at Jerusalem? V.17.

Once again take note of lessons to learn and points of interests to “view” in our biblical “travelogue” during this part of our journey with Paul and company.

1. That disciples of Jesus Christ have ever been drawn to one another upon contact even in strange of distant cities.
2. That faithful brethren were then, as well as now, generally concerning about one another’s welfare and well-being.
3. The continued, calm, courageous determination of Paul in the face of intensified warnings of known and specific dangers awaiting him.
4. God’s continued use of prophets and symbolic action during the early days of the N.T. church.
5. Faithful women were used by God as prophetesses in N.T. times
6. Brethren’s recognition, readiness, and willingness to let “the will of the Lord be done”.
7. Another example of hospitality – that of Mnason’s toward Paul.

Study questions #1 on Paul's trouble and arrest in Jerusalem, his trials, and his appeal to Caesar in Rome, Ac.21:17-26:32.

A. Paul received, assaulted, arrested, and falsely accused in Jerusalem, Ac.21:17-36.

1. The day following his arrival in Jerusalem with whom did he meet and for what purpose? Vv.17-19. Cf. Ac.14:26,27; 15:2-4,12.
2. In V.18, do you think the distinction made between James and "the elders" of the Jerusalem church indicates that he was not one of them? Cf. Ac.12:11-17; 15:13-23; 1Cor.15:7; Gal.1:18,19; 2:9,12; Jas.1:1.
3. What did Paul report to James and the elders at Jerusalem? V.19.
4. What was the reaction of James and the elders when they heard Paul's report of his work among the Gentiles? V.20.
5. V.20 says, "they glorified the Lord." What does that mean? How does one do that? Should we do it today? For what reasons?
6. What two things did James and the elders at Jerusalem say about "many thousands of Jews" in V.20, which identified them as being Christians?
7. Does what is said about these believing Jews in Vv.20,21 indicate that James and the elders approved of them still "walking after the customs" of the law of Moses? If not, why not?
8. Due to what already had been taught in Ac.2, Ac.3, Ac.7, Ac.10, Ac.11, Ac.13, and Ac.15 concerning the Law and the Gospel, on what bases must we understand their approval of such action without being guilty of sin? Or, what does it indicate about the sense in which these Jews were "zealous of the law" and "walking after its customs"?
9. Does Vv.21-24 indicate that these believing Jews had been misinformed about what Paul when they were told he taught "that they ought not to circumcise their children, neither to walk after the customs"?

10. What did James and elders advise Paul to do in Vv.22-24 (which he did, V.26), which indicates they believed or knew that he had been misrepresented, and that he actually could and did believe and practice the things these believing Jews did and in the same sense in which they did it?
11. In V.25 what assurance do James and the elders offer Paul that no Gentiles are included in their advice to him concerning the believing Jews?
12. Near the end of Paul's seven days in the Jewish temple what happened to him, by whom, and what method did they use? Vv.27-29.
13. How effective were they in their efforts against Paul? Vv.30,31a.
14. By whom was Paul rescued from this murderous mob? Vv.1b-33a.
15. What futile effort did the chief captain make to learn of his prisoner's crime? Vv.33b,34a.
16. Unable to know of a certainty, what precaution did he take with his prisoner against the violence of the people? Vv.34b-36.
17. What persistent, murderous cry did the mob continue to make? V.36? Cf. Ac.21:10-14

Once again we pause in our biblical "travelogue" of Paul's preaching journeys to "view" some points of interest and to glean some of the valuable lessons to be learned from our study.

1. From the hearty reception according Paul by James, the elders and the Jerusalem brethren, let us learn the kind of appreciation we should show toward all of the Lord's tried and true soldiers of the cross.
2. From the hatred harbored in the hearts of these Jewish unbelievers of Asia, let us be aware of how difficult it is to quench the passion of hate and the influence of prejudice in an evil heart.

3. The proneness of hateful, prejudicial religionists to spread false rumors and made false charges against true Christianity and faithful servants of Jesus Christ.
4. Consumed by religious prejudice and activated by hate it is so easy to viciously slander and even seek to kill the innocent.
5. How easy it is to falsely assume and rashly jump to an erroneous conclusion (example, seeing Paul with Trophimus, V.29).
6. How quickly a lie can spread and cause harm, even death, to another. In a very short time their slander was in possession of the whole town.
7. Seeing all the evil which came upon Paul because of falsehood or false supposition, we should be careful of what we think and say concerning others, or what interpretation we put on what we think we have seen, or what we may have heard about others.
8. Beware of mob “law,” which always is the law of vengeance, and which often, if not always, leads to violence and deep regret.
 - a. Let the facts be known; never act in the absence of the facts.
 - b. In civil matters let the courts try and convict the accused.
 - c. In religious matters use the word to stop the mouths of the gainsayer.
 - d. Let the law of the land fix the penalty in civil matters.
9. How courageously and calmly a true soldier of Christ can conduct himself in the face of peril as long as he maintains his faith and his trust in the Lord.

Study questions #2 on Paul's trouble and arrest in Jerusalem, his trials, and his appeal to Caesar in Rome, Ac.21:17-26:32.

B. Paul's stairway address in Jerusalem as an innocent prisoner in chains, Ac.21:37-22:29.

1. As Paul was led into the castle away from the murderous mob what request did he make of the chief captain? 21:37a
2. What was the captain's response to Paul? 21:37b,38
3. What was Paul's explanatory answer and further request? 21:39
4. While Paul had spoken to the chief captain in the Greek language (V.37), in what language did he address the people in this which we call his "Stairway Address"? 21:40
5. In this speech (or what he calls "my defense," 22:1) to the people recorded in Ch.22:10-21, what was its basic subject matter?
6. What was the people's reaction when they heard him address them in the Hebrew tongue? 22:2
7. In the beginning of his defense in a retrospective survey of his past career, or what he was and did prior to his conversion to Christ from Judaism, how did he describe himself:
 - a. As to his race and the place of his birth? V.3a.
 - b. As to his education, or his life as a student, noting where he was educated, by whom, and what he was taught? V.3b.
 - c. As to his zeal for God compared to theirs? V.3c
 - d. As to the object of his zealous persecution (V.4a), the intensity of its character (V.4b), as to its notoriety (V.5a; Cf. Ac.7:58; 8:1; 9:13,14; Gal.1:13,14,22,23), and its extent (V.5b; Cf. Ac.9:1,2; 26:9-12; 1Tim.1:13).

8. In the second phase of his defense in 22:6-16 (Cf. 9:1-22; 26:12-20), as he reveals to them the story of his conversion to Christ and N.T. Christianity,
 - a. How did he identify the time when and where it happened (V.6a), and the time of day (V.6b)?
 - b. How does he describe the sequence of events which took place on the road to Damascus in Vv.6c-10?
 - c. Compare 22:9: “they heard not the voice,” with 9:7: “hearing a voice.” Is there a contradiction? If not, why not? How do you explain it?
9. In the third phase of his defense in 22:11-16,
 - a. How does the last part of his journey into Damascus as described in V.11 compare with the beginning of that journey as described in V.9?
 - b. Who met him in Damascus and with what message? Vv.12-16.
 - c. Why was Paul baptized? V.16b. See Ac.9:6. Cf. Mk.16:15,16; Ac.2:36-38; Rom.6:1-6; Gal.3:26-29; 1Pet.3:21; 1Pet.4:17,18; 2Th.1:6-10. See also 2Kgs.5.
10. After his conversion, or the fourth and final phase of his defense before the people in Vv.17-21, what does he tell them took place in Jerusalem, in what manner, and to whom was he to be sent as an Apostle?
11. How did they react to Paul’s defense? Vv.22,23.
12. Following this prejudicial, unreasonable, intemperate outcry of the people, what perilous mistake did the chief captain make that caused him to be afraid according to Vv.24-29?
13. The chief captain was a Roman citizen by what method? V.28
14. Paul’s Roman citizenship was obtained in what manner? V.28

Again, we call your attention to some lessons to be learned and some points of interest to “view” in our journey with Paul.

1. Paul’s calm, courageous, courteous, skilled methodical action in making known to his hostile countrymen the fact of his renunciation of their cherished but ancient system of law which has now been abrogated and his own conversion to the faith of Jesus Christ.
2. From the courage, calmness and skill of Paul before this angry mob, may we be inspired to more of such in meeting our opposition and get them to listen at least for a while.
3. That Paul’s conversion indirectly confirms the truth of Jesus Christ’s resurrection from the dead; for he saw and talked with the “risen Lord.”
4. What one must do to be saved under the N.T. system, the faith of Jesus Christ.
5. The destructive course one may follow when impelled by an ignorant zeal for God.
6. That Paul regarded his Gentile mission as a vocation specifically assigned to him from the beginning of his call to the apostleship.
7. Whether religious or racial prejudice, both are wrong, with one being as bad as the other.
8. That men in authority can foolishly and carelessly go beyond their authority.
9. The fear all men should have when they violate civil law.
10. The right of every man, yes, even a Christian, to protect himself by all lawful means against unnecessary and unjust suffering.
11. That Christians have a citizenship which cannot be purchased with money, but must be obtained free by the obedience of faith. That this citizenship shields from dangers much grater then those which menaced Paul at the hands of either the unbelieving Jews or the Roman civil authorities.

