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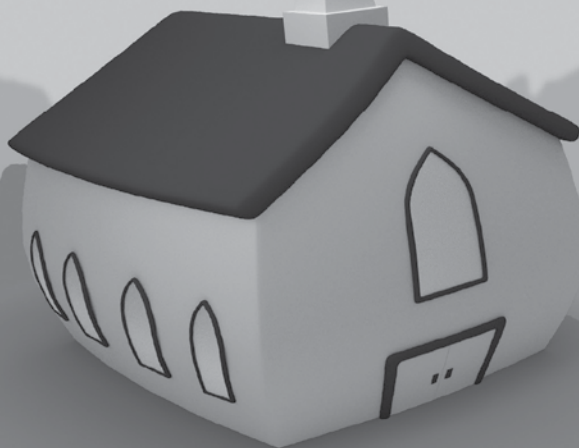
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GOD'S GREAT covenant

New
Testament **2**

Acts



Claire A. Larsen

ανθρωπος απεσταλμενος παρα θεου, ονομα αυτω ιωαννης ουτος ηλθεν εις μαρτυριαν, ινα μαρτυρησιν περι του φωτος, ινα παντες πιστευσωσιν δι αυτου, ουκ ην εκεινος το φως, αλλ ινα μαρτυρησιν περι του φωτος, ην το φως το αληθινον, ο φωτιζει παντα ανθρωπον, ερχομενον εις τον κοσμον. εν τω κοσμω ην, και ο κοσμος δι αυτου εγενετο και ο κοσμος ουκ ηγνωκε αυτον.

και ο κοσμος ουκ ηγνωκε αυτον. η λεγει η μητηρ αυτου τοις διακοιτοις αυτου, ουκ ην ο υιός μου, ουκ ην ο υιός μου, ουκ ην ο υιός μου. λεγει υμιν ποιησατε, ησαν δε υδριαι εξ κατα τον καθαρισμον τα κειμενα, χωρουσαι ανα μετρητας ο υιός μου. λεγει αυτοις ο ιησους, γεμισατε υδατος, και εγεμισαν αυτας εως του οφθαλμου. λεγει αυτοις ο ιησους, ουκ ην ο υιός μου, ουκ ην ο υιός μου, ουκ ην ο υιός μου.

ηλθεν δε το τεκνον εκ ανδραλογι και μονα και οπισθεν οτι παρ αυτο χαριτη η χαριτη εγενετο μονογενος πατρο μαρτυρ αυτον και λεγει και ημολογ και η και λεγει απεκριθη αποκριθη λεγεις π εν τη ε καθως απεσταλη πρωτησα βαπτιζεις ουδε ο πα λεγων, εγ εστηκεν ερχομενος αυτου το εν βηθανι οπου ην ο βλεπει τον και λεγει, την αμαρτι ου εγω ειμ εμπροσθεν καγω ουκ εγω βαπτιζων, και οτι τεθεαμα περιστερων αυτον καγω με βαπτιζειν ε

αν ιδης το πνευμα και μενον εν αυτον, ουτος εστιν ο βαπτιζων εν πνευματι αγιω, καγω εωρακα, και μεμαρτυρηκα οτι ουτος εστιν ο υιός μου, ο πατριος εσαυριον ηλθιν εισηκει ο υιός μου και τον αυτου δυο, και εμπροσθεν περιπατουνη λεγει, ιδε ο αμνος του οκουσαν οι δυο μαθηται αυτου και ηκολουθησαν τω ιησου, και ο ιησους και θεασαμενος θουντας λεγει αυτοις, τι αν αυτω, ραββι ο λεγεται διδασκαλε, που μενεις και ομωσθε. ηλθαν ουν και παρ αυτω εμειναν ην ως δεκατη ην

και εις γεννηθη αυθεν, ου δυναται ιδειν την βασιλειαν του θεου, λεγει προς αυτον, ο νικηδημος, πως δυναται ανθρωπος γεννηθησαι γερων ων μη δυναται εις την κοιλιαν της μητρος αυτου δευτερον εισελθειν και γεννηθησαι απεκριθη ιησους, αμην αμην λεγω σοι, εαν μη τις γεννηθησαι και πνευματος, ου δυναται εισελθειν εις την βασιλειαν του θεου, το γεγεννημενον εκ της σαρκος, το γεγεννημενον εκ του πνευματος, ου δυναται εις την κοιλιαν της μητρος αυτου δευτερον εισελθειν και γεννηθησαι ανωθεν, το πνευμα όπου θελει πνει, και την φωνην αυτου ακουεις, αλλ ουκ οιδας ποθεν ερχεται και που υπαγει ουτως εστιν πας ο γεγεννημενος εκ του πνευματος, απεκριθη νικηδημος και ειπεν αυτω, πως δυναται ταυτα γενεσθαι απεκριθη ιησους και



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Dedication

This book is dedicated to my husband, David Larsen, who faithfully read every chapter, corrected my mistakes, and taught me more than I ever needed to know about the history of the first-century world. Thank you for your love and patience as I wrote this and all the earlier books.

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Introduction

Everyone loves a story. You clutch the book tighter, and your eyes speed across the page as the plot thickens. The villain is creeping closer, and with danger all around him, there seems to be no escape for the hapless hero. There's nothing you can do to stop the inevitable peril awaiting him, but you read on and on, knowing something good must happen. You, of course, took a peek at the last page of the book, so you know how the book ends and that the hero escapes from the clutches of the evil villain.

What could be better than delving deep into an exciting adventure story? Here's what's better: being part of an exciting adventure story and knowing that what you do makes a difference in the outcome.


God tells us His story in the Bible. The Bible isn't just a history book detailing everything that has happened since the world began, or an almanac listing all the facts about everything, or a theology book explaining in a systematic way who God is and what He has done. In part, the Bible is all those things—historical events, important facts, and theological ideas—but it's much, much more.¹ The Bible is a very personal story that God has written to the people He loves in a very intimate way.

Though God has always existed, the story He shares with us begins with His creation of the world and everything in it. God's story took a sad turn when His beautiful world became spoiled by sin. But God wasn't surprised; He had planned that part of the story, too. He's sovereign and nothing happens by accident.²

The holy God is a covenant keeper. His entire story wraps around His promise to send a Savior that would bring His sinful people back to Him. As part of His covenant, God promised to dwell with, protect, and show mercy to those He loved. And God was faithful to His promise, generation after generation. Not so were His wayward people.

The holy God is the King over all the earth.² Even when His people had a human king to rule them, God made it clear that He was the Great King, the only One deserving of worship and complete devotion. Good kings ruled, doing so under the authority of the Almighty God.

1. See Exodus 6:7.
2. See Isaiah 37:16.

 **Bible Basics**
What Is the Covenant?
The **covenant** is God's solemn promise to His people, saying, "I will be your God and You will be My People." With this promise God commits to dwell with, protect, and show love and mercy to His people.

Notes for Teachers and Parents:

1 The Bible is primarily a narrative in which the LORD God relates His story of covenant love for His people. Within this covenant story, many genres of writing are represented. Good exegesis of scripture is interpreting each passage of scripture in the context of the genre in which it is written. Just as in any other written material, the genre determines the literary rules whereby you seek to understand the text. See Appendix E: How to Read and Understand the Bible, for a brief description of good hermeneutical principles. (Hermeneutics is the study of learning how to read and interpret the Bible accurately. An example of a Hermeneutic principle is to not take a verse out of its context but to interpret a verse of scripture in the context of the passage, the entire book, and the interpretation of the whole Bible.)

2 As discussed throughout the God's Great Covenant series, God is completely sovereign. No actions by mankind, angels, or demons take Him by surprise. The entire Plan of Redemption was planned in detail before the world was created (Ephesians 1:1-9). Genesis 3:15 is the first mention in scripture of the promise of a Savior.

Apologetics and the Truth Detectives

Questions, questions, questions. Have you ever had questions about God or the Bible? Have you ever wondered if God exists or if what the Bible says is true? If so, be assured you're not the only one to have such questions. Through the ages, biblical scholars, church leaders, ordinary people, and even atheists have asked questions and sought answers about God and the Bible.

Faith is a strange thing. By faith you believe that God exists and that He created everything in heaven and on earth. By faith you believe that the Bible is true and that Jesus Christ is both God and man. By faith you believe that Jesus died for your sins and that by believing in Him, you can have your sins forgiven.

What makes faith so strange is that you believe these things even though you've never seen them with your own eyes.¹ You weren't alive when God created the heavens and the earth, and you didn't live in ancient Palestine when Jesus walked upon the earth, healing people and teaching about the kingdom of God. How can you believe these things to be true if you weren't there to see them?

No one can prove that God is real or that He created the world. On the other hand, no one can prove that He's not real. What a person believes about the existence of God and who God is, he or she believes by faith.

How Do You Have Faith?


Without God's help, no one can have faith in Him.



Human hearts are stubborn and don't want to believe in God. Faith in God starts when the Holy Spirit takes a hard, unbelieving heart and makes it soft and able to believe in Him. The Holy Spirit changes sinful hearts and opens blind spiritual eyes so that a person can believe the truth about God as it is explained in the Bible. With the help of the Holy Spirit, you and I can have faith in things we haven't seen. God gives His people the gift of faith.²

With new spiritual eyes, you are able to live by faith. Yet walking by faith isn't easy, and sometimes you might have doubts or questions. Asking questions isn't wrong. In fact, it's helpful to ask questions because asking good questions and working hard to find the answers makes your faith stronger.

1. See John 20:29; 2 Corinthians 5:7; 1 Peter 1:8.
2. See Ephesians 2:8-9.

 **Greek Speaks**
Apologetics

The word "apologetics" comes from the Greek word *apologia*, which means "defense." Christian apologetics is the practice of gathering information in a logical, reasonable way to defend Christian beliefs.

Notes to Teachers and Parents:

1 See Romans 3:10-18. In these verses, the Apostle Paul explains how no one fears God or seeks after Him. Everyone is a sinner and no one is righteous.

How Do You Find the Answers to Your Questions?

One way to find answers to your spiritual questions is to employ Christian apologetics. Christian apologetics is the practice of gathering information in a logical, reasonable way to defend Christian beliefs. A person who defends the Christian faith to critics and unbelievers who do not believe the Bible is called an apologist. Did you know that every believer is an apologist? While there are some learned scholars who spend a lot of time making logical arguments about Christianity and defending the Bible, everyone who believes in Jesus should understand what he or she believes and should be able to defend his or her beliefs.

Facts about Apologetics

1. Every believer should know how to defend his faith.³
2. Knowing how to defend your faith takes time, diligence, and study.⁴
3. When defending your faith, you should remember that the Holy Spirit will give you the right words to speak when you need them.⁵
4. Developing good apologetics will help you strengthen your faith, resist temptation, and tell others about Jesus.

One thing that you need to understand is that even when you pursue answers using apologetics, not all questions, particularly some “why” questions, can be answered. Questions about things like why God seems so far away and why bad things happen when we’re trying to do what’s right aren’t easy to answer. Sometimes you have to shrug your shoulders and say, “God is bigger and wiser than I am. He has all the answers, but He hasn’t given *me* the answer to *that* question.” God’s thoughts and ways are higher than man’s ways, and when He doesn’t give an answer to a question, all His children still must believe that He is good and that He knows what He is doing.⁶

Do you remember Job? He had many “why” questions. However, instead of answering Job’s questions, God asked questions of Job. God asked these questions to show Job how big, great, and powerful He is.⁷ When God stopped asking questions, Job humbly said, “Surely I spoke of things I did not understand, things too wonderful for me to know.”⁸

Even though no one can answer all the why questions, the Bible gives you all the information you need to know about who God is, what He expects of you, and what it means to trust in Him.⁹ It is possible, through clear thinking and good research, to build logical arguments that show that the Bible is true, that there are no contradictions in the Bible, and that an intelligent, reasonable person can accept the Bible as truth.

So, we’ve established that asking questions is *good*, but how do you ask *good* questions?

3. See 1 Peter 3:15.

4. See 2 Timothy 3:14-16.

5. See Matthew 10:19-20.

6. See Isaiah 55:9-11; Romans 11:33-36.

7. See Job 38-42.

8. Job 42:3.

9. See 2 Peter 1:3-4.

Step 1:

Ask good questions with the right attitude. When you ask questions, have a humble attitude that says, "I'm confused. I don't understand. Help me, Lord Jesus, to know what is right and true." When you ask God to show you more about who He is, be sure that you ask in a respectful, reverent way, never forgetting that God is so much bigger and wiser than you are. Ask questions with a heart of faith. Be like the man who asked Jesus to heal his demon-possessed son and said, "I do believe; help me overcome my unbelief."¹⁰ Ask the Holy Spirit to give you more faith and teach you what is true.¹¹ Never forget that the purpose for asking questions is to come to know the Almighty God better, not to satisfy your curiosity.

Step 2:

Use good research methods. Good research begins by using the Bible to prove that the Bible is true. Does that seem strange? The Bible was written over a period of 1,600 years by forty different authors. The fact that one part of the Bible agrees with another part of the Bible makes what the Bible says believable. For example, Jesus quoted the prophets,¹² Moses,¹³ and the psalmists.¹⁴ The gospel writers and the writers of the epistles quoted verses from the Old Testament as well.¹⁵ The New Testament cites numerous examples of how an event in Jesus' life was a fulfillment of Old Testament prophecy.¹⁶ In fact, Jesus fulfilled more than 100 prophecies, and the odds of this happening is almost beyond a person's ability to calculate.

If there appears to be a contradiction in the Bible, it's important to look for a way to understand the "contradictory verses" in the context of the entire Bible. God never contradicts Himself, and He never changes His mind. That means that after comparing one passage to another, ideas that appear to contradict each other should somehow fit together, and what seemed to be a contradiction will make logical sense.

One more important thing: knowing the meaning of the original Greek or Hebrew words can clear up some misunderstandings. Once you know the meaning of the Greek or Hebrew words from which our English translation comes, some verses make more sense, and seeming contradictions disappear. While not too many people understand Greek and Hebrew and can read the Bible in its original languages, there are commentaries and reference books that can help you understand what the original Greek and Hebrew words mean.

Keep in mind that sometimes no matter how hard you try, you can't figure out what the Bible is really saying. Biblical scholars who spend their lives trying to understand the Bible

10. See Mark 9:14-27.

11. See John 16:13.

12. See Matthew 10:35; 12:7, 17-21.

13. See Matthew 13:13; 22:37-39.

14. See Matthew 22:43-44.

15. See Matthew 8:17; Mark 1:2-3; Luke 4:18-19;

Romans 14:11; 2 Corinthians 6:16-18; James 2:8; 1 Peter 2:10-12.

16. See Matthew 2:6; 4:15-16; Mark 7:6-7; Luke 3:4-6; John 12:14-15.

2

2 As believers we should approach our questions about the Bible with reverence and faith. God honors our passion for answers and will help us gain a better understanding of who He is and what it means to believe in Him. He has even led some skeptics who began their search with the intention of disproving the Bible to write books that have had a great impact on theology and apologetics. Some of these skeptics, such as Frank Morison who wrote *Who Moved the Stone*, were surprised to discover that their attempts to disprove parts of Scripture led them to saving faith. Their best rational reasoning and logical conclusions could only lead to one thing: Jesus Christ is who He said is, He did arise from the dead, and the Bible is true.

3 The following is a list of books that might be helpful as you and your students seek to answer the hard questions. Though none of the books are written specifically for children, some might be understood by older elementary students. Some may be resources for you as the teacher—as you understand the logical thought process of the authors, you can simplify the answers for your students. The books are listed in no particular order. Some address a particular question, such as about the resurrection, and others address many common questions.

Who Moved the Stone? by Frank Morison

Know Why You Believe by Paul E. Little

The Case for Easter by Lee Strobel

The Case for Christ by Lee Strobel

The Case for Faith by Lee Strobel

The Archaeology of the Bible by James K. Hoffmeier (includes colored pictures)

The New Evidence that Demands a Verdict by Josh McDowell

Mere Christianity by C.S. Lewis

4 The following are two resources that could be helpful in finding archeological and historical evidence for the scriptures: *The Archeology of the Bible* by James K. Hoffmeier (Lion Hudson, 2008) and *The New Evidence that Demands a Verdict* by Josh McDowell (Thomas Nelson, 1999).

don't have all the answers and learned, godly men and women don't always agree on what certain Bible passages mean.

So what are you to do? There are three important things to remember: 1) All Scripture is God-breathed (which means it is inspired by God) and is useful for teaching and correcting you as you live each day for the Lord. Even if you can't understand a certain passage, you can be sure that it is God's Word.¹⁷ 2) God is bigger and wiser than you and I are. You will never totally understand everything about God and Scripture. You must accept that not all your questions will be resolved, and your understanding of God will always be incomplete.¹⁸ 3) There are secret things and mysteries that God has not revealed to us. These things belong to God alone. But, in the Bible God has made clear everything necessary for you to come to faith in Jesus and to live for Jesus by His grace each day.¹⁹

Doing good research also means using good resources. Resources may include books written by people who have asked the same questions that you have asked. After serious thought and research, these people have found the answers to their questions and have written down what they learned in books that you can read for yourself.¹ Other resources could include a wise person such as a parent, a pastor, a grandparent, or a youth leader who can help you find the answers to your questions.

3

4

As part of your research, you could study archeological discoveries and historical evidence that proves that the events and the people mentioned in the Bible really happened!

Step 3:

Be prepared to think hard. Good apologetics requires time, diligence, and serious thought. Some answers won't be found until you have read the Bible or commentaries that explain what the verses mean, thought about what you learned, and prayed about the question. A good apologist can't be lazy or have a sloppy mind. Clear, logical thinking is essential. You must give nothing but the best of your mind to the Lord when you are seeking His answers to your questions.

Step 4:

Remember to thank the Lord for the answers He gives you. No one can understand spiritual truths without God's help. When your beliefs are confirmed by evidence inside and outside of the Bible, praise Him for the wisdom you received from Him.

Keep these four steps in mind and you will be a good apologist and a wise person.

17. See 2 Timothy 3:16-17; 2 Peter 1:21.

18. See Isaiah 55:8-11.

19. See Deuteronomy 29:29.

Chloe and Oliver: The Truth Detectives

Let me introduce to you two young people who, like you, have had many good, but hard, questions. Chloe and Oliver, eleven-year-old twins, are believers in Jesus Christ, and along with their grandfather, called Grampy, they have been reading the book of Acts. They were amazed by the events of Pentecost and by the courage of the apostles to stand up for what they believed, even when it meant imprisonment and even death. But as they followed the adventures of Peter and Paul, they had serious questions. Is the Bible really true? Why is Jesus the only way for salvation?

Wearing their Truth Detectives caps, Chloe and Oliver dig deep into scripture and research history and archeology to find the answers to their questions. Wise Grampy is always nearby, ready to give them information they might have missed and to help them organize their thoughts in a logical way. At the end of each unit of *God's Great Covenant, New Testament 2*, you can read one of their dialogues (conversations), which show how they went from asking a question to discovering the answer.

Notes to Teachers and Parents:

1 This question sets the structure for the study of the book of Acts. We are all on a gospel adventure, entrusted with the precious message of salvation by grace through faith in Jesus Christ. Spreading this message throughout the world in which we live is our mission, too, just like it was for the early apostles. So, the *mission* is proclaiming the gospel of Jesus Christ. The *map* that guides us as we pursue the mission is God's Word. We must never attempt to do the Lord's work apart from the truth found in His inspired Scripture. The *guide* in accomplishing our mission is the Holy Spirit. It is through the Spirit that spiritually dead hearts are made alive, spiritually alive hearts understand ideas that are spiritually discerned, scoffers are transformed into those who embrace the godly instructions God has given, churches are built, and societies value God's moral standards. We face *enemies* on our adventure. From the beginning Satan has desired to thwart God's good plan, and as we follow the Lord, Satan is our enemy, too. We must be wary and keep alert in order to detect his lies and not succumb to his temptations. Our sinful hearts are our enemies, too. Though we love the Lord, the temptation to disobey Him is strong. Our *travel gear* on this gospel adventure is the full armor of God (see Ephesians 6:11–17). Dressed in this complete armor, we can withstand our enemies and finish our mission. What awesome expectations we have as we continue the work begun by Jesus, continued by the apostles and early Church, and actively moving forward into new places today.

2 Of course, the apostles and early believers could only *start* the spread of the gospel into the world. The task would be given to each succeeding generation to move into new unreached regions of the world. The early believers were obedient, however, to spread the gospel to the world as they knew it. We know Paul took the gospel as far as Rome.

UNIT I

The Gospel Adventure . . . The Mission

THEME: Our mission is to proclaim God's gospel to the world.

UNIT KEY VERSE:

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

We're going on an adventure together that begins on the cobbled streets of Jerusalem in the shadows of the great temple walls and moves up and down the Roman highways all the way to the imperial city of Rome. This adventure has a purpose, a mission so to speak, and all the men and women we will learn about had a strong determination to accomplish this mission despite many difficulties and obstacles along their way. So, what is a mission? A mission is "a task that a person or group of people are charged to accomplish."

1 What does an adventurer need for his mission?¹To complete his mission, an adventurer needs a good map and an experienced guide. He must wear the proper clothes and have adequate protection from the dangers along the way. He must have the skills and knowledge to survive in a perilous and often unpredictable environment. Along the way the adventurer may encounter enemies who try to prevent him from accomplishing his task, so the journey requires endurance and perseverance until the adventurer reaches the final destination.

2 Our study of Acts will be a gospel adventure as we follow the story of Jesus' continuing ministry through His apostles. Before He ascended to heaven, Jesus gave His disciples a mission, saying, "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."¹ Then before the eyes of the disciples, Jesus rose up from the Mount of Olives into the sky. A cloud hid Jesus from their sight, and He was gone!² Jesus entrusted these faithful believers with the mission of spreading the gospel to the whole world.¹

1. Acts 1:8.
2. See Acts 1:9.

Tradition suggests that the twelve disciples did indeed cover faraway areas of the world. Some say that Andrew preached in Greece and Russia. Philip may have lived and served the Lord in Scythia (present-day Ukraine). It is likely that Thomas traveled as far as India, because Christians today in the western portion of southern India identify themselves with the early Indian Church founded by Thomas. Honest, faithful Bartholomew (also called Nathaniel) served the Lord in Armenia and died there in a horrific manner as a martyr of Jesus Christ. (Rose Publishing, *Rose Book of Bible Charts*, 92–95.)

Before we begin the story of the gospel's journey, we will examine the people involved in the story of Acts and the world which God had especially prepared to receive the message. Three men played key roles in this completion of God's story begun in Genesis. Luke, the doctor and historian, wrote the book of Acts. Peter, the impulsive fisherman turned bold apostle, preached faithfully in Jerusalem, Judea, and Samaria despite opposition and imprisonment. Paul, Pharisee and murderer transformed into passionate missionary, took the gospel into Gentile territory, suffering ridicule, misunderstanding, and persecution everywhere he went. Though the enemies of the gospel were strong and persistent, nothing stopped the spread of the message for very long.

God had prepared the first-century world for the gospel. There was no shortage of gods to worship. People had a choice of Roman, Greek, or even Egyptian gods, and if those weren't sufficient, one could always worship the Caesar himself. But some people were looking for something more—a personal God who also was strong and mighty.

The political world of the Roman Empire made it possible to travel great distances and, generally speaking, a traveler arrived at his destination safely. Good roads linked the small kingdoms and provinces to each other, and since most people spoke Greek, understanding each other wasn't difficult.

In unit I of *God's Great Covenant, New Testament 2* we will see that it wasn't an accident that the history and geography of the first century made it the perfect time and place for the spread of the gospel. We will see how God's story of redemption went from being primarily the story of God's covenant love for the Jewish people to being the message of hope for the whole world. We will also see how the covenant promises given to Abraham by the covenant-keeping God stretched to include the nations of the world.

3 In each unit of *God's Great Covenant, New Testament 2*, the memory work includes a key verse and a memory verse passage. The key verse and the memory passage are tied to the unit theme. The verses are distributed equally among the lessons in the unit, the key verse as the memory verse for the first lesson of the unit and one or two verses of the memory passage in each successive unit lesson. At the beginning of the unit, students should recite the key verse and the entire memory passage and then spend time discussing the meaning of the passage. Once or twice a week students should recite the entire passage again. At the end of the unit is a memory verse worksheet that can be completed either section by section throughout the unit or as a whole as a review at the end of the unit. Why should students learn a passage of scripture instead of only individual verses? There is value in memorizing a group of verses because when we memorize a passage, we are learning verses within the context of a larger portion of scripture.

3

Unit I Memory Verse Passage

Romans 10:9-15

- 9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.
- 10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.
- 11 As the scripture says, "Anyone who trusts in him will never be put to shame."
- 12 For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him,
13 for, "Everyone who calls on the name of the Lord will be saved."
- 14 How, then can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?
- 15 And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

Chapter 1

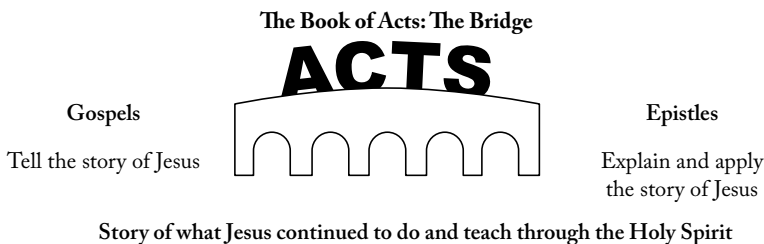
The Book of Acts and Its Author

WHO IS GOD? The God who communicates His gospel

LESSON THEME: God used Luke to write an orderly account of Jesus' continuing ministry through the apostles.

MEMORY PASSAGE: Acts 1:8

KEY FACTS:



Outline of the Book of Acts

Where	Passage
The gospel adventure . . . in Jerusalem	Acts 1–7
The gospel adventure . . . in Judea and all Samaria	Acts 8–12
The gospel adventure . . . to the ends of the earth	Acts 13–20
The gospel adventure . . . back to Jerusalem and on to Rome	Acts 21–28

THE OLD TESTAMENT IN THE NEW TESTAMENT REVEALED:

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” (Genesis 3:15)

In the Garden of Eden, where sin began, the LORD God promised a Savior. In the gospels, the LORD God fulfilled His promise—Jesus Christ died on the cross for His people’s sin. In Acts the LORD God, through the apostles and the new believers, took the good news of a Savior into the world.

1

Notes to Teachers and Parents:

1 Some theologians call Genesis 3:15 the *protoevangelium* meaning “the first glimmer of the gospel.” In this verse the LORD God, the covenant God, promises salvation to His people. The verse tells us that there will be enmity between Satan (the serpent) and Jesus continually, and there will be enmity between the offspring of Satan and the offspring of the LORD. The end of this struggle culminates at the crucifixion. At this event Satan strikes the heel of Jesus because He dies on the cross, but Jesus crushes the head of Satan when He rises from the dead and conquers death in one huge, crushing blow.

The Book of Acts and Its Author

Did you ever play the “what if” game? What if it snows tomorrow and there’s no school? “Great,” you say, “I won’t have to take my history test.” What if the snow is two feet deep, and everyone is snowbound for days? “Oh no,” you exclaim, “my birthday party will be cancelled!”

Of course, there are bigger “what if” questions than these. What if your mother and father hadn’t married each other? What if you were an only child instead of being part of a big, noisy family? There are many “what if” questions, but one thing is certain: God is in control of the world and nothing happens by accident! **2**

αΩ Greek Speaks

The Greek word εὐαγγέλιον (*euangelion*) means “good news.” The word “gospel” comes from the Greek word *euangelion* and means “good message.” The New Testament writers used the word *gospel* to mean “the good news of Jesus’ salvation.” Jesus’ good news is that He died to take the punishment for your sin. By God’s grace you can be forgiven of your sin and by that same grace you can live each day in a way that pleases Jesus.¹

Here’s a “what if” question: What if Luke hadn’t written the book of Acts? Without Acts we’d have many unanswered questions. We’d wonder what happened to the eleven disciples after Jesus went back to heaven. We’d scratch our heads and ask, “How could a few Jewish believers in Jerusalem take the gospel to Gentiles throughout Asia Minor, Greece, and all the way to Rome?”

The book of Acts is a bridge that connects the gospel story in Matthew, Mark, Luke, and John to the letters, or epistles, written by Paul and the other apostles. Without Acts the gospel story would stop abruptly at Jesus’ resurrection. Without Acts we would have the wisdom of the epistles **3** but know little about the men who wrote them and the people who received them. **4**

At the beginning of Acts, Luke wrote to the most excellent Theophilus, saying: “In my former book [the Gospel of Luke], Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven.”² In other words, Luke tells the story of Jesus’ three years of ministry on earth in his gospel, and then in Acts, Luke tells the story of all Jesus *continued* to do and teach through His faithful believers. **5**

1. See Ephesians 2:1-10.
2. See Acts 1:1-2.

2 Teaching tip: Spend some time with your students imagining all other kinds of “what if” questions. In doing so, you can point out the many ways in which God’s sovereignty has shown itself in each student’s life. Although we have many “what if” questions, there are no “what if” questions in God’s mind. He has a plan and nothing disrupts or diverts Him from it (see Psalm 33:11; Isaiah 14:24, 46:11; Lamentations 2:17).

3 The word “epistle” comes from the Greek word *epistole*, which means “written letter.” Chapter 23 of this book defines the word “epistle” more fully and describes in greater detail the styles of written letters in the first century. In summary, five men (Paul, Peter, James, Jude, and the writer of Hebrews) wrote epistles that have been included in the New Testament as part of God’s scripture. The apostle Paul wrote thirteen epistles, John wrote three epistles, Peter wrote two epistles, and the other two authors each wrote one epistle. They were written either to an individual person or to a church congregation. The epistles, though personal, were designed to be shared with other churches. In the gospels of Matthew, Mark, Luke, and John, the writers tell us the story of Jesus’ life, death, and resurrection. The gospels also include the spoken words of Jesus. These books give us historical facts but don’t provide much in the way of explanation as to what these events mean and how we are to understand Jesus’ words. Explaining and applying the story of Jesus is the primary purpose of the New Testament epistles. The epistles have several important functions: 1) they define and apply important biblical words such as “justification” and “sanctification”; 2) they explain in detail what it means to be a believer and disciple of Jesus Christ; 3) they explain in greater depth the concepts that Jesus spoke about in His discourses and parables; 4) they show how the Old Testament prophecies were fulfilled in the life of Jesus and how Jesus was the complete fulfillment of the Old Testament ceremonial system; and

5) they teach us how to live lives as believers that please the Lord and as ambassadors that spread the gospel of His salvation into the world.

4 The word “epistle” derives from the Greek word *epistole* and means “letter.” This word signifies a written letter and can refer to personal correspondence from one person to another or to a more formal treatise on important subjects. The New Testament contains examples of both kinds of epistles. (See Carpenter and Comfort, *Holman Treasury*, 274.)

5 Dennis E. Johnson summarizes the purpose of the book of Acts with these words: “Luke’s story, from beginning to end is the story of the acts and teachings of Jesus. This is the first thing Luke wants us to know about the church: *Jesus is still at work, here and now*” (Johnson and Johnson, *Message of Acts*, 18). Luke’s use of the words “began to do and teach” in Acts 1 indicates that Luke realized that his gospel story was only the beginning of Jesus’ work in the world. Though only a very few actually saw Jesus or heard His voice in the story of Acts, the events as they are recorded make it plain that Jesus was at work performing miracles, bringing about conversions, protecting His disciples, and building His church.

6 What is the gospel or “good news” that Jesus preached? The gospel is the good news that sinful men who are separated from God because of their sin can be forgiven and once again be close to their Creator (see Isaiah 59:2, 64:6-7; 1 John 2:1-2). The gospel tells us

During His lifetime, Jesus preached the gospel throughout Palestine with these words: “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.”³ In Acts the apostles and new disciples preached the gospel everywhere they went. Jews and Gentiles, slaves and kings, men and women—the apostles and disciples spoke to all who would listen. As the gospel message went forth, the gospel messengers had many adventures: shipwrecks, miraculous escapes from prison, encounters with sorcerers—all this and more happened and is written about in the book of Acts.

Jesus Christ, the God-Man, fulfilled all the Old Testament prophecies. Then, by His death and resurrection, He purchased salvation for all God’s people and ushered in the new covenant. Acts further explains the new covenant and completes God’s covenant story, which began in Genesis 3:15.⁴

Before we begin the story of Acts, we must answer some important questions. In this chapter we’ll answer two questions: 1) Who was Luke? and 2) Why did he write the book of Acts to Theophilus?

Who Was Luke?

Most authorities, both ancient and present, agree that Luke wrote the book of Acts. Luke, the only Gentile writer of the New Testament, wrote more than 25 percent of the New Testament. Not only did he write more pages than any other writer, but he is the only writer who begins with Jesus’ birth in his gospel and continues the story all the way to Paul’s imprisonment in Rome as recorded in Acts 28. So who was Luke and by what authority does he write these two books?

Luke, a Greek, was born in Antioch in Syria about the same time as Jesus and Paul. His name, Luke, is a shorter form of the Latin name Lucius. He was a highly educated man, well-schooled in both the Greek language and culture and the Hebrew scriptures. He had a large vocabulary, using Greek words no other biblical writer used. Luke was also an elegant writer, writing in classical Greek, while being able to switch when necessary to a simpler style of writing.⁵

He received a medical education, possibly at the University of Tarsus.⁶



3. Mark 1:15 (NKJV).

Luke was a historian. His gospel is an orderly account of Jesus’ life, with all the events in chronological order. He interviewed eyewitnesses to be certain of his

Stephen (Acts 7:42-43, 49-50), and Paul (Acts 13:32-35, 41), but their sermons recount the historical events and the covenantal promises of the Old Testament. Their sermons also point out Old Testament prophecies fulfilled in Christ in the New Testament. The recurrent themes of the Old Testament (persecution of the prophets, God’s judgment, the work of God’s Spirit, etc.) appear repeatedly in Acts. (See Acts 2:16-21, 29-36; 3:17-26; 5:29-32; 8:30-33; 13:26-31, 32-35; 16:22-23).

9 Ancient scholars as early as AD 170 are unanimous in crediting the authorship of Acts to Luke. The most obvious reason is the reference in both the gospel of Luke and the book of Acts to Theophilus, the recipient of the books. Acts 1:1 refers to a first book so this internal evidence connects these two books of scripture to the same author. There are other reasons to attribute the writing of Acts to Luke: a) the similar writing styles of the Gospel of Luke and the book of Acts, b) the prominent place of women in both books, c) the use of the personal pronoun “we” in various parts of Acts indicating that the author is on the journey with Paul (Luke is the most likely companion to have written this book), d) the language and writing style indicating that the author is a man with a high level of education in the Greek language, and e) the interest in medical situations. (Jensen, *Survey of the New Testament*, 203; Sproul and Matthison, *Reformation Study Bible*, 1556.)

10 In addition to his Latin name, several factors indicate that Luke was a Gentile. In Colossians 4:10-15, Paul mentions that there are only three Jewish men (Aristarchus, Mark, and Justus) whom he counts as fellow workers. Then he mentions Luke and calls him a dear friend (4:14). Luke is not mentioned as one of the three Jewish men. Another indication of Luke’s Gentile background is that when he quotes from the Old Testament, he quotes from the Greek Septuagint instead of the Hebrew scripture. Early church tradition claims that Luke came from Antioch in Syria, one of the largest cities in the Roman Empire. (See Stott, *Story of the New Testament*, 45.)

that Jesus, who was God and who never sinned, died to pay the debt incurred by sin so that His people could be forgiven by the grace of God (see John 1:1-4, 3:13-21; 2 Corinthians 5:21; Hebrews 2:9, 4:15). The gospel is this: “Repent, for the Kingdom of God is near” (see Matthew 3:2; Mark 1:15; Luke 10:9-10, 21:31). Repentance is possible, and all who do repent become part of the glorious kingdom of God (see Acts 3:19, 5:29-32, 17:30).

7 You may want to prompt students with the following: Do you remember what the new covenant is? The new covenant is not “new” in that it is completely different from and replaces the Old Testament covenant. No way! God’s covenant in the Bible is one covenant that begins in Genesis and continues unbroken to the end of Revelation. The new covenant, rather, is the extension and completion of the old covenant. In the new covenant, Jesus Christ is the fulfillment of the Old Testament promises and provides salvation through His death for all His people. In the new covenant, God extends the covenant of grace to all the nations so that both Jews and Gentiles can come to faith in Jesus. For a more in-depth review, see the introduction to *God’s Great Covenant New Testament 2*, particularly pages 11–12.

8 The book of Acts has a strong connection to the Old Testament. Not only is the Old Testament quoted in the various sermons of Peter (Acts 2:16-21, 25-28; 4:11),

11 All the New Testament writers wrote their books in Greek. Of all the authors, Luke used the most cultured and educated form of Greek.

12 Greek scholars say that Luke used approximately 800 Greek words that no other New Testament writer, even the educated Apostle Paul, ever used. He was flexible in his writing, moving about easily from a high-classical form of prose to a simpler use of grammar and vocabulary that the ordinary person would speak. Everything about his writing shows an artistry and accuracy that indicates that Luke was a highly intelligent and well-educated scholar. (See Stott, *Story of the New Testament*, 46.)

13 See Hendrickson, *New Testament Commentary: Luke*, 9–11.

14 See Wong, *Opening up Acts*, 13.

15 Paul refers to Luke, his traveling companion, as “the beloved physician” (Colossians 4:14, NKJV).

16 See Stott, *Story of the New Testament*, 47–56.

17 Luke used a small Greek word that could be translated “it is necessary” in many passages (in the New International Version, this word is often translated as “must”). By using this word, Luke was indicating that he knew that the events that occurred were not random, but were in fact foreordained to come to pass exactly as they did because God is sovereign and nothing happens in a haphazard manner. Examples of verses that have this Greek word include Acts 3:21; 9:6, 16; 14:22; 19:21. (See Stott, *Story of the New Testament*, 54.)

18 See Zondervan, *Spirit of the Reformation Study Bible*, 1639.

19 See Brand, England, and Draper, *Holman Bible Dictionary*, 1587.

20 In his gospel, Luke used the words “most excellent” to describe Theophilus (Luke 1:3). These words, as explained in the student text, were used when speaking with a person of high rank. Paul used

facts, and he personally investigated the events. It’s safe to assume that Luke wrote Acts with the same historical carefulness with which he wrote his gospel.

Luke must have been a great traveler. Whether it was sailing on the sea as he did with Paul in Acts 27 or trekking through Asia Minor and Macedonia on Paul’s missionary journeys, he knew the geography of the Roman world well.

14 Luke cared deeply about people. He had a pastor’s heart and wanted people to know Jesus. As a doctor, he had compassion on the sick and handicapped. In his gospel, Luke wrote about the healings Jesus performed and in Acts he wrote about those that Peter and Paul performed. In a culture in which women were unimportant, Luke included their stories in his books, writing more about women than any other New Testament writer. In Acts we read about Dorcas, Lydia, and Priscilla.⁴ Even the slave girl in Philippi had an important place in his writing.⁵

15 No one knows when Luke became a believer in Jesus, but possibly he believed after listening to Paul preach in Antioch. He was one of Paul’s closest friends and at times Paul’s companion on his missionary trips. His medical training was a huge help to Paul when they traveled together.⁶

16 In Acts, Luke emphasized three things: the Holy Spirit, prayer, and the sovereign plan of God.¹ He wanted everyone to know that it was the Holy Spirit who guided and gave power to the church. He believed that a true church prayed because dependence upon God is necessary for a church to grow. In all his writing, Luke firmly believed that all events are part of God’s redemptive plan.² As you study Acts look for passages that mention these three things.

17 **Who Was Theophilus and Why Did Luke Write to Him?**

Luke wrote his gospel so that Theophilus might have “an orderly account” of Jesus’ ministry and that he might “know the certainty of the things [he had] been taught.”⁶ Although Luke never saw Jesus in person, the Holy Spirit helped him write an accurate and orderly account of Jesus’ life because he talked to eyewitnesses who had spent time with Jesus. Luke wrote his second book to Theophilus because he knew the gospel story wouldn’t be complete without an account of Jesus’ continuing ministry through His disciples.

18 **20** The name “Theophilus” comes from two Greek words that mean “lover of God” or “friend of God.”³ The title “most excellent” was given to men of high rank.⁴ So, who was Theophilus? No one knows for sure. Theophilus might have been a government official in the Roman

4. See Acts 9:32–42, 16:11–15, 18:18–28.
5. See Acts 16:16–19.
6. See Luke 1:1–4.

these same words when addressing Governor Felix (see Acts 23:26 [NKJV], 24:3) and Governor Festus (Acts 26:25).

imperial court. If this is true, Luke might have used the name to protect Theophilus's identity. Theophilus might have been a Gentile God-fearer who believed in Israel's God and had received this name after his baptism. The name "Theophilus" was a name used by both Jews and Gentiles, and it could have been his given name.

21

Luke wrote his books so that Theophilus would know for certain that Jesus Christ was the Savior promised in the Jewish scriptures. He wanted Theophilus to know that his faith was rooted in historical truth.

22



21 See Burge, Cohick, and Green, *New Testament in Antiquity*, 196. Theophilus was a man of good economic means. He may have been a patron who sponsored Luke's writings both for himself and for others.

22 See Johnson, *Let's Study Acts*, xviii; Brand, England, and Draper, *Holman Bible Dictionary*, 1587.

Review Worksheets

KEY FACTS:

■ What Is the Story of Acts?

Remember: The book of Acts is a *bridge* between the gospels and the epistles. Fill in the blanks to complete the following sentences.

1. The *gospels* tell the story of Jesus.
2. The *epistles* explain and apply the story of Jesus.
3. The book of Acts is divided into four sections. Draw a line to connect each section of the book to its theme.

The Gospel Adventure

- | | | |
|------------|-------|---|
| Acts 1–7 | _____ | The gospel goes to the ends of the earth. |
| Acts 8–12 | _____ | The gospel begins in Jerusalem. |
| Acts 13–20 | _____ | The gospel is spread to Judea and Samaria. |
| Acts 21–28 | _____ | Paul goes back to Jerusalem and on to Rome. |

STORY FACTS:

■ Who Was Luke and What Did He Do?

In the following sentences, cross out the incorrect words (or numbers).

1. Luke wrote (25 / ~~10~~) percent of all the New Testament which is (more / ~~less~~) than all the other New Testament writers.
2. Luke was born in (~~Tarsus~~ / Antioch) and was (well-educated / ~~unschooled~~) in the Greek language and Hebrew scriptures.
3. Luke had university training in (~~law~~ / medicine).
4. Luke wrote more about (~~children~~ / women) than any other New Testament writer.
5. Luke wrote his books using a (chronological / ~~topical~~) style.



■ **Luke's Emphasis:**

What three things did Luke emphasize in the book of Acts? Fill in the blanks.

1. _____ prayer _____
2. _____ Holy Spirit _____
3. _____ sovereign plan of God _____

■ **Can You Decode These Words?**

Decode the following words and use them to fill in the blanks.

Code: To decode the words, exchange each letter with the letter that comes before it in the alphabet. For example, A = Z, B = A . . . Z = A)

<u>G O S P E L</u>	<u>T R A V E L E R</u>	<u>A C C U R A T E</u>
H P R Q F M	U S B W F M F S	B D D V S B U F
<u>T H E O P H I L U S</u>	<u>H I S T O R I A N</u>	<u>G E N E S I S</u>
U I F P Q I J M V T	I J T U P S J B O	H F O F T J T
<u>D O C T O R</u>	<u>O R D E R L Y</u>	
E P D U P S	P S E F S M Z	

1. The English word that means "good news" is _____ gospel _____.
2. Luke was well known as these three things: _____ doctor _____,
_____ historian _____, and _____ traveler _____.
3. The name that means "lover of God" or "friend of God" is _____ Theophilus _____.
4. In his gospel, Luke wrote an _____ accurate _____ and _____ orderly _____
account of Jesus' ministry.
5. Acts completes the covenant story first mentioned in the book of _____ Genesis _____.

■ **What Is the Gospel?**

To discover the definition of the word "gospel," put the words in the box in order. Write the definition of "gospel" on the line provided.

grace By you God's forgiven because death Jesus'
of on can the be cross

_____ By God's grace you can be forgiven _____
_____ because of Jesus' death on the cross. _____

UNPACK IT FURTHER: The Meaning of *Covenant*

God's covenant can be explained in a few words: "I will take you as my own people, and I will be your God" (Exodus 6:7). God promised to be the God of His people. A covenant is like a promise. A covenant, though, is stronger than a promise, because a covenant brings death to the covenant breaker. God has been and always will be faithful to keep His covenant. However, we are not faithful to God, and because of that, we deserve death. God, the Covenant Keeper, died in our place so that we could be part of God's people.

Look up the following Bible verses and, on the lines provided, answer the questions.

1. What does Psalm 145:13 tell us about God?

"The LORD is faithful to all His promises and loving toward all He has made."

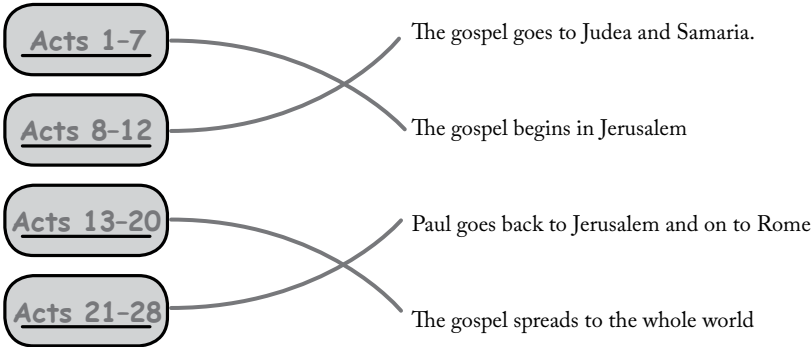
2. According to Galatians 4:4-5, what did God, the Covenant Keeper, do for us, the covenant breakers?

"God sent His son . . . to redeem those under the law, that we might receive the full rights of sons."

Quiz

WHAT IS THE BOOK OF ACTS ABOUT?

- The book of Acts is a bridge between the gospels and the epistles. On the lines provided, answer the following questions.
 - What is the purpose of the gospels? The gospels tell the story of Jesus.
 - What is the purpose of the epistles? The epistles explain and apply the story of Jesus.
- The book of Acts is divided into four sections. In the boxes write the chapters covered in each section. Then draw a line from the chapters to their theme.



WHAT DO YOU REMEMBER?

Circle all the correct answers.

- The name Theophilus means _____.
 servant of God friend of God God fearing
- In his writings, Luke emphasized what things?
 God's love prayer Holy Spirit God's sovereign plan
- Luke wrote approximately _____ percent of the New Testament.
 10 15 25 50

4. Which of the following things describe Luke?

Paul's traveling companion

born in Tarsus

wrote about miracles

well-educated in the Greek language

historian

relative of Theophilus

WHAT IS GOD'S COVENANT?

Write a brief definition of God's covenant.

Through the covenant, God promises to be the God of His people. As part of the promise, Jesus dies to pay for the sins of His unfaithful people. God is always faithful to His promise.

chapter **2**

**Discovering the
Message of Acts**

WHO IS GOD? Jesus, the fulfillment of the covenant

LESSON THEME: Jesus Christ, the Savior, fulfilled God’s promise of salvation.

MEMORY PASSAGE: Romans 10:9

KEY FACTS:

Luke’s Writing Techniques

Summary Phrases

“added to their number”

Passages

Acts 2:41
Acts 2:47
Acts 5:14
Acts 6:7

Repeated Stories

Holy Spirit comes at Pentecost
 (“you will be baptized with water”)

Passages

Acts 1:5
Acts 2:1-41
Acts 11:16
Acts 15:8

Conversion of Cornelius
 (“the Gentiles hear from my lips”)

Acts 10:1-48
Acts 11:4-17
Acts 15:6-11

Conversion of Saul (Paul)

Acts 9:1-30
Acts 22:1-16
Acts 26:2-18

THE OLD TESTAMENT IN THE NEW TESTAMENT REVEALED:

And everyone who calls
on the name of the LORD will be saved;
for on Mount Zion and in Jerusalem
there will be deliverance,
as the LORD has said,
among the survivors whom the LORD calls. (Joel 2:32)

Notes

Notes section with horizontal lines for writing.

The prophet Joel encourages people to call upon “the LORD [Yahweh],” the covenant God of Israel. When the Apostle Paul quotes the prophet Joel (see Romans 10:13) and pleads for us to call upon the name of the Lord, he is referring to Jesus Christ. In making this connection, Paul is saying that Jesus Christ is God, the same God who made the covenant with Israel and who is the one and only true God.¹



¹ See Jeremiah 10:10; John 1:14, 18; 1 Timothy 1:17.

Discovering the message of Acts

It's six o'clock in the evening. If I listen closely I'll hear the chimes of the Methodist church two blocks down the street playing a familiar hymn. Every morning at eight and every evening at six, the chimes ring out crisp and clear. If I continue down the street a few blocks, I can see the bell tower of a gray stone church that stretches skyward as the huge building guards the corner of Derry and Brookfield Streets.

Throughout the city in majestic cathedrals, modest brick chapels, and inconspicuous storefront churches with hand-painted signs, believers gather to worship. Whether the church has a handful of gray-haired faithfuls or a full auditorium of young, energetic worshippers, we ask the same question: Does the book of Acts have anything to say to churches today or is it just a story?

The book of Acts is more than just the story of what the early Church did. It speaks to the Christian church today. The narrative in the book of Acts explains what the gospel is,² who is part of the Christian church,³ and how to present the gospel to unbelievers.⁴ It gives principles about how God wants the gospel to go into the world and how the church is to be in the world.

At the same time we must be careful not to assume that even though God's nature never changes, the ways that He works in history are always the same. One example of how God works differently at different times in history is how He uses miracles. Jesus performed many miracles to show His authority as the Son of God. The apostles performed miracles to show their authority and to start the Church. Throughout the story of the Bible, God worked amazing miracles whenever He gave new revelation to His people and did something important in His plan of redemption. God did miracles at the Exodus, at the birth of Jesus, throughout Jesus' ministry, and at Jesus' His death, resurrection, and ascension. God also did frequent miracles through the apostles during the founding of the Church and the writing of the New Testament.⁵ There are no apostles today, the Church has been established in the world, and scripture is complete so that even though God still does perform miracles today, He doesn't usually do the same kind of miracles as we read about in Acts! **1**

Another way we need to be careful as we read the book of Acts is to not assume that everything the early Church did is something that all Christians today should do. One example

2. See Acts 4:12; 16:31
 3. See Acts 8:14-17, 36-38; 10:44-48.
 4. See Acts 13:16-48; 17:22-31.
 5. See, for example, Acts 2:3-12; 3:1-10; 5:12-16; and so on.

period, the Lord God performed miracles during the days of Jesus' life and the early Church in order to produce an immediate, large response to the gospel and to establish the visible Christian Church and His invisible spiritual kingdom. The Lord God always has a redemptive purpose when He does miracles, and that purpose is rooted in establishing His covenant on the earth and in protecting His people from idolatrous influences that threaten the survival of God's kingdom on earth. (For a more in-depth explanation, see *God's Great Covenant, Old Testament 2 Teacher's Edition*, p. 160, note 2.)

Notes to Teachers and Parents:

1 Most of God's miracles occurred during four periods of biblical history, and in each period the LORD God had a specific reason for the miracles. The first period occurred during the time recorded in Exodus and Numbers. During this time God used miracles to demonstrate who He was to the Hebrew people as He was establishing the nation of Israel and renewing His covenant with His people. During the days of Elijah and Elisha, the second period of concentrated miracles, God was demonstrating that He was the true God. He used miracles to protect His covenant people from falling into the practice of Baal worship (see 1 and 2 Kings). These two prophets spoke to the northern kingdom of Israel. Their words and miracles were a desperate call for the kings and the people to repent and turn back to the LORD God. As you may remember from studying *God's Great Covenant, Old Testament 2*, not one of the kings of the northern kingdom were godly men. It was tragic that the kings did not heed the warnings brought by Elijah and Elisha, because in 722 BC God's judgment finally came upon Israel. The Assyrian army conquered Israel, and the nation of Israel was never restored. The third period of concentrated miracles was at the time of the Exile. During the life of Daniel and his three friends, the LORD God once again protected His people, this time from the pagan influence of Babylon, through many miraculous signs and events. Finally, in the fourth

of this is that in the beginning of Acts, the believers in Jerusalem sold their possessions and had everything in common.⁶ Although there are times when Christians may consider doing this, the fact that the early Christians lived this way does not mean that Christians today should sell everything they own and live together in one place.

In order to understand the message of Acts for the Church today, we have to consider how the book of Acts fits into Luke's purpose for writing it and how it fits into the rest of Scripture.

What Was Luke's Purpose in Writing Acts?

Luke wrote the Gospel of Luke and the book of Acts to a particular person for a particular purpose. He wanted the "most excellent Theophilus"⁷ to have an accurate, orderly account of the ministry of Jesus Christ so that Theophilus would "know the certainty of the things [he had] been taught."⁸

The book of Acts is not a how-to book on how to run a church. So what is it? It's the true story of the *continuing* work of Jesus Christ in the world, accomplished through His apostles and disciples. Acts completes the redemptive story begun in Genesis and tells us how God's covenant promises given to Abraham are fulfilled at an actual time in history. Acts teaches us what it means to be a disciple of Jesus, it tells us why the Church is important, and it reminds us that God is with us as we take the gospel to the whole world. It's the end of the story while at the same time it's the beginning of the story.

How Does Acts Fit with the Old Testament?

Peter, Stephen, and Paul were always preaching long sermons, and Luke included some of their sermons in the book of Acts. In these sermons they quoted the ancient prophets and the psalms, retold stories from the Pentateuch, and reminded their listeners of the unfaithfulness of their forefathers.⁹ They showed how Jesus Christ fulfilled the Old Testament prophecies, and they didn't forget to emphasize how faithful the LORD God had been to His people. God's sovereign plan of redemption wove in and out of their speeches, tying the pieces together in a perfect, unified story.

These sermons teach us that the Old Testament and New Testament are not two different stories. There are not two different ways that God has worked throughout history. There are not two different paths of salvation. There are not two different ways that God related to His

6. See Acts 2:42-47; 4:32-37.

7. Luke 1:3.

8. Luke 1:4.

9. Remember, you first learned about the Pentateuch in *God's Great Covenant, Old Testament 1*. It includes five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which are also known as the Books of the Law.

people. No, the story of the Bible is one story, and the two testaments boldly declare that there's only one covenant and only one God, who never changes.

How Does Acts Fit with the New Testament?

As mentioned in chapter 1, Acts is the bridge between the gospels, which tell the story of Jesus' ministry while He was on earth, and the epistles, which explain and apply Jesus' story. Acts tells us what happened to Peter and some of the other original disciples. It introduces us to Paul, who wrote thirteen of the epistles. Acts provides us with the historical background we need to understand the epistles. While a narrative such as the book of Acts can mention theological truths, it does so only in elementary ways. The letters of Paul, Peter, and other New Testament writers are necessary so that we can understand our Christian beliefs and know how to live as disciples of Jesus Christ.

What Should You Look for as You Read the Book of Acts?

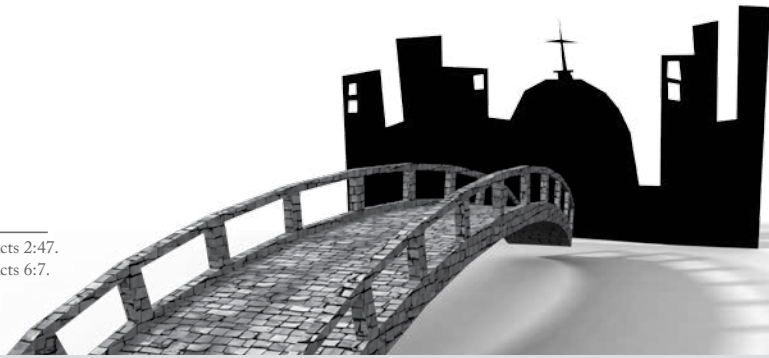
Luke was well-educated in the Greek language and had great skill as a writer. In the book of Acts he uses three important techniques to tell the story!

- 1. **Summary phrases:** Luke often paused his stories to insert a summary phrase such as “the Lord added to their number daily”¹⁰ or “so the word of God spread.”¹¹ These words are flashing lights that exclaim, “God is working in so many wonderful ways that I just can't write about them all!” You, as the reader, soon begin to look for these phrases, and each time you read one you're reminded that the Lord has not stopped working in the hearts of people.
- 2. **Repeated stories:** Luke writes about three events—the Holy Spirit at Pentecost, Cornelius's conversion, and Paul's conversion—several times. As you encounter one of

2

3

10. See Acts 2:47.
11. See Acts 6:7.



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2 These three points summarized in my own words are explained in greater detail in *The Message of Acts in the History of Redemption* by Dennis E. Johnson (Phillipsburg, NJ: P&R Publishing, 1997), pp. 9–12.

3 The summary statements noted are two of the many such summary statements found in the book of Acts. Others can be found in Acts 4:32, 5:12, 9:31, and 16:5 as well as throughout the rest of the book of Acts. As you read through Acts, take note of all the instances in which Luke summarizes what's happening. We can only imagine what miraculous stories Luke could have told and how many pages it would have taken to record all of them.

Horizontal lines for writing notes.

Horizontal lines for writing notes.

4 The coming of the Holy Spirit at Pentecost is significant because it is at that point that God initiated the new Church age. The Holy Spirit comes upon the Apostles to equip them to speak the gospel message, and the Spirit works among the hearers to enlighten their souls to the truth of who Jesus Christ is. Peter's vision and subsequent visit to the centurion Cornelius marked the official taking of the gospel to the Gentiles. Finally, the conversion of Saul who became Paul demonstrates the powerful grace of God in transforming a self-righteous zealot and enemy of the Lord Jesus into a humble servant who recognizes the depth of his sinful heart and who becomes faithful to the Lord he once despised.

5 For example, Luke tells the story of Pentecost in Act 2 in thirteen verses but Peter's sermon in the same chapter that explains what happened at Pentecost takes twenty-three verses. (See Johnson, *Message of Acts*, 11.)

these stories for a second time, you might think to yourself, "I already heard that story," but these events are so significant that Luke wants to make sure you remember them!**4** Each time Luke wrote the story, he was writing it to a different audience and for a different purpose. Each retelling of the story gives us pieces of information not found in the other versions—significant facts God wanted us to know—and each retelling reminds us that the Holy Spirit is building His church.

5 **3. Recorded sermons:** Luke wrote that "the word of God spread,"¹² and one of the ways it spread was through sermons. Luke spent more verses recording sermons than he did describing miracles! Luke believed that hearing the Word of God was vital for a person to repent of his sin and turn in faith to the Savior. Through these sermons to high-ranking Jewish officials, kings, governors, and ordinary people we learn all we need to know to put our faith in Jesus Christ.

The book of Acts opens with Jesus' command, "Be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth,"¹³ and ends with the declaration, "Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen!"¹⁴

Throughout the entire book of Acts, one theme is repeated: Jesus Christ who died, was buried, and rose again brings the good news of salvation by grace through faith. This gospel proclaimed in the first century still changes lives today, and the adventure that began at Pentecost still continues to this day.

12. See Acts 6:7.
 13. See Acts 1:8.
 14. See Acts 28:28.

Review Worksheets

KEY FACTS:

■ The Writing of Acts

On the lines provided, write the answers to the following questions.

1. What are two summary phrases that Luke used in the writing of Acts?

a. "added to their number"

b. "the word of God spread"

2. What are three stories that Luke repeated throughout the book of Acts?

a. the Holy Spirit coming at Pentecost

b. the conversion of Cornelius and his family

c. the conversion of Paul

■ Acts: The New Testament Bridge

Fill in the blanks.

Gospels

Tell the story

of Jesus



Epistles

Explain and apply

the story of Jesus

■ Luke the Writer:

As we know from the book of Acts, Luke was an excellent writer. Unscramble the words and write them in the blanks provided to finish the paragraph and find out what techniques Luke used in his writing.

Horizontal lines for writing answers to the questions on the right side of the page.

Horizontal lines for writing answers to the questions on the left side of the page.

Luke used three techniques in writing Acts. He often used SUMMARY
MASYURM

phrases such as the Lord “ADDED
DEDAD to their number

DAILY
LIYDA” and “so the word of God SPREAD
DERSPA.”

Luke also repeated STORIES
OTRESSI or parts of the events to remind

his readers that the Holy Spirit was building his CHURCH
HURCCH. Luke

recorded the SERMONS of PETER, Paul, and
ONMERSS ETPRE

STEPHEN because he believed that the word of God was important for
HETSPNE

a person to REPENT and to have FAITH in Jesus
TREENP HAFTI

Christ.

■ **The Old Testament and the New Testament**

List three ways in which the Old Testament and New Testament are *not* different.

1. They are not two different ways that God worked throughout history.
2. They are not two different paths of salvation.
3. They are not two different ways that God related to His people.

WHYS AND WHEREFORES

■ **What’s True and What’s Not?**

Circle *T* if the statement is true and *F* if it is false.

1. The book of Acts is a how-to on how to run a church. T F
2. The Old Testament and the New Testament show us two different ways that God has worked in history and two different paths to salvation. T F
3. Peter and Paul often quoted from the prophets in their sermons. T F

- 4. The book of Acts tells the story of the continuing work of Jesus Christ. T F
- 5. The epistles help us understand our Christian beliefs and how to live as disciples. T F
- 6. Luke was well-educated and had great skill in the Greek language. T F
- 7. Luke believed that hearing God's Word was vital for repentance and faith. T F
- 8. Luke wrote about each event in Acts only one time. T F
- 9. The purpose of the summary phrases Luke used is to remind us that God is working in the hearts of people. T F
- 10. There are more verses in Acts about miracles than about sermons. T F

UNPACK IT FURTHER: The Meaning of the *Word of God*

The Bible is called the "Word of God" because God used written words to tell us the story of redemption and His covenant love for us. The Bible tells us how God wrote the Bible and what the purpose of God's Word is.

- 1. How did God write the Old Testament and the New Testament (see 2 Peter 1:21)?

"men spoke from God as they were carried along by the Holy Spirit"

- 2. What is the purpose of the Word of God (see 2 Timothy 3:16-17)?

It "is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."

Quiz

WHAT DO YOU REMEMBER?

Fill in the blanks.

1. Luke wrote the book of Acts to a man named Theophilus.
2. The Apostle Paul wrote thirteen epistles.
3. The book of Acts is a bridge between the gospels and the epistles.
4. Acts completes that story of redemption begun in the book of Genesis.
5. Three men who preached long sermons that are recorded in Acts are Peter, Paul, and Stephen.
6. In reading the book of Acts, the two mistakes that can be made are:
 - a. Thinking that whatever the early Church did, churches today should do as well.
 - b. Thinking that nothing in the book of Acts applies to churches today.

THE OLD TESTAMENT AND THE NEW TESTAMENT

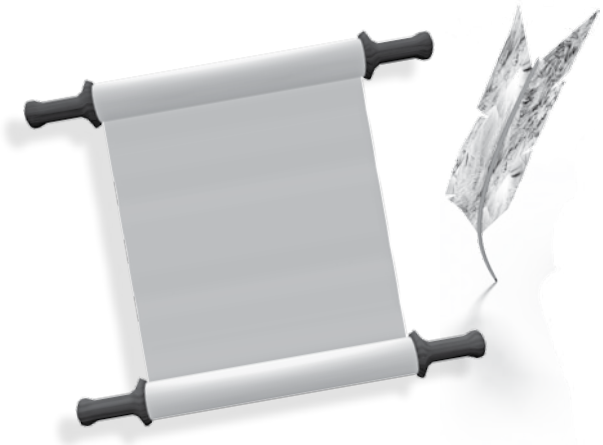
1. What are three ways in which the Old Testament and the New Testament are *not* different from each other?
 - a. They are not two different ways that God worked throughout history.
 - b. They are not two different paths of salvation.
 - c. They are not two different ways that God related to His people.
2. How did God write the Old Testament and the New Testament (see 2 Peter 1:21)?
"Men spoke from God as they were carried along by the Holy Spirit"

LUKE, THE WRITER

1. What are three techniques Luke used in writing the book of Acts?
 - a. summary phrases
 - b. repeated stories
 - c. reported sermons

2. Name two of the three events about which Luke wrote more than once in the book of Acts.

Answers will vary but should include two of the following:
Paul's conversion, Cornelius's conversion, Holy Spirit at Pentecost.



Notes to Teachers and Parents:

1 This chart is taken from Burge, Cohick, and Green, *New Testament in Antiquity*, 232.

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Chapter 3

TWO MEN AND THE GOSPEL: Peter and Paul

WHO IS GOD? The God who transforms hearts

LESSON THEME: God picked two unlikely men to change the world.

MEMORY PASSAGE: Romans 10:10-11

KEY FACTS:

1

Similarities in Peter's and Paul's Stories

Table with 2 columns: Peter, Paul. Rows include: Content of sermon in Jerusalem (2:22-26) vs Content of sermon in Pisidian Antioch (13:26-41); Lame man healed (3:1-10) vs Lame man healed (14:8-11); Filled with the Spirit (4:8) vs Filled with the Spirit (13:9); Extraordinary healings (5:15) vs Extraordinary healings (19:12); Laying on hands to receive the Spirit (8:17) vs Laying on hands to receive the Spirit (19:6); Conflict with magician (8:18-24) vs Conflict with magician (13:6-11); Tabitha (Dorcas) raised from the dead (9:36-41) vs Eutyclus raised from the dead (20:9-12); Miraculous release from jail (12:6-11) vs Miraculous release from jail (16:25-41)

THE OLD TESTAMENT IN THE NEW TESTAMENT REVEALED:

"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." (Genesis 12:2-3)

The LORD God made a covenant with Abraham to bless him, and then through him to bless the whole world. The covenant was fulfilled first when Jesus came into the world to save His people and then when the message of the gospel spread forth out of Jerusalem to Samaria and to the far reaches of the whole world. The LORD God faithfully kept His promise and continues to keep it today.

Horizontal lines for notes on the right side of the page.

Two Men and the Gospel: Peter and Paul

The kids are bunched together, looking expectantly at you. Who will you choose to be on your team? You know that Matt has a powerful foot and is the fastest runner in the class. You also know that when Jake goes to kick the ball he misses it every time, and he never knows in what direction he should dribble the ball. What do you do? Do you pick the strongest, most athletic player or the one who doesn't know what's he's doing?

When God has a mission to accomplish, He usually doesn't choose the person who seems to be the strongest or the wisest.¹ God chooses a person with flaws and weaknesses, and then, through a divine work of grace, the Holy Spirit changes that person's heart and gives him all the wisdom and strength he needs to do the job.

In Acts God used two men, Peter and Paul, to spread the gospel into the world. Peter had only a simple Jewish education and Paul was not particularly strong, but God changed their hearts and used them mightily to spread His good news. In the first twelve chapters of Acts, Peter, an impulsive fisherman, boldly proclaimed the gospel in Jerusalem and then in the regions of Judea and Samaria. In the last half of Acts God changed an arrogant, murder-seeking Jewish Pharisee into a humble, persecuted missionary. God chose these two men, and they became faithful servants of Jesus Christ.

The Man Called Peter

Peter, one of the best known of Jesus' twelve disciples, was a man of strong opinions who often blurted out words without thinking. He and his brother, Andrew, came from the town of Bethsaida on the northern shore of the Sea of Galilee where they had a fishing business with James and John, the sons of Zebedee.²

Peter's given name was Simon, a Hebrew name derived from the name Simeon (Simeon was one of the twelve sons of the Hebrew patriarch Jacob). After Simon obeyed Jesus' call to be a "fisher of men,"³ Jesus gave him the name Peter, a Greek word meaning "little rock."⁴ The Apostle Paul often called Peter by the name Cephas, the Hebrew word for "rock."⁵

Like other Galilean Jews who were looking for the promised Messiah, Peter was intrigued when John the Baptist appeared out of nowhere, preaching in the Judean wilderness.⁶ He became a disciple of John the Baptist, and then after meeting Jesus and listening to Him for

1. See 1 Corinthians 1:20-31.

2. See Luke 5:1-10; John 1:44.

3. See Matthew 4:18-22.

4. See Matthew 16:13-20.

5. See, for example, 1 Corinthians 1:12, 3:22, 9:5 and so on.

2 You'll note that earlier in John 21, before Jesus reinstates Peter, the chapter talks about the miraculous catch of fish "by the Sea of Tiberias" (John 21:1). That's another name for the Sea of Galilee. In fact, the Sea of Galilee has several names in the Bible. In Old Testament days it was called the Sea of Chinnereth. Luke called it the Lake of Gennesaret (see Luke 5:1), and John called it the Sea of Tiberias (see John 6:1). King Herod Antipas built the city of Tiberias along the western edge of the Sea of Galilee in AD 18–22. The city was named after the Roman Emperor Tiberias and as a result, some people began to call the Sea of Galilee by the name "Sea of Tiberias."

3 This passage in John 21:15-23 is a beautiful picture of restoration. Peter had denied His Lord and was truly repentant of that sin. In this early morning encounter, Jesus called Peter "Simon son of John" (21:15), the name Peter had been known by before he became Jesus' disciple. It was as though Jesus was going back to the beginning and saying, "Simon, let's start over." During this exchange, Jesus showed His love for Peter in two ways. First, Jesus accepted Peter's repentance and showed it by desiring to be reconciled to Peter. Second, Jesus demonstrated that Peter had been brought to full restoration by giving Peter an important ministry. Jesus told Peter to feed His lambs and take care of His sheep (see 21:15, 17). Jesus was entrusting Peter with a kingdom task that could only be given to someone who was forgiven and restored to fellowship with the Lord. In giving Peter this picture of what Peter's next job would be, maybe Jesus wanted Peter to remember His words from John 10:11: "I am the good shepherd." Jesus is the Good Shepherd, and as His disciples, Peter and all those who love the Lord are undershepherds of God's flock. Jesus ended His conversation with Peter the same way it had begun three years earlier, with the words, "Follow me" (21:19).

4 In Galatians 2:8 the apostle Paul called Peter "an apostle to the

a time, Peter left John the Baptist to follow Jesus.⁷ Peter's mother-in-law was one of the first people that Jesus healed.⁸

Throughout all four gospels Peter appears over and over again. It was Peter who walked on the water to meet Jesus.⁹ It was Peter who made the confession, "You are the Christ" in front of all the other disciples, and not long afterward he saw Jesus standing on a high mountain in all His splendid glory.¹⁰ And it was Peter who denied Jesus three times. During Jesus' trial, when asked by a servant girl if he knew Jesus, bold Peter was not so bold, fearing that his life would be in danger if anyone thought he was a disciple of Jesus.¹¹ Peter later repented, and on an early morning after Jesus' resurrection, Jesus appeared to the disciples by the Sea of Galilee and reassured Peter of His love for him and asked Peter to "feed my sheep."¹²

Peter was changed by his encounter with Jesus on the shore of the Sea of Galilee after Christ's resurrection. Filled with the Holy Spirit, Peter preached to the crowds in Jerusalem on the Day of Pentecost,¹³ healed a beggar in the temple,¹⁴ and spoke fearlessly to the Sanhedrin, the ruling body of the Jews.¹⁵ He was even imprisoned because he refused to obey the Jewish leaders' demand to stop talking about Jesus.¹⁶

In Acts 1–12, the first part of Jesus' Great Commission takes place. In these chapters the story centers primarily around Peter as he preaches the gospel in Jerusalem and the surrounding area of Judea. Every day new converts believed as Peter and the other apostles preached the gospel to great crowds.¹⁷ Soon persecution scattered the believers, and Peter, along with John, was sent to Samaria to encourage believers and lay hands on them.¹⁸ Peter also had the privilege of being the first apostle to take the gospel to the Gentiles when he brought the gospel to the Roman centurion Cornelius.¹⁹

Peter served God for many years in Judea, but in Acts 12 the story shifts north to Antioch where the Apostle Paul, servant of the Lord, began spreading the gospel to the Gentiles. However, the books of Acts is not the last time we hear of Peter. Toward the end of his life, Peter wrote two letters (1 Peter and 2 Peter) to the believers scattered throughout the Mediterranean Sea region.

6. See Matthew 3:1-2; Mark 1:1-8.

7. See John 1:35-44.

8. See Mark 1:29-31. 9. See Matthew 14:22-36.

10. See Matthew 16:13-20, 17:1-2.

11. See Matthew 26:69-75.

12. See John 21:15-23.

13. See Acts 2:1-41.

14. See Acts 3:1-10.

15. See Acts 4:5-22.

16. See Acts 4:1-4, 5:17-42.

17. See Acts 6:7.

18. See Acts 8:1, 14-25.

19. See Acts 10:9-48.

Jews" and himself "an apostle to the Gentiles." The first twelve chapters of Acts focus on Peter's preaching of the gospel to the Jews in Jerusalem and Judea.

5 In his writings, Paul quoted from the Greek poets Aratus (see Acts 17:28) and Epimenides (see Titus 1:12). He understood the Greek culture well, having grown up in Tarsus, so he was equipped to face the obstacles that preaching the gospel to the Gentiles would bring. (See Stott, *Story of the New Testament*, 86.)

6 Gamaliel was a great master of Pharisaism. He was the grandson of the famous Rabbi Hillel who was the founder of the Pharisee sect. (See Acts 22:3; Stott, *Story of the New Testament*, 86.)

7 Paul describes his passion for Judaism in his letter to the Galatians: "I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers" (Galatians 1:14).

The Man Called Paul

How like God to choose a legalistic Pharisee intent on destroying Jesus' believers to be the man to take the gospel throughout the Roman Empire! The apostle Paul was this man, saved by grace and equipped by the Holy Spirit to be Christ's servant and messenger to the Gentiles.

Paul was a unique mixture of Greek culture and Jewish tradition. He was a Jew born in Tarsus, the principle city in the province of Cilicia in Asia Minor. In Paul's words Tarsus was "no ordinary city."²⁰ It was a large commercial city with a well-renowned university.

5
6

Even though Paul understood the Greek culture well and spoke and wrote the Greek language fluently, he was thoroughly Jewish as well, and had been taught in Jerusalem under the great rabbi Gamaliel.²¹ Under Gamaliel's teaching, Paul, whose Hebrew name was Saul, learned and accepted the strict teachings of the Pharisees. He memorized scripture and studied all the oral traditions such that he was "thoroughly trained in the law of our fathers,"²² and was zealous to preserve these teachings as truth that came directly from God. As a Pharisee, he actually believed that he had kept the law so perfectly that he was "faultless."²²

7

Paul had the privilege of being a Roman citizen. It is likely that his father or grandfather had earned the status of Roman citizenship through some type of service to the government, and this important distinction was passed on to Paul when he was born. Later it would be significant that Paul was a Roman citizen, not by purchasing citizenship, but by being born as a citizen.²³

In a way, Paul lived in two worlds. When he was in Jerusalem and was part of the Jewish world, he was called by his Hebrew name, Saul. It was under the name Saul that he persecuted the believers in Jesus and acted as a zealous Pharisee. Later, when he was traveling throughout Asia Minor and the Greek peninsula as a missionary to the Gentiles, Paul went by his Roman name Paul.

In the very early days of the Church in Jerusalem, the Pharisee Saul had an intense hatred for those who believed in Jesus. It was his belief that saying Jesus was the Messiah was blasphemous and destructive to the Jewish faith. He was so passionate about his belief that he delighted in the deaths of those who believed in Jesus Christ, and, with the approval of the Sanhedrin, he set out to kill them. He was present at the stoning of Stephen, and was sitting nearby and watching approvingly as Stephen breathed his last breath.²⁴

Eventually Saul went to Damascus carrying letters from the Sanhedrin to the local synagogue rulers. These letters gave him authority to capture more believers and take them to Jerusalem as prisoners. Along the road to Damascus, Jesus appeared to Saul. In a dazzling light

20. See Acts 21:39.

22. See Philippians 3:6.

21. Acts 22:3.

23. See Acts 22:26-29.

8 The apostle Paul wrote thirteen letters—nine letters to a church or group of churches and four letters to individuals. The letters to churches include Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, and 2 Thessalonians. The letters to individuals include 1 Timothy, 2 Timothy, Titus, and Philemon.

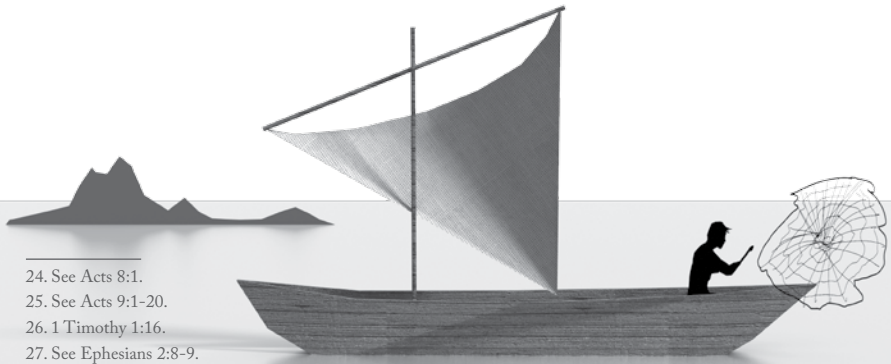
from heaven Jesus confronted Saul with the words, “I am Jesus, whom you are persecuting.” Saul was blinded by the light and had to be led by his companions into the city. After three days Saul met with Ananias, who prayed with him so that Saul would be healed and filled with Holy Spirit. Saul’s eyes, physical and spiritual, were opened, and he got up and was baptized.²⁵

After his conversion, Paul turned his life in an entirely different direction. Instead of persecuting believers, Paul became an apostle to the Gentiles. He traveled throughout the Roman Empire, preaching Christ and building churches. Instead of seeing himself as perfect in keeping the law, he called himself “the worst of sinners.”²⁶ And finally, instead of thinking that salvation came by obeying God’s commands, Paul proclaimed boldly that “it is by grace you have been saved, through faith . . . not by works, so that no one can boast.”²⁷

8

In Acts, Luke wrote the account of Paul’s three recorded missionary journeys and of his trip to Rome for trial. In the rest of the New Testament we have thirteen letters that Paul wrote to churches or to individuals! In those letters he explained important doctrines of the Christian faith, and he detailed the manner in which we as Christ’s servants and the children of God should live to the glory of God our Father. All of us today can learn from Paul’s letters.

The book of Acts could be called the story of the Holy Spirit working through Peter and Paul, and this is the story we will be studying.



24. See Acts 8:1.
25. See Acts 9:1-20.
26. 1 Timothy 1:16.
27. See Ephesians 2:8-9.

Review Worksheets

STORY FACTS:

■ What Goes with What?

Match each word with its description by writing the correct number on the blank provided.

- | | | |
|----------|-----------|--|
| <u>4</u> | Cephas | 1. Well-known rabbi who taught Paul |
| <u>5</u> | Peter | 2. Man who prayed with Paul and healed his blindness |
| <u>1</u> | Gamaliel | 3. Hometown of Peter |
| <u>7</u> | Tarsus | 4. Hebrew name meaning “rock” |
| <u>6</u> | Damascus | 5. Greek name meaning “little rock” |
| <u>8</u> | Saul | 6. Town where Saul went to arrest believers |
| <u>3</u> | Bethsaida | 7. City where Paul was born |
| <u>2</u> | Ananias | 8. Hebrew name of the Apostle Paul |

■ Peter or Paul: Who Are You?

If the phrase describes Peter write “Peter” in the blank. If the phrase describes Paul write “Paul.”

- | | | | |
|--------------|--|--------------|---|
| <u>Paul</u> | A Roman citizen | <u>Paul</u> | Jewish scholar |
| <u>Peter</u> | Bold and impulsive | <u>Paul</u> | Pharisee |
| <u>Paul</u> | Present at Stephen’s stoning | <u>Peter</u> | Denied Jesus three times |
| <u>Paul</u> | Persecuted believers | <u>Paul</u> | Greek scholar |
| <u>Peter</u> | One of the twelve disciples | <u>Peter</u> | Brother of Andrew |
| <u>Peter</u> | Preached in Jerusalem | <u>Peter</u> | Fisherman |
| <u>Paul</u> | Jesus said to him, “I am the one you are persecuting.” | <u>Peter</u> | Jesus said to him, “I will make you a fisher of men.” |
| <u>Peter</u> | Took the gospel to Judea and Samaria | <u>Paul</u> | Took the gospel to the far reaches of the Roman Empire |
| <u>Paul</u> | Wrote thirteen letters to churches | <u>Peter</u> | Wrote two letters to believers scattered throughout Asia Minor |
| <u>Paul</u> | Said that he was the “worst of sinners” | <u>Peter</u> | Confessed of Jesus “You are the Christ” before Jesus’ disciples |

■ Name Two

Fill in the blanks with the correct answers.

1. Name two things from the gospels that show that Peter had faith in Jesus.
 - a. Peter walked on the water to meet Jesus on the Sea of Galilee
 - b. Peter confessed before Jesus and the other disciples, "You are the Christ."
2. Name two things recorded in the book of Acts that show Peter was a changed man after his encounter with the resurrected Jesus on the shore of the Sea of Galilee.
 - a. Answers will vary, but students should supply two of the following: Peter preached boldly in Jerusalem even when the Sanhedrin told him to be quiet; Peter did miracles in Jerusalem; Peter took the gospel into Judea and Samaria; Peter was the first apostle to take the gospel to the Gentiles.
 - b. _____
3. Name two things from Paul's life that prepared him well to serve Jesus.
 - a. Answers will vary, but students should supply two of the following: Paul had a thorough education in the Jewish scriptures and traditions; Paul knew the Greek language and culture well; Paul was a Roman citizen by birth.
 - b. _____
4. Name two ways in which Paul served Jesus.
 - a. He established churches in cities throughout the Mediterranean area.
 - b. He wrote letters to churches or individuals to encourage and teach them.
5. Name two ways in which Peter and Paul are similar in how they served Jesus Christ.
 - a. Answers will vary, but should include two of the following facts taken from the Key Facts chart at the beginning of the chapter: they both preached in prominent cities, they both healed a lame man, they were

b. both filled with the Holy Spirit, they both performed extraordinary healings, they laid their hands on people so they would receive the Spirit, they both had a conflict with a magician, they both raised someone from the dead, and they were both miraculously released from jail.

UNPACK IT FURTHER: God’s Choosing of Those Who Serve Him

All through the Bible we have examples of God choosing people who think they are not able to do what He asks them to do. Read the following Bible passages to see some examples of these people and write their names in the blanks provided.

1. _____ **Moses** _____ Exodus 3:5-12, 4:10-13

2. _____ **Gideon** _____ Judges 6:11-15

3. _____ **Jeremiah** _____ Jeremiah 1:4-8

4. _____ **Barak** _____ Judges 4:1-10

Sometimes those whom God called were obedient and sometimes they were reluctant. All of these people thought they were too weak to do what God was asking. How is God asking you to serve Him? How do you feel ill-equipped to do what He wants you to do? Read 1 Corinthians 1:20-31 and think about what kind of people God chooses to serve Him!

9

9 All through the Bible we have examples of how the LORD God chose what would seem to be the most unlikely people to do His work. The LORD’s words spoken to the prophet Samuel help us understand God’s purposes. He said, “Man looks at the outward appearance, but the LORD looks at the heart” (1 Samuel 16:7). God is more interested in the condition of a person’s heart toward Him than with any outward characteristic. With God’s help, a humble person who depends upon Him can do incredible things. Paul explains this in greater depth in 1 Corinthians 1:18-31. Paul emphasizes that God’s ways are different than ours because He “chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong” (1:27). When God has a task to accomplish, He chooses someone who will depend upon Him to do the task and then give God the glory when the task is finished. Paul ends this chapter of 1 Corinthians with a quote from Jeremiah 9:24: “Let him who boasts boast in the Lord.” This should be our boast as well. Instead of being arrogant or prideful, we should have a humble spirit and should boast of how God works through us to do amazing things.

Quiz

WHAT'S TRUE AND WHAT'S NOT?

Circle *T* if the statement is true and *F* if it is false.

1. Peter wrote thirteen letters to believers throughout Asia Minor. T F
2. Paul was educated in both Greek culture and the Hebrew scriptures and traditions. T F
3. Before his conversion Paul thought that he had kept the law perfectly. T F
4. Paul hated believers because they wanted to overthrow the Roman Empire. T F
5. Peter was a disciple of John the Baptist before he followed Jesus. T F
6. Peter's original given Hebrew name was Cephas. T F
7. Peter showed his faith by confessing, "Jesus is Lord," before the other disciples. T F
8. After his conversion Peter saw himself as the "worst of sinners." T F

HOW DID PETER AND PAUL SHOW THEIR FAITH IN JESUS?

On the lines provided, write the answers to the following questions.

1. In Acts, Peter served Jesus in a bold and confident way. What is one courageous thing Peter did? Answers will vary, but students should include something similar to one of the following answers: He preached in the temple even though the Sanhedrin had told him not to speak about Jesus. He continued to preach even after he had been thrown in jail. He went to Samaria to lay hands on and encourage the Samaritan believers, even though the Jews and Samaritans didn't associate with each other.
2. Paul was a changed man after he believed in Jesus. How do we know Paul was a changed man?
 - a. Before Paul believed, he captured believers and delivered them to be killed.
 - b. After Paul believed, he preached the gospel and established churches.

3. The book of Acts is divided into two sections.
- a. In chapters 1–12 Peter preached the gospel to the regions Judea and Samaria.
 - b. In chapters 13–28 Paul took the gospel to the Gentiles.
4. In 1 Corinthians 1:20-31, how does Paul describe the kinds of people God usually chooses to serve Him? "Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one may boast before him."

Notes to Teachers and Parents:

1 Information taken from Jones, *World of the Early Church*, 34, 40–42, 95, 151–152.

Horizontal lines for notes.

Chapter 4

The Religious/Social World of the First-century Church

WHO IS GOD? The personal God

LESSON THEME: God is the God who understands ordinary people and frees them from sin.

MEMORY PASSAGE: Romans 10:12-13

KEY FACTS:

1

Important Words to Remember

Table with 2 columns: Word, Meaning. Rows include patrician, plebian, insula, doma, popina, apparitores, Augustales, tablinum.

THE OLD TESTAMENT IN THE NEW TESTAMENT REVEALED:

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners. (Isaiah 61:1)

Horizontal lines for notes.

The verses from Isaiah 61 describe the people of the New Testament world. Many people lived in poverty, many were slaves, many were broken-hearted because of their harsh lives. All were captives of sin. The message of the gospel is that the Savior came to these people, bringing the good news of forgiveness of sin and fulfilling the words that the prophet had spoken so many years earlier.



Chapter 4: The Religious/Social World of the First-Century Church

The Religious/Social World of the First-Century Church

2 The definition of Hellenistic Jews applies to all Jews who were living outside of Palestine, having been relocated by the dispersion many years earlier. The term “Hellenistic Jews” is an all-inclusive term for all Jews living in Asia Minor or the Greek peninsula or other parts of the Roman world outside Judea and Galilee.

3 Ibid., 11.

4 In the first century, the city of Rome had close to a million people dwelling in it. Not until London met the one-millionth population mark in the late eighteenth century was there any city as large as Rome. Other cities, such as Athens, Alexandria, Corinth, Ephesus, Pergamum, Sardis, and Antioch, had populations between 50,000 to 200,000. The cities were where the power was, but it was also the location of great poverty, with masses of people crammed together in small dwellings facing narrow streets (Jones, *World of the Early Church*, 14–16).

Imagine that you’re a Christian living in one of the provincial cities of the Roman Empire. Maybe you came from a Greek family in Ephesus who became believers after hearing Paul preach about Jesus. Or maybe you’re a Hellenistic Jew living in Corinth after having been banished from Rome by Emperor Claudius. (A Hellenistic Jew was a Jewish person who was born a Jew but lived outside Palestine and spoke Greek instead of Aramaic.)¹ You had listened to Paul and were persuaded that Jesus of Nazareth was the Messiah prophesied about by the Old Testament prophets. Or maybe you’re a slave working in the household of a wealthy Roman senator. You’re fascinated to hear about being free in Christ because every day you have no choices. You have to do what your owner tells you to do.

2

The Christian Church of the first century was a peculiar assortment of merchants and craftsmen, Jews and Gentiles, free people and slaves, the educated and the unschooled. How was it possible for such different people to get along with each other in one church? How could Jews who had been taught the Old Testament Scriptures be friends with Greeks who had once worshipped pagan gods such as Zeus and Artemis? It only makes sense when we remember that the Holy Spirit was working in the believers’ hearts.

In this chapter you will learn a little about what the religious world was like in the first century. This information is helpful because when you can imagine what the world of the early Church was like, you can understand the book of Acts better.

Who Was in the Church?

3

The people in the New Testament Church were mostly city people. Most of Paul’s ministry took place in cities, even though only a fifth of the Roman Empire’s population lived in cities. At the time of the early Church, Rome was the largest city that the world had ever known. There were other large cities, such as Ephesus, Corinth, Antioch, and Alexandria, though they were not as huge as Rome.

4

In the world of the Roman empire everyone had his or her own place in society, and the first thing to consider in knowing your place was whether you were a slave or a free person. One out of every five people was a slave (that’s about 20 percent of the population), and for those who lived in Italy and Greece, the number was as high as 30 percent. Imagine you’re standing in line at the grocery store. There’s a person in front of you and a person behind. If you lived in Rome during the first century, one of the three of you likely would have been a slave.

1. See Acts 18:2.

Slaves couldn't own property, get married, or have children. Slaves had no rights and were the property of their owners. Slaves on the farms had harsh lives, while the lot of the city slave, depending on who owned them and what skills they had, was sometimes a little easier. Punishment for disobedience was severe, including instant death, but in some households a hard-working, obedient slave could buy his or her freedom. In the church congregations there were many who were slaves.¹

5

6

If you were a free person, you were either a Roman citizen or not a Roman citizen. This was a huge distinction. A Roman citizen had certain privileges and legal rights that a non-citizen did not have. A Roman citizen had the right to vote, run for public office, and make legal contracts. When accused of a crime, a Roman citizen had the right of a fair trial, and if found guilty, he could appeal his case to a higher court, all the way up to the emperor.² Punishment for a Roman citizen could not include being whipped or tortured, and unless accused of treason, no Roman citizen could be given the death penalty or could be sentenced to die on a cross.³ Only a Roman citizen could serve as a Roman legionnaire, but a non-citizen could serve as an auxiliary soldier. After successfully serving his military time, an auxiliary soldier could become a Roman citizen. Being born as a Roman citizen had a greater status than earning citizenship later in life.⁴ If you were a Roman citizen, you were either a patrician (those who had high social standing and were wealthy) or a plebian (ordinary people).¹

7

So, in the empire there was a small group of wealthy, powerful Roman citizens, and a large part of the population that was very poor, working for a penny a day for the food they ate and sleeping either in makeshift shacks leaning against the side of a building or huddled outside on the narrow streets.

In between the very wealthy and the very poor were the middle class, which was made up of three types of people and which included approximately one-third of the population. First, there were the craftsmen (potters, carpenters, metalworkers, tentmakers, etc.) and the merchants. Usually these men and their families lived in an *insula*. An *insula* was an apartment-like dwelling with workshops and shops on the lower level and living space on the second floor.

A successful craftsman might have several rooms for his family to live in, but poorer families often all crowded into one room. Furnishings could be as few as a couple of bedrolls, a lamp or two to lessen the darkness, an earthen jar for storage, and a flat plate for each person. Because house fires were so common, people didn't cook inside the *insula*. Instead they walked to a nearby *popina* to buy hot food and drink for dinner.¹

8

2. See Acts 25:8-12.
 3. See Acts 16:35-40; 22:22-29.
 4. See Acts 22:22-29.

(who had great wealth and influence), the equestrian class (those who had wealth and were entitled to one horse from public funds), and the *decurians*. *Decurians* were the elite in the various provinces. They were often wealthy landowners or officials in local political positions. (See Jones, *World of the Early Church*, 100-103.)

8 See Jones, *World of the Early Church*, 40-42.

5 Slaves in the country who worked on farms had a hard life. They worked long hours in the fields chained together and slept at night in buildings not any better than prison cells. The life of the city slaves varied greatly depending upon the household in which they lived and the skills they possessed. If a slave was literate and had good writing skills, he or she could have the job of teacher, clerk, or accountant. A slave could have a responsible position in the households or businesses of those who owned them. Regardless of what the slave's tasks were, the living conditions of city slaves were usually better than that of country slaves and, unlike the country slaves, they were not treated as prisoners. (See Jones, *World of the Early Church*, 67-70, 99-100.)

6 Ibid.

7 In the city of Rome most people were Roman citizens, but in the provinces few people had that privilege. Being born as a free person resulted in that person having a higher social status than someone who purchased his or her freedom through money or military service. The Apostle Paul had the status of being born as a Roman citizen based upon something his father or grandfather would have done to gain this status (see Acts 22:27). The patrician class of citizens was the group of people who had long-standing claim to citizenship and had wealth, influence, and power. The patricians included senators

SPQR Latin Lives On

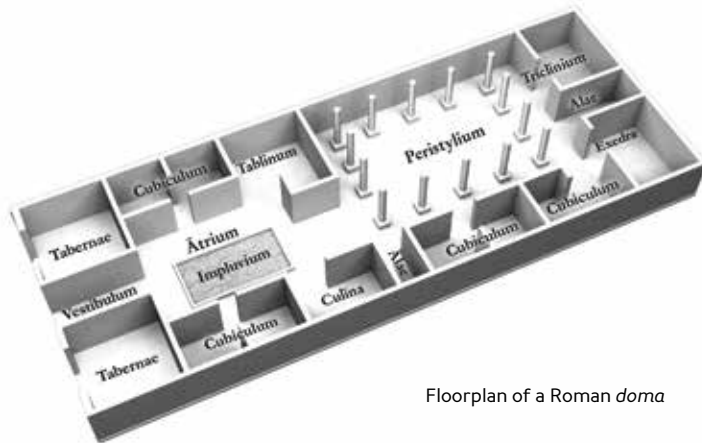
Have you noticed that sometimes the word *insula* is spelled with an *a* and other times it is spelled with an *ae*? The word *insula* is a Latin word and when it's singular, which means we're talking about just one apartment-like dwelling, the word ends in an *a*. When the word is plural, which means we're talking about more than one apartment-like dwelling, it ends in an *ae*. The same rule applies to the Latin words *doma* and *popina*.

The *insula* buildings were built of mud bricks, stucco, or wood with mud or brick floors. They had a central courtyard with a community well in the center and a common latrine (that's a type of toilet). Life in the *insulae* was crowded, noisy, and smelly.

A more successful craftsman or merchant might have lived in a *doma*, a rectangular, walled structure with rooms along the inside walls and a courtyard or two in the center. His workshop would have been attached to the side of the house. Inside the wall at the front of the *doma* was the *tablinum* (office), where business took place. The *domae* were decorated with colorful murals, wall hangings, and curtains. Rooms would be furnished with beds, tables, and basic necessities.

The second type of middle-class men were the *apparitores*, a Latin word meaning "servant." These were men who could read and write and thus were able to work as scribes, heralds, or messengers for the civil magistrates of local government. Though these men would never be wealthy, they could advance in their positions and were financially well off.

The third type of middle-class men were the *Augustales*, former slaves who had been freed by their masters. These freedmen enjoyed the support of wealthy families for whom they had



Floorplan of a Roman *doma*

been slaves and had responsible jobs in shipping and manufacturing businesses owned by the families. The *Augustales* also could be part of a group of former trusted slaves called the *collegium*. Serving on the *collegium* was a one-year public-service position in which the members organized religious community events and planned the annual birthday celebration for the caesar. It was through this connection with the imperial cult of the caesar that these freed men received their name. The *Augustales* could become quite wealthy, but their social status prevented them from ever serving as a local magistrate or from having much influence in society.⁹

So, what does this all of this tell us about the makeup of the churches that Paul established? It tells us that the churches were a strange mixture of people from the middle of society. Almost none of the wealthy patricians and very few of the poorest of the poor became part of the churches, but a number of people who lived as slaves in households did become part of the church.

In the church were believing Hellenistic Jews who had left Palestine years before and had made a permanent home in provinces of the Roman Empire such as Syria, Asia, Galatia, Cilicia, Macedonia, and Archaia.¹⁰ Most of these Jews were craftsmen of some type. For instance, Paul and his friends Aquila and Priscilla were tentmakers.¹¹ The Gentiles in the congregation were people from the middle class, some struggling to make a living and others more comfortably well off, but few considered destitute.

SP QR **Latin Lives On**
What Is a *Domus*?
The Latin word *domus* means "house." The English word "domicile" meaning "the place where one lives" comes from the Latin word *domus*.

Then there was Paul. With his education and his role as church planter, he could have received financial support from the churches or from a wealthy patron who viewed him as a philosopher worthy of being taken under his care. But Paul did neither. He supported himself as a tentmaker, even though working with his hands put him in a lower social class.¹²

What Was Their World Like?

The Roman empire wasn't a Christian world, but it was a religious world. One book described the empire as "a supermarket of faith." Come and take your pick of which gods you want to worship!¹³ In the provincial cities, shrines stood on every street corner, temples to favorite deities sat high atop hills overlooking the city, and families put images of local gods on shelves or in cubbyholes in their homes.

The Romans had an entire family of gods, and the Greeks had a different set that closely resembled the Roman gods. When the Romans conquered a city, they invited the gods of the enemy city to become part of their family of gods. Many people throughout the empire liked the mystery and glamour of the Egyptian goddess Isis so much that, other than the fast-growing cult of Caesar worship, the worship of Isis was the most popular religion.

northern part of Africa, going south into the depths of Egypt, and moving up along the eastern coast of the Mediterranean Sea. This territory continued throughout the entire Asia Minor peninsula, crossing the Aegean Sea to the Greek peninsula and spreading all the way to the shoe of the Italian peninsula. (See Brisco, *Holman Bible Atlas*, 241.)

11 The category of tentmaker might more accurately be leatherworker because the job of a tentmaker included working with leather in various ways. A tentmaker would have made sandals, canvas coverings, awnings, carrying bags, as well as actual tents.

12 Plutarch expresses succinctly the view that the elite had toward the craftsmen: "While we delight in the work of the craft-workers, we despise the worker. . . . It does not necessarily follow that, if the work delights you with its graces, the one who wrought it is worthy of your esteem" (see Jones, *World of the Early Church*, 114). Paul, on the other hand, recognized that he had a biblical right to be supported by the churches that he served, but he purposefully chose not to request financial assistance but to earn his own living by his tent-making business (see 1 Corinthians 9:1-18).

13 See the title for chapter 8 of Jones, *World of the Early Church*, 166.

9 Information taken from Jones, *World of the Early Church*, 151-152. Those who used their physical strength to earn a living made up one other large portion of the working class of Roman society. Rome and the cities in the provinces were having a building boom in the first century, and construction sites needed many hands. Emperor Claudius had one building project that employed 30,000 men as diggers for a span of eleven years. All but the richest women had to work, but generally women did their work in their homes. Occupations for women included weaving and garment making, cleaning, cooking, midwifery, wet-nursing, and personal assistance. Some women worked as dancers, singers, or bar workers, but these jobs usually brought the stigma of being low-status jobs, and people associated those jobs with providing sexual favors with or without payment. In Roman society, there were possibilities for women to gain status by their own vocational efforts, either working alongside their husbands or having their own businesses. Lydia of Philippi (originally from Thyatira) was an example of a successful businesswoman. (See Acts 16:11-15; Jones, *World of the Early Church*, 59-62.)

10 As a result of the Babylonian Empire's conquest of Jerusalem in 586 BC, Jewish people were scattered throughout the Mediterranean Sea region. These Jews who lived outside of Palestine were called Hellenistic Jews. This scattering of the Jewish people is called the Jewish diaspora. The diaspora territory was a large area stretching across the

The pagan Romans didn't have a book or a set of laws to guide their lives and worship as the Christians did, but they did make regular animal sacrifices on the temple steps. These sacrifices were part of community-wide religious festivals that included a day off from work, free food, and entertainment. Everyone was expected to take part in the festivals, and if they didn't? Well, they were just expected to! But it was impossible for Christians to join in these celebrations! The purpose of these community-wide events was to celebrate the goodness of the pagan gods, and believers in Jesus couldn't participate in events that included the worship of any deity other than Jesus Christ. Because of this, the believers often faced suspicion and rejection from their neighbors.

14

This was the culture in which the Christian believers lived. Not participating in the community's religious celebrations, not eating meat offered to idols,⁵ refusing to worship the emperor, and removing household gods from their homes—these were some of the choices that Christians had to make. These choices often resulted in losing customers at their workshops, being investigated by local authorities, and being persecuted by fearful and suspicious neighbors.

How Did They Worship?

In the crowded cities as people met at workshops to conduct business or at the *popinae* to eat a meal, Christians talked about Jesus. At this time, Christians didn't have church buildings where they could meet. Instead, they gathered in homes—small groups meeting in an upper room in an *insula*, or a larger group meeting in a *domus* owned by a wealthier church member. When they met, they shared a simple meal, sang hymns of praise, and listened as men such as Paul, Timothy, or Apollo instructed them in the way of the Lord.

The message of the gospel was attractive to the ordinary person. Christianity spoke about a personal God who loves people and gives grace.⁶ It was a religion of freedom from sin's bondage because of the sacrifice of Jesus, the Son of God. They liked the fact that Jesus Christ was a real person who had lived an ordinary life, worked with His hands, and suffered in all the ways that they were suffering.⁷ They were drawn together by the love of the people who loved Jesus.

So from the backstreets of Ephesus and in the *insulae* of Corinth the young church grew, and the gospel changed lives one person and one family at a time.

5. See Acts 15:29.

6. See John 1:1-14; Ephesians 1:4-8; 2:6-7; Philippians 2:5-8.

7. See Matthew 13:53-55; Mark 6:1-3; Hebrews 4:14-16; 5:7-9.

Review worksheets

KEY FACTS & STORY FACTS:

Who Am I?

Using the words from the word bank, identify what kind of person is speaking and put the correct word in the blank.

Word Bank

augustale *Isis* *apparitore* plebian Hellenistic Jew patrician

I am a Roman citizen who is just an ordinary person.

plebian

I am a middle-class free person who works for the owner of a shipping company.

augustale

I am a Jew who speaks Greek and lives outside of Palestine.

Hellenistic Jew

I am a wealthy and prominent Roman citizen.

patrician

I can read and write and work as a scribe for a local official.

apparitore

I am an Egyptian goddess that many people in the Roman provinces worshiped.

Isis

What's the Correct Answer?

Circle the correct word(s).

1. The largest city in the Roman Empire was (Corinth / Rome).
2. At the time of the Roman Empire, (30 percent / 20 percent) of people were slave in Italy and Greece.
3. The apartment-like house in which middle-class people lived was a(n) (doma / insula).
4. People in the New Testament Church were mostly (city / county) people.
5. People who lived in the *insula* bought hot food from the (popina / *tablinum*).

6. Most of the people in the first-century churches were (wealthy / middle class).
 7. Whether or not a person was a Roman citizen was a (small / huge) distinction.

■ **What Was It Like to Be a Slave?**

Put an X in the blank next to the phrases that describe what it was like to be a slave in the Roman Empire.

- | | |
|---|-------------------------------------|
| <u> X </u> Couldn't get married | <u> X </u> Couldn't have children |
| <u> </u> Easy life in the city | <u> X </u> Could buy his freedom |
| <u> X </u> Severe punishment for disobedience, even death | <u> </u> Could own property |
| <u> X </u> Could be a member of a Christian church | |

■ **What's the Reason?**

Circle the correct answer.

- Most people didn't cook in their rooms in the *insula* because _____.
 a. people were afraid of fires from cooking food
 b. food at the *popina* was cheaper
- Christians in the empire were persecuted by suspicious neighbors because _____.
 a. they didn't participate in the community-wide religious festivals
 b. they talked to people on the street corners
- The message of the gospel was attractive to ordinary people because _____.
 a. Christianity spoke about a personal God who loved people and showed grace
 b. Christianity promised that God would bless them by making them wealthier

UNPACK IT FURTHER: The Meaning of Freedom in Jesus Christ

What does the Bible say about freedom? Read Romans 6:16-18 and 1 Peter 2:16-17 and then fill in the following blanks.

- Before Jesus Christ we all were slaves to sin.
- After Jesus Christ we all are slaves to righteousness.
- How are we supposed to live as free people in Jesus Christ?

We are to live as free men, but should not use our freedom as a cover-up for sin. We are to live as servants of God and show respect to everyone.

Quiz

WHAT DOES THE WORD MEAN?

Draw a line to connect each word with its meaning.

- | | | |
|---------------|-------|--|
| patrician | _____ | An apartment-like house for middle-class people |
| <i>insula</i> | _____ | Shop where hot food was sold |
| Isis | _____ | An ordinary Roman citizen |
| <i>doma</i> | _____ | An Egyptian goddess |
| <i>popina</i> | _____ | A wealthy and socially influential Roman citizen |
| plebian | _____ | Walled home of a wealthier person |

WHAT'S TRUE AND WHAT'S NOT?

Circle *T* if the statement is true and *F* if the statement is false.

- | | |
|--|--|
| 1. Most of the people in New Testament churches were from the city. | <input type="radio"/> T <input type="radio"/> F |
| 2. Punishment for disobedient slaves was harsh and could include death. | <input type="radio"/> T <input type="radio"/> F |
| 3. If you were a slave, you could never be a free person again. | <input type="radio"/> T <input checked="" type="radio"/> F |
| 4. Many wealthy patricians were believers and joined Christian churches. | <input type="radio"/> T <input checked="" type="radio"/> F |
| 5. Worship of the Caesar was a fast-growing religious cult in the empire. | <input type="radio"/> T <input type="radio"/> F |
| 6. When believers didn't participate in community religious activities, their neighbors were often suspicious of them and persecuted them. | <input type="radio"/> T <input type="radio"/> F |
| 7. Some middle-class people had jobs as scribes for government officials. | <input type="radio"/> T <input type="radio"/> F |
| 8. When Romans conquered a city, they added its gods to the Roman family of gods. | <input type="radio"/> T <input type="radio"/> F |
| 9. Paul expected that the churches would support him financially. | <input type="radio"/> T <input checked="" type="radio"/> F |
| 10. Up to 30 percent of the people in Italy and Greece were slaves. | <input type="radio"/> T <input type="radio"/> F |

WHY WAS THE GOSPEL ATTRACTIVE?

Write a sentence or two about what made the gospel attractive to ordinary people.

The message of the gospel was attractive to ordinary people because it spoke about a personal God who loved people and gave grace to undeserving people. It promoted freedom from sin's bondage because of Jesus' sacrifice. People liked that Jesus was a man who worked with His hands like they did.

chapter 5

The Political World of the First-century Church (part I)

WHO IS GOD? God, the planner of all history

LESSON THEME: God prepared the Mediterranean world with a common language and good roads so the gospel could go forth from Jerusalem.

MEMORY PASSAGE: Romans 10:14

KEY FACTS:

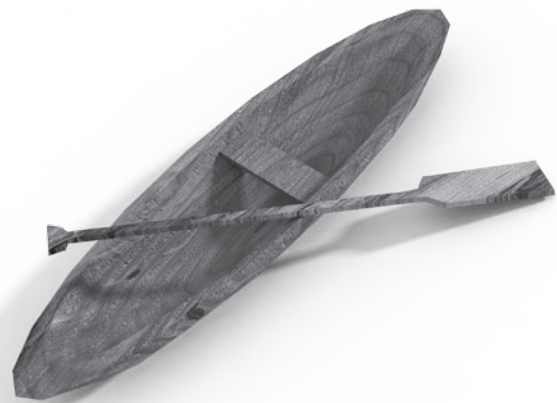
Five Roman Emperors

Emperor	Dates	Important Facts	Bible Events
Caesar Augustus	27 BC–AD 14	• decreed census be taken throughout the empire	• ruler at Jesus’ birth
Tiberius	AD 14–37	• capable ruler • peace throughout empire	• ruler during Jesus’ ministry and crucifixion
Gaius Caligula	AD 37–41	• thought he was a god • tried to erect a statue of himself in temple in Jerusalem	• ruler during early years of Jerusalem church
Claudius	AD 41–54	• expanded the empire • banned Jews from Rome	• ruler during Paul’s first two missionary journeys
Nero	AD 54–68	• thought he was a god • blamed Christians for the fire in Rome and persecuted them	• ruler during Paul’s third missionary journey, his time in prison in Rome, and eventually his death

THE OLD TESTAMENT IN THE NEW TESTAMENT REVEALED:

But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” (Micah 5:2)

The prophecy of Micah, written hundreds of years before Jesus was born, was fulfilled when a pagan emperor decreed that a census be taken of everyone in the empire. (see Luke 2:1-7). It was that census that brought Joseph and Mary to Bethlehem in Judea, where Jesus the Messiah was born, thus fulfilling Micah's prophesy." Even the actions of rulers who have no desire to worship the true God are governed by the sovereign plan of Almighty God.



The Political World of the First-Century Church (Part I)

In the first century AD, the *Pax Romana* covered the Mediterranean world like a warm blanket. Emperor Caesar Augustus and his Roman armies had conquered the Mediterranean world, and now that all the nations surrounding the Mediterranean Sea were under one government, an odd kind of peace settled upon the land.

What Was the *Pax Romana* and Why Is It Important?


The *Pax Romana* was a time of unity and peace in the Roman Empire. After centuries of wars and conflicts, borders between provinces were safe to cross, people traveled freely, and nations were busy trading with each other. Though the conquered nations could never forget that ultimate power over the entire Mediterranean Sea area rested with the Roman emperor and though they knew that any political restlessness would be quickly squashed, all benefitted from how the *Pax Romana* changed the world.

Latin Lives On

Pax Romana means the “peace of Rome.” *Pax* is the Latin word meaning “peace.” The *Pax Romana* was period of peace during the reign of the Roman Empire when warring was essentially over and a general peace within the empire settled over the land.

A traveler moving throughout the Roman world would encounter many different cultures, but the Greek language and the good roads pulled the empire together. Greek was the commercial language, so everyone conducting business or writing important letters understood each other. Also, most common people were able to speak Greek, even if it wasn't their native language. The Romans had built a network of paved roads connecting all parts of the empire together. While the paved roads did make travel easier in some ways, it was still difficult and dangerous. Not only was travel hard, but the inns had bad food and cheap wine. Whenever possible, people stayed in the homes of family and friends.

1



Additional Information

See appendix H for some additional information about Roman roads.

The Mediterranean Sea, also called “our sea” by the Romans who ruled it, sat in the middle of the empire, with nations forming a large circle around it. When the winds were strong, journeying by sea was quicker than traveling by road, but no less dangerous. Violent winds and raiding pirates made traveling ten to fifteen miles a day on foot preferable to sailing as a passenger on a heavily laden cargo ship.

2

Notes to Teachers and Parents:

- 1** See Burge, Cohick, and Green, *New Testament in Antiquity*, 84–85.
- 2** See *ibid.*, 85.

3 The Greek language played a big part in the spread of the gospel in the first century. New Testament authors quoted from the Septuagint, the Greek translation of the Jewish scriptures, in their letters to the churches. The New Testament epistles were written in Greek and so could be read and understood by Jewish and Gentile believers alike. In addition, the early Church used some Greek concepts (such as the use of the word *logos* to refer to Jesus, as in John 1:1, and the distinction between the earthly and heavenly temples in Hebrews 9:1-14) to explain Christian doctrines in terms that those influenced by Greek thought could understand. (See Brand, England, and Draper, *Holman Bible Dictionary*, 746–747.)

4 At one time during the Roman Republic and early Roman Empire, the Senate had as many as 900 members. Over a period of time after Caesar Augustus came to power, he narrowed the Senate down to 600 senators and it stayed around that number from that time on. During the time of the Roman emperors, the Senate had little power. Men sought inclusion in the Senate more for prestige and social standing than for actual legislative or ruling authority. Appointments to important governmental positions such as governorships of large provinces were made from members of the Senate. Under Caesar Augustus’s reign, a Senator had to be a free citizen and own considerable property. (See *Wikipedia*, s.v. “Senate of the Roman Empire,” last modified October 23, 2013, <http://en.wikipedia.org/wiki/Senate_of_the_Roman_Empire>.)

5 Because the Hellenistic Christians grew up and lived in a Greek culture, they were familiar with Greek thought. Understanding this, Paul presented the gospel to them in a way that they would understand and which stood in contrast to the pagan worldview around them. Of course, many of the Hellenistic Christians had been Jews prior to their conversion to Christianity. For that reason, Paul

The Roman highway system and the Greek language, benefits of the *Pax Romana*, made it possible for the gospel to spread easily from Jerusalem into Judea and throughout the known world. It was just the right time in history. The sovereign God has planned it perfectly.”

In the world of Roman political rule, the influence of Greek philosophy, culture, religion, and language was strong. This influence was called Hellenism. These Greek beliefs explained how the universe came about and claimed that man could gain favor with, and possibly salvation from, the gods through his own reason and efforts!

3



A Bit of History
What Is Hellenism?

1. The word “Hellenism” comes from the Greek name for the nation of Greece, *hellas*.
2. It describes the Greek culture, which was heavily influenced by Greek philosophers such as Socrates, Aristotle, and many others.
3. It proposed that salvation came through human reason.
4. It proposed that the human body was evil and temporary, and the human soul was good and eternal.

Who Were the Hellenistic Christians?

The Hellenistic Christians were a group of Christians whose language and culture was Greek rather than Hebrew. When Paul, the apostle to the Gentiles, preached or wrote letters to the Hellenistic Christians, he used ideas familiar to them to present the gospel.

6

Obviously, these Greek beliefs didn’t agree with the Jewish scriptures. The Jewish people of Palestine and later the early Christian Church tried hard to keep their beliefs pure from the parts of Hellenism that were destructive to the Christian faith. Sometimes conflicts arose between believers with a Greek background (called Hellenists) and believers who came from a Hebrew background. One good effect of Hellenism, however, was that sometimes New Testament writers used Greek ideas to explain difficult Christian doctrines, and this made understanding the gospel easier for those with a Greek background. Another important benefit was that the New Testament writers wrote their books in the Greek language. Since most first-century people could speak Greek and most literate people could read Greek, writing the books in Greek made it possible for people of different backgrounds, Jew and Gentile, to read and understand what the New Testament writers wrote.

4

Who Was Ruling in the Roman Empire?

The highest ruler of the Roman Empire was the emperor. Although there was a political body called the Senate, by the time of Emperor Caesar Augustus’s rule, the emperor held all the real power over the empire. During the time of the New Testament, five different Roman emperors ruled the empire.

5

Caesar Augustus (27 BC–AD 14): Emperor Caesar Augustus was emperor when Jesus was born. It was his

also quoted scripture from the Old Testament in his sermons and letters. When Paul quoted scripture, however, he quoted from the Septuagint, the Greek version of the Old Testament. That’s why some of the New Testament quotes read slightly differently than what our Old Testament says: the English versions of the Old Testament are translated from the Hebrew. (See Brand, England, and Draper, *Holman Bible Dictionary*, 746–748.)

6 See Brand, England, and Draper, *Holman Bible Dictionary*, 746.

decree ordering that a census be taken of everyone in the empire that brought Joseph and Mary to Bethlehem and fulfilled the prophecy that the Messiah would be born in the small town of Bethlehem of Judea.¹

Tiberius (AD 14–37): The ministry of Jesus took place while Tiberius was emperor. Tiberius came to power at a time of peace. Although he was reluctant to become emperor, he was a capable ruler. He spent money wisely, though some Romans thought he was too stingy, and he made sure that the borders of the empire were safe from enemies.



Latin Lives On

The word “Senate” comes from the Latin word *senex* meaning “old man.” Generally speaking, the members of the Roman Senate were older aristocratic men who had political power and wealth.

The Roman Senate and the people didn’t like Tiberius. As time went by, he began to avoid people. Eventually he left Rome to live alone on the island of Capri, and ruled the empire from a distance. When he died in AD 37, many Romans cheered!

7

Gaius Caligula (AD 37–41): Gaius, a grandson of Tiberius, was nicknamed “Caligula” (meaning “little boot”). Though Gaius was his first name, he was more popularly known as Emperor Caligula. He became emperor at the age of twenty-five and, even though he only ruled for four years, he was one of the most ruthless emperors that ever ruled the Roman Empire. This mentally unstable ruler believed he was the Roman god Jupiter and accepted sacrifices as though he was a god. When a few Greeks erected an altar to Caligula at Jamnia in Judea, the Jews protested to the emperor. Angered by the Jews’ protest, Caligula decided to put a statue of himself in the temple at Jerusalem. Both Agrippa I, the king of Judea, Samaria, and Galilee, and Petronius, the Roman governor of Syria knew this was a bad idea and tried to stop Caligula. They knew that the Jews would react and might revolt. If the Jews rioted over the statue, something worse, such as an all-out war between the Jews and Rome, could start. These reasonable rulers tried to change Caligula’s mind, but they were unsuccessful in doing so. Interestingly, before Caligula could build his statue, he was assassinated by a group of senators and praetorian guards (the soldiers who acted as the personal bodyguards of the emperor). The Apostle Paul began his ministry while Caligula was emperor.

8

Claudius (AD 41–54): Claudius, the uncle of Caligula, was a most unlikely choice to be emperor. He wasn’t attractive, walked with a limp, and stuttered, but he was intelligent and was an excellent ruler. He expanded the empire to include Britain, gave King Agrippa I a greater territory to rule in Palestine, and increased trade to the outer regions of the empire.

1. See Micah 5:2.

7 See Brisco, *Holman Bible Atlas*, 207.

8 *Ibid.*, 236.

9 The disturbance in Rome began after some claimed that the *Christos* (Jewish Messiah) had come to earth. The word “Christ” comes from the Greek word *Christos*. *Christos* and the Hebrew word for “Messiah” both mean “the anointed one.” When a Jew heard someone refer to Jesus as “Jesus Christ,” he immediately thought of all the Old Testament prophecies relating to the Messiah. So, the Jews in Rome who did not believe Jesus was the Messiah would naturally react to anyone claiming that the Messiah had come. The disturbance was serious enough that the Emperor Claudius banned all Jews from Rome to prevent any further trouble. Aquila and Priscilla were caught in this situation, and after leaving Rome, they settled in Corinth where they eventually met Paul (see Acts 18:1-2).

10 See Brisco, *Holman Bible Atlas*, 236.

11 See *ibid.*, 236–237.

9 The Apostle Paul made his first two missionary journeys during Claudius's reign. When the Jews in Rome created a disturbance, Claudius banished all Jews from Rome. Paul's friends, Aquila and Priscilla, left Rome at that time and moved to Corinth. Claudius was eventually poisoned by his wife Agrippina because she wanted her son Nero to be the emperor. **10**

Nero (AD 54–68): At first Nero ruled well. Then in AD 59 he murdered his mother, and soon became a tyrant who caused terror in the empire. Like Caligula before him, he believed he was a god. Though the Senate opposed him, the ordinary people loved him because he provided great entertainments for them.

11 In AD 64 a huge fire burned down much of Rome. Afterward, Nero built a luxurious palace and many new buildings throughout Rome. When people became suspicious that Nero had set the fire on purpose, he blamed the Christians for the fire. That started a terrible persecution during which time Christians were burned alive and mauled by wild animals. Then Rome had a financial crisis, and rebellions broke out throughout the empire. Nero fled from Rome and killed himself before he could be executed by the Senate, which had condemned him to death. The Apostle Paul made his third missionary journey, wrote his many epistles, and was put to death in Rome during the reign of Nero.

Does it seem strange to call this period of history the *Pax Romana* when so many people lived under the control of a government that had absolute control and was often cruel in the way it treated people? If you were not a Roman citizen and lived under Roman rule, life could be difficult for you. Yet during the centuries of Roman rule, the people of the Mediterranean world were protected from the threat of war from outside nations. People could travel freely from place to place, and the common Greek language made it possible for people from one end of the empire to the other to understand each other. The sovereign God had planned it all perfectly. It was the right time and the right place with the right people chosen by God Himself to take His gospel message away from Jerusalem to faraway places.

Review Worksheets

KEY FACTS & STORY FACTS:

■ Who Was Ruling Rome?

Using the word bank, write the name of the emperor in the blank before the description.
(Hint: You'll use each name more than once.)

Word Bank Tiberius Caesar Augustus Claudius Nero

1. Caligula He was assassinated by senators and praetorian guards.
2. Tiberius He was a capable ruler but the Roman people didn't like him.
3. Claudius He banned all Jews from the city of Rome.
4. Caligula His name means "little boot."
5. Caesar Augustus He ordered the census that fulfilled Micah's prophecy.
6. Caesar Augustus He ruled during the years of Jesus' earthly ministry.
7. Claudius He was unattractive, stuttered, and walked with a limp.
8. Claudius He ruled during Paul's first two missionary journeys.
9. Nero He blamed the Christians for the great fire in Rome.
10. Nero He murdered his own mother.

STORY FACTS:

■ What Are the Facts?

1. Using the word bank, fill in the blanks with the correct answers.

Word Bank statue senex our sea roads census
 emperor Greek Capri peace

- a. peace meaning of the word *pax*
- b. statue what Caligula wanted to put in the temple
- c. senex Latin word meaning "old man"
- d. Greek commercial language of the Roman Empire
- e. our sea Romans sometimes called the Mediterranean Sea this
- f. emperor who had all the power in the Roman Empire

- g. Capri island where Tiberius died all alone
 h. census Caesar Augustus decreed this
 i. roads connected all parts of the Roman Empire
2. What two things during the *Pax Romana* enabled the gospel to go into the world?
 a. good road system
 b. Greek language

■ **What's the Reason?**

Circle the correct answers.

1. The world was different during the *Pax Romana* because _____.
 a. nations were free from tyranny and could rule themselves
 b. there were no wars and people could travel freely and trade with each other
2. One good effect of Hellenism on the spread of the gospel was _____.
 a. New Testament writers could use Greek ideas to explain Christian doctrines
 b. Hellenism and Christianity had similar views on how to gain salvation
3. King Agrippa I and Petronius tried to stop Caligula from erecting a statue in the temple in Jerusalem because _____.
 a. they were afraid that the Jews would react and revolt
 b. it was so costly to build that the Roman people might get angry and riot
4. Emperor Nero killed himself because he _____.
 a. knew the Senate had condemned him and was planning to execute him
 b. regretted blaming the Christians for the fire in Rome and persecuting them
5. Claudius's wife Agrippina poisoned him because _____.
 a. she was angry that he had banished the Jews from Rome
 b. she wanted her son Nero to be the emperor

UNPACK IT FURTHER: The Meaning of God's Sovereignty

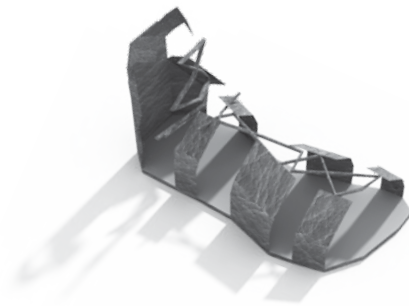
God's sovereignty means that God has absolute power and control over all the nations of the world. Though the kings of earth think they rule supreme, everything they do and everything that happens to them comes from the hand of almighty God.

Read the following verses and then in the blanks write the name of the nation (or people group) over which God showed His absolute power and control. Discuss how God demonstrated His power in each of the situations.

Answers regarding how God demonstrated His power in each of the situations will vary.

Sample answers have been provided to aid you in

- | | | |
|-----------|--------------------------------------|-----------|
| 12 | 1. <u>Egypt</u> Exodus 14:23-28 | 13 |
| 14 | 2. <u>Amorites</u> Joshua 10:1-15 | 15 |
| 16 | 3. <u>Midian</u> Judges 7:19-25 | 17 |
| | 4. <u>Assyria</u> Chronicles 32:9-23 | |
| | 5. <u>Assyria</u> Isaiah 10:5-12 | |
| | 6. <u>Babylon</u> Daniel 4:28-35 | |



12 When the Egyptian army was chasing after the Hebrews, the LORD God parted the waters of the Red Sea, saving the Hebrews, but He made the wheels of the Egyptian army’s chariots fall off and then He caused the sea waters to come together again, drowning the entire army in the sea.

13 When the Amorite kings attacked the Israelites, the LORD God made the sun stand still and sent large hailstones down from the sky, giving Israel victory over the Amorites

14 The LORD God gave Gideon, with an army of only 300 men, victory over the Midianites.

15 When Sennacherib, king of Assyria, came to Jerusalem to conquer it, the LORD God sent an angel to kill all the Assyrian soldiers, leaders, and officials in the Assyrian camp.

16 Through the words of the prophet Isaiah, the LORD God prophesied that He would punish Assyria for its pride.

17 When King Nebuchadnezzar of Babylon boasted about his power and glory, the LORD God caused him to be like a wild animal for a time. Afterward, King Nebuchadnezzar declared that the LORD God was sovereign over all nations and kingdoms.

Quiz

WHAT DO YOU REMEMBER ABOUT THE ROMAN EMPERORS?

During the New Testament period, five emperors ruled over the Roman Empire.

1. Number the emperors (1–5) in the order in which they ruled over the Roman Empire.

- a. 2 Tiberius
- b. 5 Nero
- c. 3 Caligula
- d. 1 Caesar Augustus
- e. 4 Claudius

2. Write the name of the emperor in the blank beside each of the following descriptions.

- a. Claudius Poisoned by his wife
- b. Claudius Walked with a limp and stuttered
- c. Caligula Wanted to put a statue of himself in the temple in Jerusalem
- d. Caesar Augustus Decreed a census that fulfilled a biblical prophecy
- e. Tiberius Capable ruler but disliked by the Senate and the Roman people
- f. Nero Blamed the fire in the city of Rome on the Christians
- g. Claudius Banished the Jews from the city of Rome
- h. Claudius Ruler during Paul's first two missionary journeys

WHAT HAPPENED DURING THE PAX ROMANA?

Fill in the blanks with the correct answers.

1. What two things made it easier for the gospel to spread during this time in history?

- a. good road system
- b. Greek language

2. What do the words *pax romana* mean? peace of Rome

3. What is the name of the culture of Greek thought, philosophy, language, and religion that influenced the Roman world? Hellenism

WHAT DOES THE SOVEREIGNTY OF GOD MEAN?

Write a definition of what it means that God is sovereign.

 The sovereignty of God means that He has absolute control and power over all things and all the nations of the world.

chapter 6

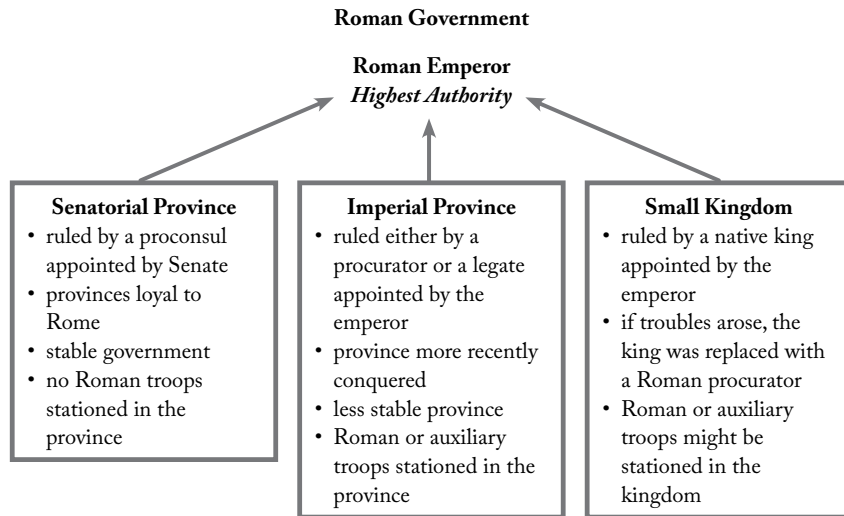
The Political World of the First-Century Church (Part II)

WHO IS GOD? God, the ruler of all nations

LESSON THEME: God is always the one who is ultimately in charge of the whole world.

MEMORY PASSAGE: Romans 10:15

KEY FACTS:



THE OLD TESTAMENT IN THE NEW TESTAMENT REVEALED:

The LORD sits enthroned over the flood;
the LORD is enthroned as King forever.
The LORD gives strength to his people;
the LORD blesses his people with peace. (Psalm 29:10-11)

Even when Rome ruled the known world with its mighty power, the LORD sat enthroned in heaven and blessed His people with a peace the world cannot give.¹ For example, even when Paul and Silas were in prison in the Philippian jail, they had the peace of God. They sang songs and prayed in the worst of situations.² In Psalm 3 David wrote about the many foes who had risen up against him. Yet despite these enemies he was able to lie down and sleep, knowing that the LORD God would care for him.

1. Psalm 29:11; 119:165; Isaiah 26:3; John 14:27; Philippians 4:7.
2. See Acts 16:16-34.



The Political World of the First-Century Church (Part II)

As hard as we might try, understanding history is not always simple, and the political world of the first century is one of those complicated, and sometimes confusing, periods of history. It's hard to keep track of who ruled where and who was in charge of what. So, let's take a look and see what we can figure out.

The emperor was the highest ruler in the Roman Empire, and any government official who went against his will was removed from office, or even worse, executed! Ruling under the emperor were Roman procurators and proconsuls (also called governors) and native kings appointed by the Roman emperor. To complicate matters, the Jewish Sanhedrin had religious authority over the Jewish people, making sure that all the ceremonial laws were being kept as written down in the Law of Moses. In addition, the Jewish Sanhedrin acted as a court to settle legal arguments brought by Jews who had disagreements with each other. The Jewish Sanhedrin didn't have authority to make judgments in criminal matters such as robbery, murder, and treason.

Oh, I forgot to mention two other ever-present authorities. If you were a Jewish person living in Palestine, you couldn't forget the Roman auxiliary soldiers stationed throughout the country and the temple guard who worked under the high priest and who watched with keen eyes, making sure that nothing troublesome happened within the walls of the temple mount in Jerusalem.

Roman Government

Roman Provinces and Rulers:

Within the Roman Empire were two kinds of provinces: senatorial provinces and imperial provinces. In a senatorial province, the Roman Senate appointed a man with a rank equal to a senator to govern as proconsul for a one-year term. Many cities mentioned in Acts were located in senatorial provinces. Because these areas were usually loyal to Rome, there were no Roman troops stationed in them. The senatorial provinces included Sicily, Pamphylia, Cyprus, Macedonia, Crete, Achaia, Bithynia, and Asia.

Regions that had recently been conquered by Rome were imperial provinces. They were ruled by legates or procurators appointed by the emperor, depending upon the size of the province. Imperial provinces were those that might easily cause trouble and might resist Roman rule. Roman soldiers were permanently stationed in these provinces. Imperial provinces included Syria, Cilicia, Gaul, Galatia, and Britain.

1
2
3
5

Notes to Teachers and Parents:

- 1 In Acts 13:4-12 Luke told the story of Paul and Barnabas's encounter with the sorcerer Elymas (or Bar-Jesus) and the conversion of the proconsul Sergius Paulus.
- 2 Most of Paul's missionary journeys took place in senatorial provinces. In Paul's time, senatorial provinces included Sicily, Sardinia, Spain, Pamyphylia, Africa, Macedonia, Asia, Bithynia, Achaia, Crete, and Cyprus. This means the cities of Salamis, Paphos, Philippi, Berea, Corinth, Athens, and Thessalonica were all cities in senatorial provinces. (See Polhill, *Paul and His Letters*, 17-18.)
- 3 See Polhill, *Paul and His Letters*, 18.
- 4 The larger imperial provinces were governed by legates, and the smaller provinces were governed by procurators. A legate would have Roman legions under his command while a procurator had auxiliary cohorts under his command. The procurators were nominally under a legate of a nearby province. If a procurator acted foolishly in some way, the legate could have him removed from his position.
- 5 See Polhill, *Paul and His Letters*, 18.

6 You may want to remind students that before the ascension of Jesus Christ, after King Herod the Great's death, Palestine was divided up between his sons. (This information can also be found in *God's Great Covenant: New Testament 1*, "Historical and Political Introduction," p. 13.) Herod Archelaus, who ruled Judea and Samaria, was such a tyrant that he was soon replaced by a procurator. Thus during most of Jesus' ministry, Pontius Pilate ruled Judea as the Roman procurator. At the same time, King Herod Antipas was able to control his kingdom better. He was the king of Galilee during Jesus' ministry. During most of the time period of Acts, Judea was ruled by a procurator. The only exception was three years (AD 41–44) when King Herod Agrippa I, grandson of King Herod the Great, ruled. In Acts 23–24 Paul spoke before two of the Judean procurators, Felix and Festus.

7 In Palestine the Roman military force was composed of auxiliary soldiers. Serving as an auxiliary soldier was one means of gaining Roman citizenship. A procurator usually had five cohorts and one cavalry unit under his control. By comparison, a Roman legion, composed of Roman soldiers who were citizens, had 6,000 men.

When the Romans conquered a small kingdom, the emperor often allowed a local king to rule. King Herod the Great, who ruled at the time of Jesus' birth, was a native king. If there were any troubles in these kingdoms, the king was promptly replaced with a procurator. During most of Paul's ministry, Judea was not ruled by a king but by a procurator.

6

During the reigns of Claudius and Nero (the time of Acts 13–28), seven procurators ruled Judea. Judea's capital was the coastal city of Caesarea Maritima, built by King Herod the Great. The procurators had five cohorts (600–1,000 men) of auxiliary soldiers under their command. (An auxiliary soldier was a local Gentile, not a Roman citizen.) When there was a serious disturbance, the procurator asked the Roman legate and his Roman legions, located in nearby Syria, for help. Four of the Judean cohorts were housed at Caesarea Maritima and one cohort was in Jerusalem at the Antonia Fortress.

7

Procurators tended to be cruel and corrupt. The Jews longed for the day when they no longer were under Rome's control. From time to time Jewish zealots would react against the strict control of the Roman governors, using acts of terrorism, kidnapping, and assassinations, but these freedom attempts led to more trouble between the Jews and their Roman rulers.

Roman Garrison in Jerusalem:

Looming over the northern end of the temple in Jerusalem, its dark shadow a constant reminder of Rome's power, was the Antonia Fortress. This huge stone structure was the home

+i Additional Information
For more information about the Roman army, see appendix H.



of one Roman auxiliary cohort and its commander. If there was the slightest inkling of trouble in the city, armed soldiers were on the spot to crush it. During the Jewish feast days when the population of Jerusalem quadrupled in size, the Roman procurator, who usually lived in Caesarea Maritima, would go to Jerusalem with additional forces. The awareness of his menacing presence helped keep the city under control.

Jewish Authorities

Kings of Palestine:

During the days of the early Church, only two kings, both descendants of King Herod the Great, ruled in Judea. (Procurators ruled Judea during most of this time period.)

King Agrippa I (AD 41–44 AD): By AD 41 all three sons of King Herod the Great (Herod Antipas, Herod Archelaus, Herod Philip) were dead or deposed. Emperor Claudius appointed King Herod Agrippa I, grandson of Herod the Great, as king over Judea. The Jews were happier with a king, even if he wasn't totally Jewish, than with a Roman procurator. Little by little the Romans gave Agrippa I more area to govern until eventually the size of his kingdom equaled that of his grandfather. King Agrippa I was the king who killed James, the brother of John, and imprisoned Peter for preaching about Jesus.³

Agrippa I was loyal to the Roman government, but the people, even the non-Jewish people, didn't like him. No one mourned his death. After he died, the emperor once again appointed a procurator to rule Judea, since Agrippa II was still too young to rule.

Agrippa II: Agrippa II eventually ruled in northern Palestine, but he never governed Judea, Samaria, or western Galilee. At one point the apostle Paul talked about his Christian faith with Agrippa II and his sister Bernice. Although the king never accepted Paul's faith, he did acknowledge that Paul was innocent of all the charges that the Jews in Jerusalem had brought against Paul. The accusations had to do with questions about Jewish laws they said he had broken. He said to Festus, the procurator, "This man could have been set free if he had not appealed to Caesar."⁴

The Jewish Sanhedrin:

This group of seventy-one Pharisees and Sadducees ruled from the temple in Jerusalem and had great civil and religious authority over the Jewish people. In one sense, the Sanhedrin had authority over every Jew throughout the whole world. Its orders were to be obeyed. In Acts 18:12-17 we read about the Jews of Corinth taking a formal request against Paul to Gallio, the proconsul of Achaia. Gallio, realizing the complaint concerned Jewish law, told

3. See Acts 12:1-19.
4. Acts 26:32.

8 King Herod the Great was of Idumean descent, an Edomite half-caste. From the beginning the Jews resented him and thought he was not fit to rule them because he was not of Jewish descent. Herod worked hard to gain Jewish support. He divorced his Idumean wife, Doris, and married a Hasmonian princess named Mariamne. His marriage to this Jewish woman was not greatly successful in gaining favor with the Jews. He also began a large building program that included expanding the Jewish temple in Jerusalem which had been built by Zerubbabel after the exile. King Herod's efforts doubled the size of the temple and took eighty-three years to complete. No matter what Herod did, however, he was not able to win the approval and praise of the Jewish people. (See Brisco, *Holman Bible Atlas*, 199–201.)

9 The Jews in Jerusalem had made serious charges against Paul but they couldn't prove them (see Acts 23:27-30; 25:6-7).

10 The Sanhedrin had seventy-one members (seventy Sadducees and Pharisees plus the high priest). This number was based after the seventy elders who ruled over the Israelites in the wilderness with Moses as their leader (see Numbers 11:16).

11 In Acts 9 Paul went to the high priest, the leader of the Sanhedrin, to request letters to the various synagogues in Damascus. These letters gave Paul authority to arrest any Jewish believer in Jesus who was a member of these communities. This is one instance in which we see the far-reaching authority of the Sanhedrin.

12 The Sanhedrin had great civil authority and a high degree of independence in making civil judicial decisions. It also had a high degree of criminal authority. It had the power to make police arrests, using its own officers and temple guards, and could make judgments on criminal cases as long as the sentence did not involve the death penalty. Only when the death penalty was involved did the Sanhedrin need ratification by the Roman procurator. One exception was this: if any Gentile crossed the barrier in the temple beyond which only Jews could go, the Sanhedrin could pronounce a death sentence, even upon a Roman citizen. Even in this case, however, the death sentence had to be approved of and carried out by the Roman government. (See Schurer, *History of the Jewish People*, 187.)

13 In Jerusalem and Judea, the Roman procurator, the ruler of Judea, gave the temple guards who were under the jurisdiction of the Sanhedrin permission to make arrests. In Galilee, King Herod Antipas was the ruler. When trouble arose, he would employ his own troops to make arrests. King Herod Antipas would not tolerate the Sanhedrin in Jerusalem using force in his territory under his rule.

14 See Schurer, *History of the Jewish People*, 165–187.

the angry Jews to have the Jewish authorities settle the matter. When local Jewish courts disagreed with each other, the Sanhedrin would settle the dispute.¹¹ Practically speaking, however, because of the distance, the Sanhedrin's direct civil authority had power only in Judea.¹² While Jesus was alive, He was relatively safe from the Sanhedrin's threats as long as He was in Galilee because Galilee was under the rule of King Herod Antipas.¹³

The Sanhedrin was made up of wealthy Sadducees and Pharisees, and the high priest was its leader. A member of the Sanhedrin held office for many years and often for his entire life. The Pharisees and Sadducees disagreed on many things, but most of them agreed on one thing: the crucifixion of Jesus of Nazareth.¹⁴

The Temple Guard:

The temple guard, composed of priests and Levites who served at the temple, was under the authority of the high priest and the Sanhedrin. The captain of the temple guard was a high-ranking priest and was second in authority to the high priest. The Roman government allowed the temple guard to be armed with swords and staves. The temple guard kept order in the temple and arrested anyone, Jew or Gentile, who caused a disturbance. In Jerusalem and throughout Judea, upon the authority of the Sanhedrin, the temple guard could form a posse and arrest any Jewish person who committed a religious, civil, or criminal offense. The temple guard also had a jail where prisoners could be held for trial or be put in debtor's prison.

Answering the question "Who's in charge here?" was not always easy in the first-century world. Between the supreme ruler of the empire (the emperor himself), his many governors with different titles depending upon which province they ruled, local kings, and the Jewish authorities, the people had many people to whom they answered. One thing that Jewish people and Christian believers knew for certain: God, the Creator and Ruler of all the nations, was ultimately in charge of everything that happened. This truth gave courage and comfort to the early Church when they were persecuted for their faith and when they journeyed from city to city taking the gospel to the people all around them.

Review Worksheets

KEY FACTS & STORY FACTS:

■ Who Am I?

Who is being described in the following statements? Using the word bank, fill in the blanks with the correct answers. (Hints: Words can be used more than once. For the longer answers, you can use the abbreviations provided.)

Word Bank	Roman auxiliary soldier (RAS)	procurator	Sanhedrin	king
	proconsul	captain of the temple guard (CTG)		temple guard

- 1. If I ruled over a senatorial province, I would be a proconsul.
- 2. If I ruled over a province recently conquered by Rome, I would be a procurator.
- 3. If I were appointed by the emperor to rule a province, I would be a procurator.
- 4. If I were a soldier stationed in the Antonia Fortress, I would be a RAS.
- 5. If I made religious decisions for the Jews, I would be part of the Sanhedrin.
- 6. If I were a native ruler in a small kingdom, I would probably be a king.
- 7. If I kept order under the authority of the high priest, I would be a temple guard.
- 8. If I ruled over an imperial province, I would be a procurator.
- 9. If I were second in command to the high priest in Jerusalem, I would be the CTG.
- 10. If I ruled in a small kingdom after the king had been deposed, I would be a procurator.

STORY FACTS:

■ Which King of the Jewish People Am I?

Using the word bank, write the correct name of the king in the blank. (Hint: Some of the names may be used more than once.)

Word Bank	Agrippa I	Herod the Great	Agrippa II
------------------	-----------	-----------------	------------

- 1. Agrippa I I was the grandson of Herod the Great.
- 2. Agrippa II I ruled in northern Palestine but never in Judea, Samaria, or Galilee.
- 3. Herod the Great I had three sons who ruled parts of Palestine after I died.
- 4. Agrippa II Paul talked to me about Jesus, but I never believed in Him.

5. Agrippa I I was loyal to the Roman government, but the people, even the non-Jewish people, didn't like me.
6. Agrippa I I ordered the execution of James, the brother of John.
7. Agrippa II I had a sister named Bernice.
8. Agrippa I I ordered that Peter be put in prison for preaching about Jesus.

■ Which Answer Is Correct?

Circle the correct answer.

1. Procurators in Judea commanded five _____.
 legions of Roman soldiers cohorts of auxiliary soldiers
2. An auxiliary soldier was a _____.
local Gentile soldier Roman citizen who was a soldier
3. The temple guard that kept order in the temple was made up of _____.
priests and Levites Sadducees and Pharisees
4. The Sanhedrin had _____ over the Jewish people.
both civil and religious authority only religious authority
5. The temple guard was under the authority of the _____.
 procurator of Judea high priest and Sanhedrin
6. The Antonia Fortress was the headquarters for the _____.
auxiliary cohort in Jerusalem temple guard
7. The procurator of Judea usually lived in the city of _____.
Caesarea Maritima Jerusalem
8. Most of the Sadducees and the Pharisees agreed on one thing: _____.
 overthrowing the Roman government crucifying Jesus Christ

Quiz

WHAT DO YOU REMEMBER?

Match the words with their descriptions by writing the correct number of the description on the blank provided.

- | | |
|-----------------------------------|---|
| <u> 1 </u> Proconsul | 1. ruler of a senatorial province |
| <u> 6 </u> Temple Guard | 2. home of the Roman cohort in Jerusalem |
| <u> 4 </u> Procurator or Legate | 3. civil and religious authority for Jews |
| <u> 5 </u> Agrippa I | 4. ruler of an imperial province |
| <u> 3 </u> Sanhedrin | 5. king who executed James |
| <u> 2 </u> Antonia Fortress | 6. priests and Levites who kept order in the temple |
| <u> 10 </u> Agrippa II | 7. soldiers commanded by a procurator |
| <u> 7 </u> Cohort | 8. capital city of Judea |
| <u> 8 </u> Caesarea Maritima | 9. location of Antonia Fortress |
| <u> 9 </u> Jerusalem | 10. king who listened to Paul talk about Jesus |

WHAT'S RIGHT, WHAT'S WRONG?

Cross out the incorrect word or number in each sentence.

1. A proconsul is appointed by the (~~emperor~~ / Roman senate).
2. A(n) (imperial / ~~senatorial~~) province was be more prone to resisting the Romans.
3. The Sanhedrin was made up of (71 / ~~600~~) Sadducees and Pharisees.
4. The temple guard was composed of (~~auxiliary soldiers~~ / priests and Levites).
5. King (Agrippa I / ~~Agrippa II~~) was the king who executed James and imprisoned Peter.
6. If a local king couldn't control his people, the emperor replaced him and appointed a (~~proconsul~~ / procurator) in his place.

WHY?

Write an answer to the following question.

Why does God say we should respect and obey the human authorities over us?

In Romans 13:1-7 God tells His people to obey the governing authorities over them because "there is no authority except that which God has established." If a person rebels against a governmental authority, it is the same as rebelling against God, and those who do this will bring judgment upon themselves. The task of governmental authorities is to punish those who do wrong in society. God also says that we should pay the proper taxes owed to the government.

Notes:

Chapter 7

Review

Looking Backwards . . .

Moving Forward

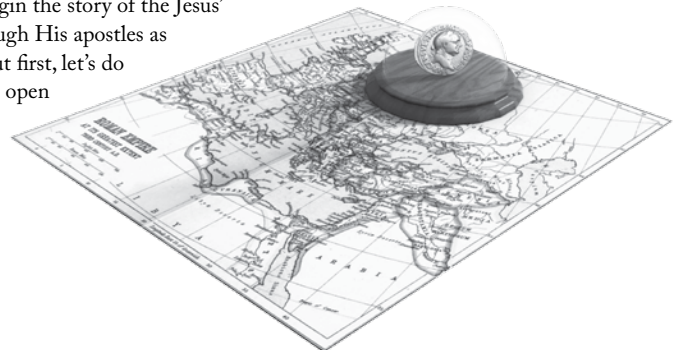
Isn't our God amazing? Our God who knows everything (no one can teach Him anything)¹ and who has all power (no one can stop Him from doing what He wants to do) had the perfect plan for our salvation.²

Galatians 4:4-5 says, "But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons." The LORD God who made a promise in Genesis 3:15 to send a Savior and who made covenant promises to bless the world through Abraham and his descendants fulfilled these promises at the perfect time in history.³

This perfect time also included the perfect time for Jesus' apostles and new disciples to take the gospel into all the world. Everything was in the proper place. The people of the first century were ready to hear about Jesus of Nazareth, the Son of God and the Savior of His people. And with good roads and a common language, God's messengers could take the message into new and diverse places.

Knowing how perfectly the first-century world was prepared by God for the spread of the gospel confirms to us that God is faithful. He provided all that was necessary for the apostles to preach the gospel. He also provides all that is necessary for *us* to tell the people we know about salvation in Jesus.

In unit II we will begin the story of the Jesus' *continuing* ministry through His apostles as recorded in the Bible. But first, let's do a quick review before we open the book of Acts.



1. See Job 21:22.
2. See Psalm 33:11.
3. See Genesis 12:1-3; 17:1-8.

Review Worksheets

STORY FACTS REVIEW:

■ Who Am I?

Unscramble the names and write them in the blanks. Then, match the description to the correct person by writing the unscrambled name in the blank provided.

<u>THEOPHILUS</u>	<u>NERO</u>	<u>PAUL</u>
HOTHESUPLI	ROEN	LUPA
<u>PETER</u>	<u>TIBERIUS</u>	<u>CLAUDIUS</u>
REPTE	BERTIUSI	DUSLICAU
<u>CALIGULA</u>	<u>JAMES</u>	
AGUCILLA	AJSEM	

1. I blamed the fire in Rome on the Christians. Nero
2. I am the apostle executed by King Agrippa I. James
3. I was emperor during Paul's first two missionary journeys. Claudius
4. Luke addressed the book of Acts to me. Theophilus
5. I was a legalistic Pharisee before I believed in Jesus. Paul
6. I was a capalistic emperor but the people didn't like me. Tiberius
7. I tried to erect a statue of myself in the Jerusalem temple. Caligula
8. Jesus said I'd be a "fisher of men." Peter

■ What Happened Next?

In the blanks on the left, number the sections of Acts in chronological order from 1-4. Then, in the blanks on the right identify what chapters are in each section.

<u>3</u> To the ends of the earth	Acts chapters: <u>13-20</u>
<u>1</u> In Jerusalem	Acts chapters: <u>1-7</u>
<u>4</u> Back to Jerusalem and on to Rome	Acts chapters: <u>21-28</u>
<u>2</u> In Judea and Samaria	Acts chapters: <u>8-12</u>

■ **Puzzle Out the Facts:**

Complete the crossword puzzle.



ACROSS

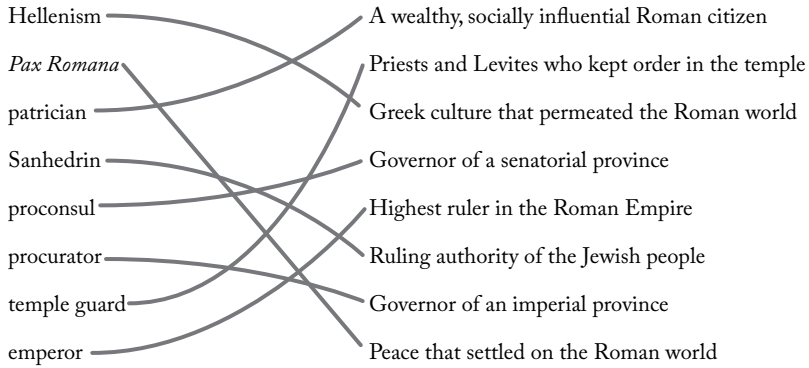
1. English word meaning “good news”
2. Largest city in Roman Empire
3. Paul’s Hebrew name
4. Meaning of the name “Caligula”
5. Shop that served hot food
6. Greek name meaning “little rock”
10. Apartment-like dwelling

DOWN

1. Rabbi who taught Paul
5. Ordinary Roman citizen
7. Paul’s birthplace
8. Word meaning “peace”
9. Hebrew name meaning “rock”

■ Important Words to Know

Draw a line from each word to the correct description.



■ Three Important Men

In the following boxes, circle all the facts that accurately describe Luke, Peter, and Paul.

Who Is Luke?	Who Is Peter?	Who Is Paul?
1. Wrote 25 percent of the New Testament	1. Brother of James	1. Was once a legalistic Pharisee
2. Educated as a lawyer	2. Name means "little rock"	2. Was a natural-born Roman citizen
3. Born in Antioch	3. Wrote one of the gospels	3. Born in Jerusalem
4. Understood little Greek	4. One of Jesus' twelve disciples	4. Taught by Rabbi Hillel
5. Accurate historical writer	5. His Hebrew name was Simon	5. His Hebrew name was Saul
6. Traveled with Paul	6. First one to take the gospel to Gentiles	6. Persecuted believers in Jesus
7. Wrote often about women	7. Repented after betraying Jesus	7. Made four missionary journeys
		8. God's messenger to the Gentiles

■ **Five Emperors**

During the time of the Old Testament, five different emperors ruled. Who ruled first and who ruled last? Put the five emperors in chronological order by writing the correct number (1–5) in the blank provided.

- 2 Tiberius
- 3 Caligula
- 4 Claudius
- 5 Nero
- 1 Caesar Augustus

■ **What’s True and What’s Not?**

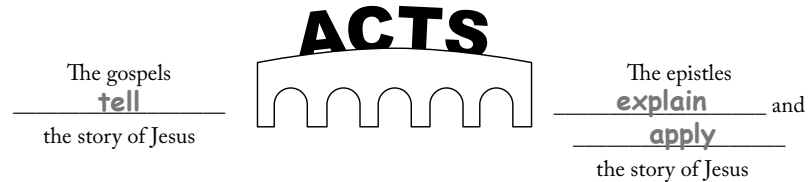
Circle *T* if the statement is true and *F* if the statement is false.

- 1. The ruler of an imperial province was called a proconsul. T F
- 2. The capital of Judea was Caesarea Maritima. T F
- 3. The Jewish Sanhedrin had authority over Jews throughout the known world. T F
- 4. The temple guard kept order in the temple in Jerusalem. T F
- 5. Most of the people in the first-century Church were wealthy people. T F
- 6. The message of Jesus was attractive to ordinary people because Christianity was about a personal God who loved them. T F
- 7. Christian believers were expected to participate in Rome’s religious festivals and were persecuted when they didn’t. T F
- 8. Fifty percent of the people in the Roman Empire were slaves. T F

UNIT SUMMARY

■ **Acts: A Bridge that Connects the Gospels to the Epistles**

Fill in the blanks.



Write the Definition Answers will vary, but students should supply the main elements evident in the sample answers provided here.
Write a one-sentence definition for each of the following words.

- 1. God’s covenant: God’s covenant is His promise to be the God of His people, which He kept even though it meant that Jesus had to die in our place.
- 2. God’s sovereignty: God’s sovereignty means that God has absolute power and control over all things and all nations of the world.
- 3. Freedom in Christ: Freedom in Christ means that believers are not slaves to sin but are free and able to do what pleases God.

What Do You Remember?

- 1. Throughout the book of Acts, Luke emphasized three things. What are they?
 - a. Holy Spirit
 - b. prayer
 - c. God’s sovereign plan
- 2. In Acts, Luke used three writing techniques in telling the story. What are they?
 - a. summary phrases
 - b. repeated stories
 - c. use of sermons
- 3. The *Pax Romana* changed the world. What two things during the Pax Romana made it possible for the gospel to spread throughout the known world?
 - a. good road system
 - b. Greek language

Quiz

WHAT ARE THE FACTS?

Cross out the *incorrect* word(s) (or numbers) in the following sentences.

1. Luke wrote (~~15 percent~~ / 25 percent) of the entire New Testament.
2. Luke was a (Greek / ~~Jew~~) who was born in the city of (Antioch / ~~Tarsus~~).
3. The name Peter is a (~~Hebrew~~ / Greek) name that means “little (~~boat~~ / rock).”
4. The early Church was made up mostly of (~~wealthy~~ / middle-class) people.
5. In Italy and Greece in the first century, slaves made up (~~50 percent~~ / 30 percent) of the population.
6. Roman citizens who were ordinary people were called (~~patricians~~ / plebians).
7. The time of peace in the Roman Empire is called (~~Hellenism~~ / Pax Romana).
8. Two things that helped spread the gospel throughout the Roman Empire were (good roads / ~~fast merchant ships~~) and the Greek (~~culture~~ / language).

WHAT DOES IT MEAN?

1. Match the word to its description by writing the correct letter in the blank provided.

- | | |
|--------------------------------|--------------------------------------|
| <u> b </u> Theophilus | a. Hebrew name that means “rock” |
| <u> e </u> Caesarea Maritima | b. Person to whom Acts was written |
| <u> h </u> Saul | c. Governor of a senatorial province |
| <u> d </u> Gospel | d. Means “good news” |
| <u> c </u> Proconsul | e. Capital city of Judea |
| <u> g </u> Rome | f. Governor of an imperial province |
| <u> a </u> Cephas | g. Largest city in the Roman Empire |
| <u> f </u> Procurator | h. Hebrew name for the apostle Paul |

2. Define God’s covenant. The covenant is God’s promise to be the God of His people forever.
3. Define God’s sovereignty. God’s sovereignty is His absolute power and control over all things and all nations.

UNIT I

Memory Passage Worksheet

The Gospel Adventure . . . The Mission

Part 1: Acts 1:8

Fill in the blanks with the correct answer.

- In Acts 1:8, what did Jesus say would happen when the Holy Spirit came upon the disciples?
“You will receive power when the Holy Spirit comes on you; and you will be my witnesses.”
- According to Acts 1:8, where will the gospel go?
It will of from Jerusalem to Judea and Samaria and eventually to the ends of the earth.

Part 2: Romans 10:9-15

■ Romans 10:9-10: How We Are Saved

Unscramble the following words and write them in the blanks provided. Then in the passage that follows, fill in the blanks with the correct unscrambled words. (Hint: Words can be used more than one time.)

<u>RAISED</u> DAISRE	<u>HEART</u> ERHAT	<u>JUSTIFIED</u> DIJESFUTI
<u>LORD</u> DORL	<u>MOUTH</u> HOTMU	<u>CONFESS</u> FONSECS
<u>DEAD</u> EADD	<u>SAVED</u> EVADS	<u>BELIEVE</u> VEELIBE
	<u>JESUS</u> SEJUS	

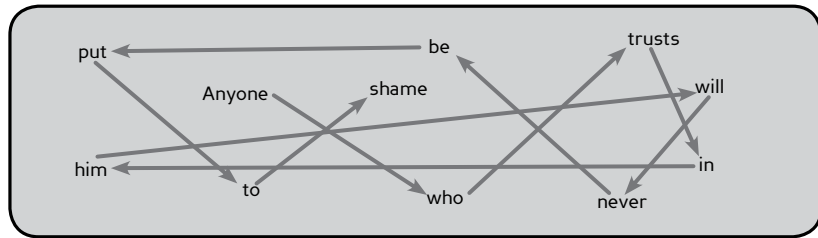
Notes

“If you **CONFESS** with your **MOUTH**,
 ‘**JESUS** is **LORD**,’ and
BELIEVE in your **HEART** that God
RAISED him from the **DEAD**, you
 will be saved. For it is with your heart that you **BELIEVE**
 and are **JUSTIFIED**, and it is with your mouth that you
CONFESS and are **SAVED**.”

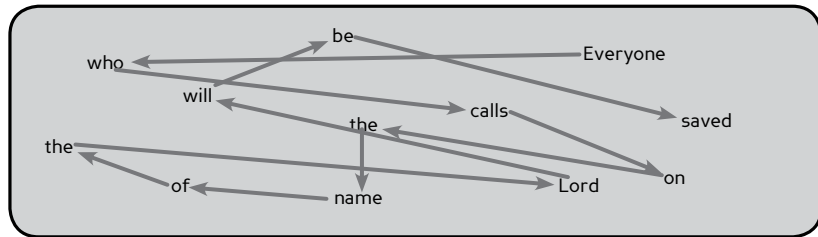
■ **Verses 11-13: What Scripture Says**

1. Verses 11 and 13 are quotes from the Old Testament. Draw arrows to connect the words in the correct order.

Verse 11



Verse 13



2. Verse 12 says that there are two ways that Jews and Gentiles are alike. What are they?

- a. **"The same Lord is Lord of all."**
- b. **The Lord "richly blesses all who call on him."**

■ **Verses 14-15: Four Important Questions**

1. In Romans 10:14-15 four important questions are asked. These questions tell us that five things must happen for a person to be saved. Put the following verbs (action words) in the correct order (1-5).

___ **4** ___ Preach

___ **1** ___ Call

___ **2** ___ Believe

___ **5** ___ Be sent

___ **3** ___ Hear

2. The Lord thinks well of those who take the gospel to people who have never heard about Jesus. What does God say about them? Decode the message to find out.

Code: A = B, B = C, C = D, D = E . . . Z = A

<u> HOW </u> IPX	<u> BEAUTIFUL </u> CFBVUJGVM	<u> ARE </u> BSF
<u> THE </u> UIF	<u> FEET </u> GFFU	<u> OF </u> PG
<u> THOSE </u> UIPTF	<u> WHO </u> XIP	<u> BRING </u> CSJOH
<u> GOOD </u> HPPE	<u> NEWS </u> OFXT	!

UNIT I

Devotional Guide

"I am your God, and you are My people."

The covenant is God's promise to be the God of His people. He promises to be with them at all times, to protect them, to provide what they need, to forgive their sin, and to love them with an everlasting love. He is faithful to keep this promise even when His people do not faithfully love and obey Him.

What does the covenant mean to you? Read the following short stories and think about how knowing that the Lord God is your God would make a difference in each situation.

STORY 1:

Your father has been out of work for many months. Finally, he was offered a good job in a city 200 miles away. Dad is all excited about his new job because it is exactly the kind of work that he has wanted to do for years. Mom is excited because now they can buy a larger house in a good neighborhood for less money. Your younger brother is excited because he always likes to try new things and meet new people. You are not excited. You don't want to change schools and be the new student in the classroom. You will miss all your friends, and despite what Mom says, you know you won't see them again. After years of playing on township soccer teams, you were finally chosen to be on the traveling soccer team this season. Who knows if this new neighborhood even has soccer teams? Life for you is going to be completely upended. Nothing will ever be the same again.

■ **Ponder It:**

Read Isaiah 43:1-2, Psalm 100:5, and Hebrews 13:8 and use them to answer the following questions.

1. In a situation like this, what difference would it make that you belong to God?

Answers will vary. If students struggle with answering this question, feel free to prompt them with some or all of the following: Belonging to God means that He is always with you (see Deuteronomy 31:6, 8). He will help you in whatever new situations you encounter (see Psalm 118:6-7). He is the same God you trusted at your old house and you can

trust Him in your new situation, too (see Hebrews 13:8). Psalm 139:1-15 says that God knows everything you do, and He is always right beside you to help you. Romans 8:28 says that God works all things, even things that you don't like, to be somehow for your good.

2. What are some ways that God would show His faithfulness to you in a situation like this?

Answers will vary. If students struggle with answering this question, feel free to prompt them with some or all of the following: God is faithful when you are afraid (see Psalm 56:3; Isaiah 43:1-2). He encourages you to be strong and have courage when you are facing new situations (see Deuteronomy 31:6; Joshua 1:6-9). God is faithful to answer your prayers when you delight in Him and ask for things that please Him (see Psalm 37:4-5). When you are in situations that make you cry and ask God for his help, God will show you the way to go (see Isaiah 30:20-21). When you are in new situations or there are big changes in your life, you can sin by being irritable, unkind, disobedient to your parents, or complaining. When you sin, God is faithful to you and will forgive you (see 1 John 1:9). His grace is sufficient to forgive all our sin, and we cannot lose His love by sinning (Psalm 100:5).

■ **Pray about It:**

If you were in this situation, what might you say to the Lord in your prayers? Write a short two- or three-sentence prayer as an example of how you would pray.

Prayers will vary.

STORY 2:

Taylor has been your best friend for as long as you can remember. The two of you have been in the same classes in school, have explored every inch of the woods behind your house together, groaned over difficult math problems, and shared secrets that no one else knows. This summer a new family moved into the neighborhood with a child the same age as you and Taylor. This girl wants only one best friend, and that friend is Taylor. Now Taylor spends every afternoon at the new girl's house, swimming in her backyard pool and doing math problems together with her. You are angry, resentful, and lonely.

■ Ponder It:

Read Psalm 55:12-14, 16-17, 22; Psalm 3; 145:13-14; Hebrews 13:5-6; and 1 Peter 5:7 and use them to answer the following questions.

1. What does the Bible say about the faithfulness of people?

Answers will vary. If students struggle with answering this question, feel free to prompt them with some or all of the following: Sometimes even our best friends will insult us and hurt our feelings (see Psalm 55:12-14), but God is always available to hear us when we are crying. He listens to all our concerns and will keep us safe (see Psalm 55:16-17, 22). God lifts up our heads and encourages us when we feel depressed because people whom we thought were our friends have become our enemies (see Psalm 3; 145:13-14). We can take our cares to God because He cares for us, He is always faithful, and He never changes (see Psalm 145:13; Hebrews 13:8; 1 Peter 5:7).

2. What does the Bible say about God's faithfulness to us?

Answers will vary. If students struggle with answering this question, feel free to prompt them with some or all of the following: God is faithful to all His promises (see Psalm 145:13). God's compassions are new every morning and His faithfulness is great (see Lamentations 3:22-23). God is faithful in everything He does (see Psalm 33:11). God's

faithfulness is so immense that it reaches all the way up to the sky (see Psalm 36:5). God's faithfulness lasts forever (see Psalm 117:2) and endures through all generations of people (see Psalm 119:90).

■ **Pray about It:**

Friends may desert us, but the Lord never leaves us. He is always with us. Write a short prayer thanking the Lord for His constant presence and loving-kindness.

Prayers will vary

Bonus Activity:

Write a short story of a time that was difficult for you, but during which time the Lord showed Himself to be faithful.

Stories will vary

UNIT I Dialogue

The Truth Detectives

WHAT IS A DISCIPLE?

OLIVER: Hey, Chloe, have you seen Grampy?

CHLOE: He said he'd meet us here in the park. Let's sit at this table under the tree.

OLIVER: I'm so glad we have Grampy. Conner's grandfather died last year. I can't imagine what it would be like if Grampy died. I'd miss him so much.

CHLOE: Me, too. I'm glad Grampy likes spending time with us. He never treats us like we're a bother to him, and he never gets impatient with our questions.

OLIVER: And I have lots of questions about everything.

(Grampy walks up to the children.)

GRAMPY: Hey, there are my favorite eleven-year-olds.

CHLOE: Hi, Grampy!

OLIVER: Hey!

CHLOE: Tell us again, Grampy, how you got your name. It fits you, but how'd you get it?

GRAMPY: Well, it all started when your older brother Luke was small. He'd toddle around the house singing silly songs about Mommy, Daddy, and Granny. With everyone else's name ending in an *ee* sound, he started calling me Grampy. I liked the name and it stuck. Now you call me Grampy, too.

CHLOE: It's funny how families give each other names. Daddy always calls me Pixie, and he calls you Li'l Dude, Oliver.

OLIVER: I used to call Luke by the name "Wuke" because I couldn't pronounce the letter *L*.

GRAMPY: You know, we have other names, too, because of our faith in Jesus. Can you think of any?

OLIVER: Pastor Bob calls us believers in Jesus, so Believer must be one of our names.

CHLOE: But many people believe in Jesus. They believe He was a good man or a wise teacher. That doesn't make them a true believer in Jesus, does it, Grampy?

GRAMPY: That's right, Chloe. Being a Believer is more than believing that Jesus was a good man. A true Believer believes that Jesus was both man and God and that He died on the cross and rose again so that sinful people like you and me could be forgiven of our sin. Being a Believer means that we've asked Jesus to forgive us and now we're trying to obey Him because we love Him.

OLIVER: It's like we're part of His family.

GRAMPY: Exactly.

CHLOE: Doesn't the Bible say that we're called Christians?

GRAMPY: Yes, that's another one of our names. The origin of that word is very interesting. When you look at the word "Christians," you see that it's made up of two parts: *Christ* and *-ians*. That *-ians* on the end there is called a suffix, which just means it's something added to the end of a word. The Greek suffix *-ianos*, which is where we get the *-ians* from, originally applied to slaves. So the name "Christian" means "slave of Christ."¹

CHLOE: Oh, I don't know if I want to be a slave!

GRAMPY: Well, I know what you mean, but if I were to be a slave to anyone, I would certainly want it to be to Jesus. Did you know that the Apostle Paul often called himself a slave or servant of Christ and the church?¹

CHLOE: Well, I guess you're right. But what does it mean to be a servant or slave of Christ?

GRAMPY: We're Jesus' slaves because He redeemed us from the slavery of sin to become His servants—servants of righteousness. The Greek *-ianos* ending on words means not only "slave" but also "one who accepts a person's teaching and follows him." As Christians, we accept Jesus' teachings, and we follow Him. Believers were first called Christians in the Gentile city of Antioch because the people in that city recognized that the believers' behavior, speech, and beliefs were like Christ's.¹ If we call ourselves Christians, we should live like Jesus lived.

1. See Romans 1:1; 6:15-18; Colossians 1:24:25.

Notes to Teachers and Parents:

1 See Brand, England, and Draper, *Holman Bible Dictionary*, 288.

2 The word "Christian" is used three times in the New Testament. Believers were first called Christians in the city of Antioch (see Acts 11:26) because their lives and behavior were so much like that of Jesus, the One whom they followed. King Agrippa said to Paul, "Do you think that in such a short time you can persuade me to be a Christian?" (Acts 26:28). The third occurrence of the word "Christian" appears in 1 Peter 4:16 where it says, "However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name."

OLIVER: But I thought the followers of Jesus were called “disciples.”

GRAMPY: That’s a third name for believers in Jesus. We are His disciples.

CHLOE: I thought Jesus had only twelve disciples.

OLIVER: No, Jesus had many disciples. Don’t you remember how Jesus sent out seventy-two disciples to heal people and preach the gospel?²

GRAMPY: You’re both right. Jesus picked twelve men to be His close followers. They traveled with Him for three years, watching him do miracles and listening to Him teach. The Bible calls these men the twelve disciples or the Twelve.³ But He had other disciples, too. Can you name any of them?

OLIVER: Mary Magdalene was His disciple, and there were other women who were His disciples, too.

GRAMPY: That’s right. Jesus had many disciples. In Acts 1 there were 120 disciples who were waiting and praying before the day of Pentecost. The idea of being a disciple is an ancient one. Famous philosophers, especially the Greeks, had disciples. The word “disciple” comes from the Greek word *mathetes* or the Latin word *discipulus*, which both mean “student” or “learner.” A teacher and his disciple had a close relationship. They spent much time together, and after a while the disciple would begin to think and act like his teacher.

CHLOE: I see. If we are Jesus’ disciples, then we don’t just believe in Him, but we learn to think and act like Him.

GRAMPY: Yes. Jesus says that His words are to remain in us.⁴ That’s how we begin to look like Him. But it’s not easy to be a disciple of Jesus. Jesus warned people to think seriously before deciding to follow Him.⁵

OLIVER: Pastor Bob says that being Jesus’ disciple means that we might have to suffer like Jesus did. Some Christians are killed because they follow Jesus.

GRAMPY: Yes, they are. Sadly, in many countries, Christian churches are burned to the ground, pastors are put in prison, and Christians are killed. It’s not easy to be a Christian there. Jesus said, “If anyone would come after me, he must deny himself and take up his cross

2. See Luke 10:1-4.

3. See Matthew 10:1; 11:1; 20:17; Mark 10:32 and so on.

4. See John 15:7-8.

5. See Luke 9:57-62; 14:25-35.

and follow me.”⁶ When we are Jesus’ disciples, we must do what He wants us to do, not what we want to do. That’s “denying yourself.”

OLIVER: Well, I guess we have a lot of names: Believer, Christian, and Disciple. Did we forget any?

GRAMPY: One other name is very important. Sometimes a Christian will say he is a “Berean.” Do you know what that name means?

CHLOE: That’s a strange name!

GRAMPY: Let me explain. When the Apostle Paul preached in the town of Berea, many people believed in Jesus, and they took their faith seriously. After Paul preached, they would open up the scriptures and examine them carefully. They asked questions like, “Was Paul correct in what he said?” and “Was Jesus really the Messiah about whom the prophets had prophesied?” They felt they had to check it out. Only after they concluded that Paul’s words agreed with the rest of scripture did they accept Paul’s words.⁷ So, people today who examine scripture thoroughly to check out what they hear or read may say they are acting like the Bereans did.

OLIVER: It’s a good thing to check out what you hear at church to make sure it agrees with the Bible, don’t you think, Grampy?

CHLOE: But it takes so much time.

GRAMPY: Yes, it takes time, but we must guard our hearts and minds from error, and knowing what God says in the Bible is the only way to do that.

CHLOE: I guess you’re right.

GRAMPY: It doesn’t have to be such hard work, though. It can be a game—a detective’s game.

CHLOE: That’s a great idea! If studying the Bible were like solving a mystery, it wouldn’t seem so hard to do.

OLIVER: But how’s the Bible a mystery?

CHLOE: Here’s a mystery question: Why is Jesus the only way to heaven?

⁶ Matthew 16:24.

⁷ See Acts 17:10-12.

GRAMPY: Good question! Jesus said, “I am the way and the truth and the life.”⁸ Why don’t you research this question and see what you learn?

OLIVER: We can call ourselves the Truth Detectives. We’re looking for God’s truth in God’s Word.

CHLOE: Right. Let’s do it!

GRAMPY: OK, Truth Detectives, you have a week to find the answer. Go for it!

⁸. John 14:6.

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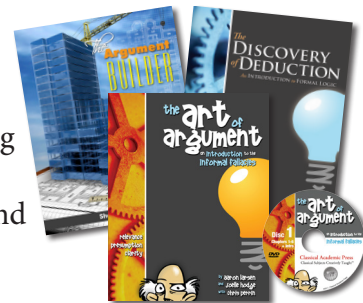
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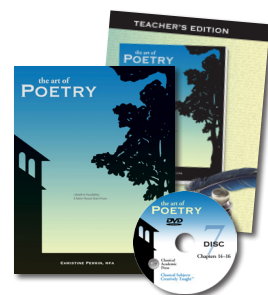
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