
a *Grace Notes* course

The Acts of the Apostles

Section I, Acts 1 to 7

an expositional study
by Warren Doud

Lesson 1: **Acts 1:1-4**

Acts, Section I, Chapters 1 to 7

Lesson 1: Acts 1:1-4

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Lesson 1 Introduction

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Instructions

1. Study the lesson by reading the passage in ACTS, studying the notes, and studying the other passages of the Bible which are cited. It is a good idea to read the whole book of Acts regularly, perhaps at least once a month. This will give you a good overall view of the events in ACTS.
 2. Study the topics in the same way, paying close attention to all of the Bible verses which are mentioned.
 3. Review all of the notes in the ACTS study and the topics
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to SAVE the file.
 6. Return the completed Quiz to Grace Notes, either by e-mail or regular mail. There are instructions below in the Quiz section.
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Acknowledgements:**Bibliography for the study of Acts**

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The Importance of the Book of Acts

One can hardly overstate the importance of the Book of Acts or its contribution to the canon of Scripture. A few of the reasons why Acts--and thus our study of this book--is so important.

1. Acts (combined with the Gospel of Luke) makes up over one-fourth (28%) of the entire New Testament. Luke/Acts is really one work in two volumes. If this one work makes up over one-fourth of the content of the New Testament, the principle of proportion alone tells us that it must be very important material.

2. A vivid account of the radical change which took place in the attitudes and actions of the disciples, who were passive and almost invisible after our Lord's death, as described in the Gospels. The Peter who would deny his Lord in the courtyard of the high priest, who would hide behind locked doors after Jesus' death, and who

would "go fishing" after His resurrection, is a very different man in Acts 2, where he boldly proclaims Jesus to be the Christ and announces to his audience that they were guilty of His death and were facing divine judgment.

3. Acts is a crucial book because it is the only book in the New Testament which fills in the gap between the Gospels and the Epistles. The Gospels end in Jerusalem with no church, a few Jewish believers in Jesus, and a group of disciples who are still living, as it were, in the past. The Epistles, on the other hand, depict a growing number of churches made up of mainly Gentile believers and a group of disciples who are boldly proclaiming Christ as Israel's Messiah, and as the Savior of the Gentiles as well.

4. The Book of Acts is an inspired account of the transition of the gospel from a largely Jewish context to a gospel which is universal: geographically, from Jerusalem to Rome; theologically, from Israel to the church; and racially, from Jews to Gentiles. We begin in Jerusalem with a handful of Jewish followers of Jesus. Acts ends in Rome, with a number of Gentile churches having been founded, and a largely Gentile Christian community.

5. Acts and Luke give us the history of the origin and nature of the opposition against the gospel by the Jews. One of the greatest and most frequent problems the New Testament church had to deal with was the opposition of the Jews, who resisted the gospel, and the Judaizers, who sought to pervert it. The Gospel of Luke (and the other Gospels as well) describe the roots of this opposition, which began as a resistance to Jesus' actions and teaching. The Book of Acts shows how this opposition continued on against the gospel and the church after the death, burial, and resurrection of our Lord.

6. The Book of Acts provides us with a historical background for many of the churches which are dealt with in the Epistles of the New Testament. When we read the Epistles of Paul to the church at Thessalonica, or Ephesus, or Philippi, we know much about the church and how it started from the account which Luke has provided for us in the Book of Acts. Acts provides valuable background

information for the churches that are addressed in the Epistles.

7. Acts supplies us with some excellent examples of the apostolic preaching of the gospel. Gospel preaching is modeled in Acts.

8. The Book of Acts contains a dramatic portrayal of the power of God at work in the church through the Holy Spirit which began at Pentecost and which will continue until the return of our Lord. If the Gospels contain the account of God's working through Christ (empowered by the Holy Spirit), the Book of Acts depicts Christ at work in the church through His Spirit. The beginnings of the "age of the Spirit" are found in Acts, and only in Acts. A small, fearful, unpromising group of men and women become a revolutionary force, transformed by the work of the Holy Spirit (including the resurrection of Christ by the Spirit--cf. Romans 8:11).

9. The Book of Acts is an account of the fulfillment of our Lord's promises to His disciples concerning the coming of the Spirit and His ministry in the world to and through them. During His earthly ministry, Jesus spoke of the Holy Spirit. Near the time of His death, He spoke in much greater detail concerning the Spirit. After His resurrection, He commanded His disciples to "make disciples of all nations," but not until after they were endued with power, for which they were to wait.

10. Acts is a forceful defense of the apostleship of Paul. If one were to read the Epistles of Paul apart from the Book of Acts, one would wonder who he was and what right he had to speak with such authority. The Book of Acts not only contains the account of Paul's conversion (in three accounts), but it is an account of the way in which God appointed him as an apostle, in spite of the actions and early resistance of the other apostles. Acts provides Paul and his epistles with a credibility and authority which enhances their impact on those who would read them.

11. The Book of Acts describes how the purpose of God to save the Gentiles through Israel was accomplished, but in a way no one would have expected. It was not through the obedience of Israel that the Gentiles received the gospel but actually through their disobedience. The book

gives us the incredible account of how God achieved the beginnings of a world-wide religion (rather than a small Jewish sect) by the opposition of the Jews, by their persecution of the saints, and even in spite of the actions and example of the Jerusalem church. It is an account of the sovereignty and power of God, using even men's sin to accomplish His purposes.

12. Acts is vitally important because it has become a battleground for evangelical Christians. The charismatic Christians make it their textbook, while anti-charismatics try to minimize it as merely transitional. Probably neither position is totally correct. Christian living is intended to be more supernatural than many non-charismatics say, and it is not as continually miraculous as some charismatics maintain (Acts itself is not riddled with the spectacularly miraculous).

ACTS An Introduction

By David Malick

I. Authorship of Acts, Luke, is the author of the book Acts. He was also the author of its companion work, the Gospel of Luke. Luke-Acts makes up 28% of the New Testament--more than that written by either Paul or John.

A. External Evidence: Luke is uniformly identified as the author of Acts by the second century AD, in the writings of the Apostolic Fathers:

The Anti-Marcionite Prologue to Luke; The Murtorian Fragment; Irenaeus; Clement of Alexandria; See also: Tertullian, Origen, Eusebius, and Jerome.

B. Internal Evidence:

1. The Author was the Third Evangelist:

a. This is implied in Acts 1:1, "In the first book"

b. "Theophilus" is probably the same person as in Luke 1:1-4, "most excellent Theophilus."

c. There close similarity in style and language between Luke and Acts

d. The tone of Luke and Acts is similar: world: worldwide outlook,

interest in Gentiles, interest in woman, apologetic tendency

e. The end of Luke dovetails into the beginning of Acts

f. Jesus only appears to his disciples in Jerusalem in Luke and Acts

g. Themes left out of Luke as a synoptic are incorporated into Acts by design (e.g., destruction of the temple [Acts 6])

h. Luke is the only Gospel which refers to Jesus' appearance before Herod Antipas in his trial (Luke 23:7-12), and this theme is alluded to in Acts 4:27)

2. The Author Was a Companion of Paul. This is a debated position, but there is good evidence for its support:

a. There are movement in the narrative from the 3rd person to the first person plural--the "We" sections (16:10-17; 20:5-21:18; 27:1-- 28:16). It is most natural to understand these to refer to the personal memoirs of one of Paul's companions. There is no change in style which demonstrate these to be an external source.

b. The prologue to the double work of Luke-Acts allows for Luke to have participated in some of the events of Acts ("having followed all things closely for some time past ..." Luke 1:3)

c. Luke's Paul is not necessarily different from Paul's Paul. The differences can be accounted for in style, and context.

3. The Author was Luke the Physician

a. The earliest traditions identify the author with the expression of Colossians 4:14, "Luke, the beloved physician" and this epistle probably aligns with Paul's Roman imprisonment which Luke would have been present during according to

the "We" sections (see also Philemon 24; 2 Timothy 4:11)

b. He is distinct from those named in the "We" sections: Silas/Silvanus, Timothy, Sopater, Aristarchus, Secundus, Gaius (of Derbe) Tychicus, or Trophimus

II. The Date of Acts: Before A.D. 64/65.

A. The earliest date for the book of Acts is the two year imprisonment which is recorded in Acts 28:30-31 which would have been around A.D. 60 and 61.

B. The latest date for the book of Acts is in the second century writings of the church fathers

C. The abrupt ending of Acts allows for an early date (around the time of the events), but could also be understood theologically to emphasize the continuance of Paul's mission through other believers. Acts 20:25 may hint at Paul's death. Therefore, it is not determinative

D. The Neronian persecution of c. A.D. 64/65 probably had not taken place by the time the book was written. There is no evidence of oppression by Rome, even if the Roman officials are less than scrupulous. There is also no indication of oppression in Rome (Acts 28). This is an argument from silence and is not determinative.

E. The Jewish revolt of A.D. 66 and / or the fall of Jerusalem in A.D. 70 is / are not indicated in the book of Acts. This leads many to date the book no later than A.D. 70. This is an argument from silence and is not determinative. There may also be indirect allusions to the fall of Jerusalem in Luke especially (Luke 19:41-44; 21:20-24; 23:28-31). But these cannot be limited to the fall of A.D. 70. Rather, it is a part of a greater whole--the final judgment upon the nation (Luke 21:22,24).

F. Many subjects in Acts would have been prominent before A.D. 70: Gentile admission to church fellowship, coexistence of Jews and Gentiles in the church, food requirements of the apostolic decree

G. Many facts: "political, geographical, and social fields," "nomenclature," "titles of

officials," and "Roman citizenship" indicate that the work was written not long after the events occurred

H. There are many "primitive" expressions of theology: "the Christ," "the Servant of God," "the Son of Man", Christians as "disciples," use of "laos" for Jews, and the use of Sunday as the first day of the week.

I. Conclusion: The above evidence leans heavily for a date that is prior to A.D. 64/65. The difficulty with this date is in explaining Luke's use of Mark since the Gospel of Luke would have had to have been written very early in this case. However, it is possible that Luke used similar sources as Mark (if "Q" is a stream of oral and written tradition). Also, if Luke's gospel was written in A.D. 60, he could have used Mark's gospel written in the 50s. However, it is not necessary to understand Luke to be altering Mark's eschatological passage in chapter 13. Jesus speaks predictively and Luke understands this.

III. The Sources of Acts

A. It is certain that Luke used sources in his composition of his double work (Luke 1:1-4).

B. In the Gospel of Luke there are parallel sources (the synoptics) from which one can compare Luke's writing and posit sources and his work of redaction, however, in Acts the majority of the material is unique. Therefore, both source and redaction criticism are limited. The speeches in Acts provide a fertile area for suggestions of "Lucan" compositions. While it is certain that they are in an "edited" form, and reflect similar design, they also occurred. Luke's treatment of historicity in Luke allows the reader to assume that he is also careful with his sources in Acts.

C. Although Luke may have been present for some of the events in Acts (the "We" sections), he was not an eye witness for all of them (at least all of Luke; Acts 1-- 12, and probably other units where "we" is not employed).

D. It is not presently possible to isolate Luke's sources for Acts, but all indications are that he is a credible historian/theologian.

IV. Purpose of Acts

A. There are many candidates: (1) to evangelize, (2) to defend Paul and Christianity in the face of Jewish attacks, (3) to present Christianity as the religio licita, (4) to defend Paul's memory, (5) to explain the delay of the parousia by positing a long term salvation history, (6) to defend against gnosticism, (7) to confirm the gospel, (8) to convey the historical movement of the gospel from Jerusalem to Rome, (9) to present Jesus as Lord as a defense and present fulfillment of promise against charges of false religion by Jews and explanation of partial Jewish rejection, (10) to reassure second-generation Christians of the truth of Christianity and fulfillment it represents despite Jewish rejection and the presence of persecution because Christians are heirs of promises that Israel has forfeited, (11) to show in salvation history that the church is true Israel, true Pharisaism, (12) to explain the defeat and rejection brought to Israel and her hope by the events of the fall of Jerusalem, and explain its cause and the answer to it found in Christianity. While all of these play a part in the book, they are not adequate as an overall purpose.

B. Luke-Acts must be approached as a double work with a single purpose that is historical but primarily theological in nature.

C. Suggested purpose: Perhaps the question which is being asked by Theophilus (a Gentile-Christian) and those with him is, "How is it that Christianity is primarily Gentile in nature if it came from Judaism?" Therefore, Luke writes Luke-Acts to argue that the Christian Gospel is not anti-Semitic, but is rooted in the Hebrew Scriptures' promise of salvation to both the Jews and the Gentiles. "The Way" shares in the initiation of the spiritual promises to Israel. They are the stewards of the promises to Israel. The reason it is primarily Gentile in nature is because the Jews rejected the message of Jesus as Messiah, and pushed the church out. Nevertheless, the Jews as a people are not rejected by God or his servant Paul. The promises will yet be consummated for the nation through the resurrected Jesus--the hope of Israel.

Outline of Acts**The Period of Local Evangelism****Preparatory Events**

- Reintroducing the Lord Jesus Christ, 1:1-3
- The divine commission, 1:4-8
- The ascension of Christ, 1:9-11
- The ten-day wait for the Holy Spirit, 1:12-14
- The selection of Matthias, 1:15,16
- The descent of the Holy Spirit, 2:1-4

The Ministries

- The power for the ministry, 2:1-13
- Peter at Pentecost, 2:14-40
- Activities of the first local church, 2:41-47
- The healing of the lame man, 3:1-11
- Peter's second sermon, 3:12-16
- The beginning of trouble, 4:1-4
- Peter's address to the Sanhedrin, 4:5-12
- Stephen's ministry, 7:1-60
- Philip and Peter, 8:5-25
- Philip's ministry alone, 8:26-40

Events in the Church

- The indwelling of the Holy Spirit, 4:31
- Unity and benevolence of the church, 4:32-37
- The Ananias and Sapphira incident, 5:1-11
- Spiritual power of the church, 5:12-16
- The appointment of deacons, 6:1-6

The Spread of the Gospel**Preliminary Events Leading to Worldwide Missions**

- Philip in Samaria, with Peter and John, 8:5-25
- Conversion of Saul, 9:1-30
- Persecution of the church, 4:1-3, 17-22; 5:17; 18, 40; 6:8-15; 8:1-3; 9:1
- Peter's vision at Joppa; he goes to the Gentiles, 10:1-43
- Gentiles receive Holy Spirit at Caesarea, 10:44 to 11:18

Barnabas' work sanctioned by the church at Jerusalem, 11:22 ff

Paul and Barnabas build church at Antioch, 11:25,26

Herod's persecution; death of James; Peter in prison, 12:1-19

Paul's First Missionary Journey: 13:4 to 14:26

CYPRUS: Salamis Paul and Barnabas preach in synagogue; Paphos Sergius Paulus converted; Elymas the sorcerer; Saul's name changed to Paul.

PERGA IN PAMPHYLIA John Mark deserts the apostles

ANTIOCH IN PISIDIA - Paul's address; The Apostles are rejected by the Jews and turn to the Gentiles; Paul is ill and helped by the Galatians; Persecution

ICONIUM persecution causes apostles to flee to Lystra.

LYSTRA Paul heals lame man; people try to deify Paul and Barnabas; Paul's speech; Paul is stoned.

DERBE, LYSTRA, ICONIUM, ANTIOCH IN PISIDIA, PERGA - the return trip.

ANTIOCH IN SYRIA the apostles stay two years.

The Council at Jerusalem, 15:1-30

Preliminary Meetings: (1) Formal reception of delegates from Antioch; (2) Private interviews of Paul; (3) Public discussions of Titus' circumcision

The Meeting of the Council: (1) Peter's speech; (2) Paul and Barnabas report on work with Gentiles; (3) James' speech; (4) Selection of delegates to the churches; (5) The letter to the churches; (6) Paul and Barnabas approved to go to the Gentiles.

Paul's Second Missionary Journey, 15:36 to 18:22

ANTIOCH IN SYRIA Paul and Barnabas disagree over John Mark and separate.

SYRIA AND CILICIA Paul and Silas working together

DERBE AND LYSTRA circumcision of Timothy; decrees delivered to the churches.

PHRYGIA AND GALATIA

MYSIA

TROAS Paul's vision of the man from Macedonia; Luke joins Paul as companion.

SAMOTHRACIA

NEAPOLIS

PHILIPPI

- First European church founded
- Paul's arrival in the city
- Euodias, Syntyche, Syzygus, Clement
- Conversion of Lydia
- The healing of the demon-possessed girl
- Paul and Silas in prison, the earthquake, salvation of the Philippian jailer
- Luke remains in Philippi

AMPHIPOLIS

APPOLONIA

THESSALONICA

- Paul and Silas preach in synagogue
- Jason is brought before the magistrates.

BEREA Jews from Thessalonica oppose them, Paul departs by Silas remains.

ATHENS

- Silas and Timothy sent for
- Paul disputes with Jews and with Greek philosophers
- Paul's speech on Mars Hill.

CORINTH

- Paul lives with Priscilla and Aquila, works as a tentmaker
- Philippians send him aid
- Silas and Timothy return from Macedonia
- The conversion of Crispus, Gaius, and the household of Stephanus
- Paul's vision
- Paul before Gallio.

CENCHREA

EPHESUS

CAESAREA

JERUSALEM Paul's fourth visit.

ANTIOCH

Paul's Third Missionary Journey, 18:23 to 21:15

GALATIA AND PHRYGIA

EPHESUS

- Account of Apollos at Ephesus
- Paul in synagogue and school of Tyrannus
- His miracle of healing
- Defeat of the Jewish exorcists
- Paul visits CORINTH, returns to Ephesus
- Paul plans to go to Macedonia, Achaia, Jerusalem, and Rome
- Timothy and Erastus sent to Macedonia; Timothy to continue on to Corinth
- Paul sends Titus and another believer to Corinth to help believers and begin the collection for the poor in Jerusalem
- Demetrius the silversmith raises uproar against Paul

TROAS

MACEDONIA

- Timothy joins Paul
- Titus brings good news from Corinth
- Paul preaches
- Macedonians give generously for the relief of Jerusalem believers
- Timothy is sent back to Corinth with two brethren

ILLYRICUM

GREECE Paul stays in Greece about three months.

CORINTH

FROM CORINTH TO JERUSALEM via Philippi, Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara, Cyprus, Tyre, Ptolemais, Caesarea (Agabus' prophecy), Jerusalem

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Paul in Jerusalem and Caesarea, 21:18 to 26:29

- He relates his experiences to the church, 21:18-20
- He takes a Jewish vow to silence suspicion, 21:20-26
- He is seized by Jews, rescued by Roman soldiers, 21:27-40
- His defense before the crowd, 22:1-21
- He asserts Roman citizenship to escape scourging, 22:25-30
- His appearance before the Sanhedrin, 23:1-10
- The message from the Lord, 23:11
- Jewish conspiracy to kill him; he is sent to Caesarea, 23:12-33
- His defense before Felix, 24:1-21
- His speech to Felix about faith in Christ, 24:24-46
- His defense before Festus; his appeal to Caesar, 25:1-12
- His address before Agrippa, 26:1-19

Paul's Journey to Rome, 27:1 to 28:31

- First stage of the voyage, 27:1-13
- The storm and leadership of Paul, 27:14-36
- The shipwreck and escape, 27:38-44
- Paul on Malta, 28:1-10
- His arrival at Rome and ministry there, 28:16-31

Acts - Survey

Author and Title:

Although the author is unnamed in Acts, the evidence leads to the conclusion that the author was Luke. Acts is the second volume of a two-part treatise written by Luke to Theophilus about "all that Jesus began to do and teach." In support of Luke as the author, Ryrie writes:

That the author of Acts was a companion of Paul is clear from the passages in the book in which "we" and "us" are used (16:10-17; 20:5-21:18; 27:1-28:16). These sections themselves eliminate known companions of Paul other than Luke, and

Colossians 4:14 and Philemon 24 point affirmatively to Luke, who was a physician. The frequent use of medical terms also substantiates this conclusion (1:3; 3:7ff.; 9:18, 33; 13:11; 28:1-10). Luke answered the Macedonian call with Paul, was in charge of the work at Philippi for about six years, and later was with Paul in Rome during the time of Paul's house arrest. It was probably during this last period that the book was written. If it were written later it would be very difficult to explain the absence of mentioning such momentous events as the burning of Rome, the martyrdom of Paul, or the destruction of Jerusalem.

Regarding the title, all available Greek manuscripts designate it by the title *Praxeis*, "Acts," or by the title, "The Acts of the Apostles." Just how or why it received this title is uncertain. Actually, "The Acts of the Apostles" is perhaps not the most accurate title since it does not contain the acts of all the apostles. Only Peter and Paul are really emphasized, though the promise of the coming of the Spirit was made to all the apostles in Acts 1:2-8 who were then to go into all the world preaching the gospel in the power of the Spirit (however, see 4:32). Many have felt that the book would be more accurately titled, "The Acts of the Holy Spirit" since it describes the spread of Christianity from the time of the coming of the Spirit in Acts 2 as promised in Acts 1:8.

Date: A.D. 61

The issues regarding the dating of the book are summarized by Stanley Toussaint as follows:

The writing of Acts must have taken place before the destruction of Jerusalem in ad 70. Certainly an event of such magnitude would not have been ignored. This is especially true in light of one of the basic themes of the book: God's turning to the Gentiles from the Jews because of the Jews' rejection of Jesus Christ.

Luke scarcely would have omitted an account of Paul's death, traditionally dated from ad 66-68, if it had occurred before he wrote Acts.

Nor did Luke mention the Neronian persecutions which began after the great fire of Rome in AD 64.

Furthermore, a defense of Christianity before Nero by using the Book of Acts to appeal to what

lower officials had ruled regarding Paul would have had little point at the time of the Neronian antagonism. At that time Nero was so intent on destroying the church, the defense set forth in Acts would have had little effect in dissuading him.

The date usually accepted by conservative scholars for the writing of Acts is around AD 60-62. Accordingly the place of writing would be Rome or possibly both Caesarea and Rome. At the time of writing, Paul's release was either imminent or had just taken place.

Theme and Purpose:

The book of Acts stands out as unique among the New Testament books for it alone provides a bridge for the other books of the New Testament. As Luke's second treatise, Acts continues what Jesus "began to do and to teach" (1:1) as recorded in the Gospels. It begins with Christ's Ascension and continues to the period of the New Testament Epistles. In it we have the continuation of the ministry of Jesus Christ through the Holy Spirit at work in the apostles who went forth preaching and establishing the church, the body of Christ. Acts is the historical link between the Gospels and the Epistles.

Not only does it make this bridge for us, but it provides an account of the life of Paul and gives us the historical occasion for his letters. In the process, Acts recounts the first 30 years of the life of the church. After summarizing various views on the purpose of Acts, Toussaint writes:

The purpose of the Book of Acts may be stated as follows: To explain with the Gospel of Luke the orderly and sovereignly directed progress of the kingdom message from Jews to Gentiles, and from Jerusalem to Rome. In Luke's Gospel the question is answered, "If Christianity has its roots in the Old Testament and in Judaism, how did it become a worldwide religion?" The Book of Acts continues in the vein of the Gospel of Luke to answer the same problem.

Acts 1:8 expresses the theme of Actsthe indwelling Holy Spirit empowering God's people to be the Savior's witnesses both in Jerusalem (home base), and in all Judea and Samaria (the immediate and

surrounding areas), and even to the remotest part of the earth (the world).

Key Word:

The key concept for Acts would be the growth of the Church in all the world.

Two key words are "witness" or "witnesses," and "the Holy Spirit."

Key Verses:

1:8 "But you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest parts of the earth."

2:42-47 They were devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayers. 2:43 Reverential awe came on everyone, and many wonders and miraculous signs came about by the apostles. 2:44 All who believed were together and held everything in common, 2:45 and they began selling their property and possessions and distributing the proceeds to everyone, as anyone had need. 2:46 Every day they continued to gather together by common consent in the temple courts, breaking bread from house to house, sharing their food with glad and humble hearts, 2:47 praising God and having the good will of all the people. And the Lord was adding to their number every day those who were being saved.

Key Chapters:

Since the accomplishment of the church's global mission of worldwide outreach is dependent on the coming of the Holy Spirit, chapter 2 is naturally the key chapter. This chapter records the fulfillment of 1:8 on the Day of Pentecost when the Holy Spirit came and began His ministry of baptizing believers into Christ's body, the church (cf. 1:5; 11:15-16 with 1 Cor. 12:13), began indwelling all believers and empowering them to be witnesses of the Savior.

Key People:

Key people include: Peter, Stephen, Philip, James, Barnabas and Paul.

Acts Chapter One

Acts 1:1

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

the former treatise have I made – refers to the Gospel of Luke. τὸν μὲν πρώτον λόγον The use of λόγος for “treatise” or “account” is common in Greek.

Luke was with Paul in Rome while writing Acts. Paul wrote the prison epistles at about the same time, 61-63 AD.

The Gospel of Luke and Acts are Volumes I and II of the same work. Acts is a continuation of the activities of the Lord Jesus Christ until His Ascension. Then, the book is a narrative of the activities of the early church until the time of Paul’s imprisonment in Rome.

O Theophilus

In Luke 1:3, Theophilus is referred to as “most excellent”, the title of a knight of SPQR. He was, therefore, a prominent citizen and well respected. He might have been the patron of Luke’s writings and travels; thus the books are addressed to him as to a patron; a dedication, so to speak.

[Most excellent Theophilus] The name means “god-lover” or “god-beloved.” He may have been a believer already. He was probably a Gentile. Some scholars say that “most excellent” was a title like “Your Excellency” and shows that he held office, perhaps a Knight. So of Felix (Acts 23:26) and Festus (Acts 26:25). This adjective does not occur in the dedication in #Ac 1:1.

Acts is a history of the early church before the canon of Scripture was complete.

There are some things unique to this interim period, such as: **apostleship, miracles, tongues.** These things were discontinued when the canon was complete.

When believers in Acts “searched the Scriptures” they were actually studying the Old Testament. They received church age doctrine from the apostles and other Bible teachers in the local churches.

Example: Paul => Priscilla and Aquila => Apollos

Acts 1:2

Until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen:

Until the day He was taken up – Christ’s ascension.

The Gospel of Luke ended with the ascension; Acts begins with it. The verb is passive voice, indicating that Jesus was taken up by God the Father, the Author of the plan of God.

Topic: Ascension and Session of Christ

after He, through the Holy Spirit

Topic: The Holy Spirit’s Sustaining Ministry

had given commandment – refers to the Lord’s briefing of the apostles during the last days of His ministry before the Ascension.

He gave them many instructions, the **two** most important of which were:

Acts 1:5, instructions re: the Baptism of the Holy Spirit, and by implication, Positional Truth

Topic: Holy Spirit’s Sustaining Ministry

Acts 1:8, instructions re: the filling of the Holy Spirit, the **power** for the believer’s ministry.

This is the event which places every Christian in full-time Christian service.

The command is in Luke 24:49 ff, to “stay in the city until you are clothed with power from on high.”

READ Luke 24:45-53

The command involved:

- A Promise – they are waiting for the fulfillment.
- Waiting – “sit”. It points out that God’s program is Grace; the disciples are learning that when God makes the promise, they are to wait patiently until He keeps the promise.
- A Place – “in the city”, i.e. Jerusalem
- A Blessing – being clothed with power from on high.

Acts 1:3

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

passion = "suffering" (NAS)

proofs = - acc. to Aristotle, the strongest proof to which anything can be put. NAS: "convincing" proofs.

"Unassailable proofs" => He was seen by them!

By these proofs, the apostles and disciples are going to become absolutely convinced about something: by what they saw, and by what they heard.

They saw the resurrected Christ. They talked with Him, they ate with Him, some of them even touched Him. At one point he appeared to as many as 500 people at the same time. And He continued this for forty days.

The Resurrection became the great baseline doctrine of Apostolic teaching. Topic: Resurrection

The Resurrection became the great baseline doctrine of Apostolic teaching.

READ Acts 2:22-37

and speaking of the things pertaining to the kingdom of God

There are three kingdoms on earth at the present time:

1. The kingdom of God – made up of everyone who is Union with Christ. The universal Church, the Body of Christ.
2. Any national entity is known as a kingdom in the Bible – the USA, etc.
3. The kingdom of Satan, including all of the evil hierarchies such as religion and internationalism.

Jesus' purpose in making His appearances was to teach about the Church Age.

For example: He would have taught about the seven things the Holy Spirit does at salvation:

1. Efficacious Grace: the HS makes the Gospel clear to unbelievers; and He makes a person's faith effectual. He gives our faith life.
2. The HS brings about regeneration: Tit. 3:5; 1 Pet. 1:23
3. The Baptism of the Holy Spirit: 1 Cor. 12:13
4. The Indwelling of the Holy Spirit: 1 Cor. 3:16; 6:19,20
5. The Filling of the Holy Spirit: Eph. 5:18
6. The Sealing Ministry of the Holy Spirit, Eph. 1:13,14
7. Spiritual Gifts

He taught Ecclesiology: Grace | Plan of God | True Spirituality | Faith-Rest | Occupation with Christ | Edification . . . in short, he taught them everything related to the Plan of God for the Church, from Pentecost to the Rapture.

Acts 1:4

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

READ: John 14:16,17 for promise of the HS.

Notes:

1. The coming of the HS relates to His prayer, not theirs!
2. Acts 2 is not a prayer meeting. There is no begging for the HS.
3. They are going to receive a helper, parakleitos.
4. When the HS comes to abide, it is "forever." So it won't happen again. There are no second Pentecosts. Pentecost is no more repeatable than Bethlehem or the Cross.
5. The HS is the "spirit of truth." The HS does not help by providing an emotional experience. He is not a crutch to lean on. He is a teacher who leads into Truth, who stabilizes us by leading us into divine viewpoint.
6. The promise involves a new relationship. "The Holy Spirit is now with you; He shall be in you!"

7. We all need subjective help – a sense that God is doing something about problems. But, subjective help comes through objective truth.
8. The purpose of the local church and Bible study is to provide objective truth that people can use to get help with making decision and solving problems.
9. This is the most important theme of the Lord Jesus Christ's ministry: example, the parable of the sower.
10. Sometimes the truth we learn can be applied immediately. Sometimes doctrine is not immediately applicable. At such times we do not "feel fed." So it has to be put on the shelf, like a can of Ranch Style Beans.
11. But the sower has planted the seed, and with watering it will germinate and grow.

The Ascension and Session of Christ

The resurrection body of the Lord Jesus Christ went from a point just outside Jerusalem all the way to the third heaven. **Acts 1**

Once He arrived in heaven, Jesus Christ was seated at the right hand of God the Father. This is called His Session. **Ps. 110:1; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3,13: 8:1; 10:12; 12:2; I Pet. 3:22.**

The Ascension and Session of Christ form the basis for His total victory in the conflict with Satan. **Heb. 1:3-13.**

The Ascension and Session of Christ begin a new phase in this conflict. **Eph. 1:20-22; 4:7ff.** Therefore, the believer of the church age is involved in the intensified stages of this warfare. **Eph. 6**, the armor of God.

The Ascension and Session of Christ are the beginning of the march to victory culminating in the crushing of the head of Satan, when Satan is made the footstool of Christ. This is prophesied in **Psalm 110:1** and quoted in **Luke 20:42,43; Acts 2:33,34; Heb. 1:13.**

The crushing of the head of Satan, representing his final defeat, will take place at the Second Advent of Christ, **Dan. 7:13,14; Zech. 13:2; Col. 2:15; Rev. 20:1-3.**

The Ascension and Session of Christ completes the glorification of Christ in His hypostatic union.

Acts. 2:33; 5:31; Phil. 2:9; I Pet. 3:22.

The Ascension and Session of Christ explain the uniqueness of the Church Age and the importance of having a royal family, **John 7:37-39.**

The Ascension and Session of Christ make possible the second high-priestly function of our Lord, namely, intercession. **Heb. 7:25.**

The Holy Spirit's Sustaining Ministry

During the period of the First Advent, the humanity of Christ was sustained by the indwelling and filling of the Holy Spirit. The humanity of Christ had to be sustained by God the Holy Spirit, just as the members of the royal family, the Church, would be sustained by the enabling power of the Holy Spirit during the Christian life.

The Prophecy of this Ministry

Isa 11:1-3, 42:1, 61:1a.

The sustaining ministry of the Holy Spirit occurs first at the virgin birth,

Mt 1:18-20; Ps 40:6 cf Heb 10:5.

The Holy Spirit is the source or agent of conception. The Father planned Christ's human body. The Holy Spirit was the agent carrying out the mechanics of the virgin birth. He provided the perfect chromosomes which fertilized the female ovum. The Holy Spirit is thus the agent in the execution of the Hypostatic Union.

The ministry of the Holy Spirit begins at the Incarnation: Jn 3:34.

1. Not only does the Holy Spirit indwell the body of Christ, but He also filled His soul .
2. This is the total sustaining ministry to royalty. Our Lord, in His humanity, was born into royalty as the son of David.
3. His spiritual royalty is different. His spiritual royalty is being totally sustained by the Holy Spirit.
4. There was no spiritual royalty in the Old Testament. The Holy Spirit had no indwelling of the body of any Old Testament believer .

5. Glorification of Christ by means of the Ascension and Session instituted battlefield royalty. This caused the Age of Israel to be interrupted so that the royal family of God, the Church, could be formed. This is accomplished by means of the Baptism of the Spirit, which is the Holy Spirit entering us into union with Christ .
6. Therefore, the Church Age believer is also royalty by being in union with Christ. As royalty we have the privilege of being indwelt by God the Holy Spirit.
7. Christ as King of kings and Lord of lords is true royalty. Therefore, His body is indwelt by the Holy Spirit and His soul is filled by the Holy Spirit. This is why Church Age believers have the indwelling of the Holy Spirit and are commanded to be filled with the Holy Spirit .
8. Thus, the total ministry of the Holy Spirit to the incarnate Christ has been continued in the Church.

The Ministry of the Holy Spirit Related to the Baptism of Jesus Christ: Matt 3:13-17.

The dove speaks of the omnipotence of the Holy Spirit. Water represents the kingdom of God. Converts identified themselves with the kingdom of God by being baptized. They were testifying to the fact that they no longer had any responsibility to Judaism. Our Lord in the water represented the plan of God for the Incarnation. Christ in the water represented to others His dedication to the plan of God.

The Ministry of the Holy Spirit Related to the Public Ministry of Christ: Mt 12:18.

Jesus quotes the prophesy of the Spirit's sustaining ministry of Isa 42:1. In the same context, He says that His miracles were performed in the power of the sustaining ministry of the Holy Spirit.

Lk 4:14-21 tells us that the teaching ministry of our Lord was also performed in the power of the Holy Spirit.

The Holy Spirit had a part in the resurrection of Christ: Rom 8:11.

The indwelling of the Holy Spirit is a guarantee of resurrection for the royal family: 1 Pet 3:18-19.

The sustaining ministry of the Holy Spirit is transferred to the royal family.

- Just as the Holy Spirit sustained the humanity of Christ during the incarnation, so now the Holy Spirit sustains the believer during his life.
- Jesus Christ was sustained as perfect royalty; we as Church Age believers are sustained as sinful royalty.<
- The strategic victory of Christ demands the tactical victory of the royal family on earth during the intensified stage of the angelic conflict.
- The total ministry of the Holy Spirit, which never occurred before Christ, includes both the indwelling of our human body and the filling of our soul. This is the ministry of the Holy Spirit to royalty only .
- This ministry to the royal family demands the filling of the Spirit and applied doctrine (edification). This is why Paul wrote in Gal. 4:19, "until Christ is formed in you." This is synonymous with the believer's spiritual self-esteem, which is the beginning of spiritual adulthood .
- This is why we are commanded in Eph 5:18; Gal 5:16, to be filled with the Spirit and to walk by means of the Spirit.
- The sustaining ministry of the Holy Spirit is then transferred from the resurrected glorified Christ at the right hand of the Father, to the royal family of God on earth
- The believer is commanded to avail himself of the sustaining ministry of the filling of the Holy Spirit, Rom 13:14.
- The filling of the Holy Spirit sets aside the lust pattern of the old sin nature which distracts from the perception and application of doctrine.

The Royal Family's Glorification of Christ through the Ministry of the Holy Spirit.

1. The purpose of the sustaining ministry of the Holy Spirit in the Church Age is to glorify Christ, Jn 7:38-39. "Rivers of living water" means the indwelling of the Holy Spirit. Compare Jn 16:13-14 .

2. It is the present ministry of the Holy Spirit to glorify Christ. He accomplishes this through the metabolization of doctrine, and the many expressions of that doctrine that come from maturity.
3. Edification (growth in Christ) causes the believer to be a letter of commendation written by the Holy Spirit and read by men of our generation, 2 Cor 3:1-3. The letter of commendation principle is the royal family in maturity.
4. At the point of spiritual self-esteem, there exists in the soul of the believer a balance of residency between the filling of the Holy Spirit and maximum applied Bible truth resident in the soul .
5. At this point Christ is formed in you, Gal 4:19, and the indwelling of the Holy Spirit becomes a real working power, Eph 3:16-17; **Acts 1:8**.
6. The fulfillment of the transitional ministry of the Spirit and its results in the life of the believer are found in Phil 1:20-21.

"For me to live is Christ and to die is gain."

The Resurrection of Christ

Introduction

The death, burial, and resurrection of the Lord Jesus Christ are the most important events in human history. That Jesus Christ rose from the dead is an established historical fact verified by many eyewitnesses and by a great deal of corroborating evidence.

This article provides a concise outline for studying this important topic, including the circumstances surrounding the resurrection of Christ, the various proofs of the resurrection as a historical event, the resurrection of Christian saints of different dispensations, and the importance of the Doctrine of Resurrection to the church age believer.

In studying this topic, look up all of the scripture verses and read the complete context of each passage. These notes are just a guide for studying the Bible; so the really important information is found in the Bible itself.

Resurrection Order of Events

1. After Christ is taken down from the Cross, Pontius Pilate orders His body turned over to Joseph of Arimathea for burial. Matt. 27:57-60.
2. Pilate then orders a military guard to be placed at the tomb. Matt. 27:62-66.
3. Jesus Christ has voluntarily laid aside the powers of His own deity, with respect to His human body. Therefore, in accordance with the Divine Decrees, God the Father gave the orders for Christ's resurrection from the dead. 1 Cor. 15:15.
4. God the Holy Spirit was the agent of the resurrection in that He used his power to bring Christ to life. 1 Pet. 3:18
5. Jesus Christ leaves the grave under His own power. John 10:18.
6. After Christ leaves the tomb, God sends an angel to roll away the stone to demonstrate to the world that Christ had risen. This is accompanied by a great earthquake. Matt. 28:1,2
7. It is at this point that Satan is once again made aware of the victory of Jesus Christ over death and the grave and His triumph in the angelic warfare. 1 Cor. 15:54-57.
8. Mary (the mother of James), Mary Magdalene, and Salomé come to the tomb. Mark 16:1
9. Mary Magdalene, upon seeing the stone rolled away, runs to tell the disciples. John 20:1,2
10. Mary and Salomé then see the angel who tells them that Jesus had risen. Mark 16:5,6.
11. Peter and John come to the tomb after hearing Mary Magdalene's report.
12. Peter is told that Jesus Christ had risen from the dead, he enters the tomb, and he wonders at what he had seen. Luke 24:10-12.
13. Mary Magdalene, who had not heard the angel's report, returns to the tomb, and does not recognize Christ when she sees Him. John 20:11-18.
14. It is to Mary Magdalene that Christ first reveals Himself in resurrected power. He starts by establishing that He is now operating

on a higher level that she is, even though He has not yet been glorified at the Ascension.
John 20:17

A Description of the Resurrection

Christ was physically dead before being taken down from the Cross; He was not merely unconscious, as some critics have claimed (the "swoon" theory).

- The soldiers declared Him dead! They would have suffered severe punishment for not making sure that any prisoner was dead before being removed from the cross. Mark 15:45; John 19:33.
- The blood and water flowing from His side is a medical indication of physical death.
- After being taken from the Cross he was prepared for burial and locked in a tomb, eliminating all possibility of His receiving medical attention.
- The women came to the tomb prepared to anoint a dead body. Mark 16:1
- If He had not died physically, He would not have been worthy to be a sin offering to God. Matt. 26:12 with Lev. 2:1-16

Christ's body could not have been removed by His followers, as some have claimed. There are too many contradictory facts against that conclusion.

- The disciples of Christ were afraid and had already deserted Him. Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62; John 18:15-27.
- Their boldest leader, Peter, had denied Him three times.
- The tomb was sealed with the Imperial Seal of Rome; to break it and enter the tomb would itself be punishable by death.
- The tomb was guarded by Roman soldiers. To attack them would have been suicidal; such an attack was considered an act of insurrection, to be punished by crucifixion. Matt. 27:62-66
- The followers who buried Christ, Joseph of Arimathea and Nicodemus, would not have arranged to bury Him in such a prominent place if they had intended to hide His body.

- His followers believed that he was still in the tomb on resurrection morning, indicating that there was no plot to steal His body.

Christ's resurrection was a bodily resurrection. He came out of the tomb, not as a wounded, crippled man, but as a mighty conqueror. He showed no after-effects from the terrible ordeal He had gone through.

- Christ had personally declared before His death that He would be resurrected bodily. John 2:19-21; Matt. 12:40 with Rev. 1:18
- The angels at the tomb declared that He had been resurrected. Luke 24:6-8 The tomb was empty, and the grave clothes were folded and in order only minutes after the tomb was opened. Mark 16:6; John 20:5-7
- Christ declared that He was flesh and bone, eliminating the "spirit" theory and the "vision" theory. Luke 24:39-40
- The five women to whom he appeared touched his feet and held him. Matt. 28:9
- Christ ate food after His resurrection. This would have been impossible if it was just a vision or a psychological mass delusion. Luke 24:41-45
- His body was described in detail after the resurrection by various witnesses. John 20:25,27,28; 21:7; Luke 24:34,37-40
- It would be impossible to understand several other Bible passages except from the standpoint of a literal, bodily resurrection. John 5:28,29; 1 Cor. 15:20; Eph. 1:19,20

Several other individuals had been raised from the dead; but in each case the person died again. Christ's resurrection was thus unique in that He "ever lives to make intercession for us."

- The son of the widow of Zarephath, 1 Kings 17:17-24
- The Shunammite's son, 2 Kings 4:17-27
- Jairus's daughter, Mark 5:22-43
- The young man of Nain, Luke 7:11-17
- Lazarus, John 11
- Tabitha, Acts 9:36-43
- Eutychus, Acts 20:7-12

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The Resurrection Body of Christ

- The risen Christ had a real human body that was recognizable as such. Luke 24; John 20:26-29
- His body was composed of flesh and bones but had no blood. Luke 24:39,40
- His body could be handled and touched, therefore it had to have substance. Matt. 28:9; John 20:27
- However, His body was able to pass through solids (the tomb and closed doors, etc.). John 20:19/26; Luke 24:36
- His body was such that He was able to make Himself appear and disappear. Luke 24:17
- His skin showed scars and nail prints; His body retains the scar of the wound in his side and hands. (The believer's resurrection body will not have any imperfections!) This was prophesied in Zech. 12:10 and Psa. 22:16; the fulfillment of the prophesies is recorded in John 20:25-27.
- He breathed; but He did not necessarily need to breathe. John 20:22
- He carried on conversations, so He had to have vocal cords and the use of air. His voice was immediately recognizable. Luke 24; John 20:16, 26
- He ate, so His body had a digestive system; but He did not have to eat to live eternally. Luke 24:30
- Christ is able, in His resurrection body, to travel through space. Acts 1:9 with Heb. 1:3.
- His resurrection body is indestructible and eternal. Rev. 19:11-21; John 14:6

The Appearances of Jesus Christ After His Resurrection

- To Mary Magdalene - John 20:15-17; Mark 16:9-11
- To five other women - Matt. 28:9-10
- To Peter (the afternoon of the resurrection) - 1 Cor. 15:5

- To two Christians on the road to Emmaus (Cleophas and Mary) - Luke 24:13-33; Mark 16:12
- To ten disciples - John 20:19-25
- To eleven disciples (including Thomas) - John 20:26-29; Mark 16:14
- To seven disciples by the Sea of Galilee - John 21:1,2
- To five hundred Christians - 1 Cor. 15:6
- To Jesus' half-brother James, who had been an unbeliever until the resurrection - 1 Cor. 15:7; John 7:3; Acts 1:14
- To eleven disciples on a mountain near Galilee - Matt. 28:16-20
- To the believers at the Ascension - Acts 1:3-11
- To Stephen (after the Ascension) - Acts 7:55,56
- To the Apostle Paul on several occasions after the Ascension - Acts 9:1-8; 18:9; 22:17; 23:11; 27:23; 1 Cor. 15:8; Gal. 1:12-17.
- To John on the Island of Patmos - Rev. 1:12-20; 22:20.

Proofs of Facts Surrounding the Resurrection of Jesus Christ

The proof that the resurrection of Jesus Christ actually occurred as a historical event is established by numerous supporting facts or evidences. Two of the best study sources for extensive historical information about the resurrection are two books by Josh MacDowall entitled *Evidence That Demands a Verdict* and *More Evidence That Demands a Verdict*. These books are available at Christian bookstores and are highly recommended.

The most important proof is that of the testimony of the people who were actual eyewitnesses to the resurrection of Christ. It is important to note that the following people would be qualified eyewitnesses in any court of law, either in Roman or Hebrew courts of the time or in modern American courts. To qualify formally to give eyewitness testimony, the witness must be shown to be mentally competent as well as having been competent at the time the events occurred. The witness must also be able to withstand an

examination of his own character as a basis for accepting his testimony.

- The Roman soldiers assigned to guard the tomb were objective witnesses to the resurrection, even though they did not believe in the deity of Christ. Matt. 28:12-15
- The unbelieving chief priest and the elders of the Sanhedrin were eyewitnesses to the empty tomb. Matt. 28:11-12
- Mary Magdalene, Matt. 28:1,6; John 20:15-17; Mark 16:9-11
- Five other women, including Mary (the wife of Cleopas), and Salomé, Matt. 28:9-10; Mark 16:1-6
- Peter, Luke 14:12
- Matthew, by written testimony, Matt. 28:6.
- John, by written testimony, John 20:1-8
- The written testimony of facts as given by witnesses, Mark 16:1-8; Luke 24:3. All people, in fact, mentioned in the previous section, to whom Christ appeared after His resurrection, were eyewitnesses.
- The fact of the resurrection of Christ may also be inferred from a number of other sources. For example, Josephus, in his Antiquities of the Jews, chapter 3:3, states that Jesus Christ was resurrected and had made appearances on the earth.
- The Word of God is the written testimony that Christ was resurrected from the dead. 1 Cor. 15:3,4.
- * God Himself is a witness to the resurrection. 1 Cor. 15:15; John 10:18; 1 Peter 3:18.
- Christ's resurrection is testified to by angels. Matt. 28:5,6; Mark 16:6; Luke 24:5,6; Acts 1:10,11
- The resurrection was a fulfillment of Old Testament prophecy. Job 19:25-27; Psalm 16:10 (David); Isaiah 52:13-15; Zech. 12:10

Importance of the Doctrine of the Resurrection of Christ

- The facts of Christ's resurrection are part of a full presentation of the gospel to unbelievers,

1 Cor. 15:1-4. Christ died for our sins, was buried, and rose again.

- An understanding of the resurrection is necessary as a believer begins to learn basic doctrines, especially those related to salvation. Rom. 10:9,10
- The doctrine of the resurrection supports all of Christian faith, so much so that every aspect of Christianity depends on the fact of the resurrection. 1 Cor. 15:12-19. Apostolic preaching is worthless without it. Without the resurrection the believer's faith is without substance and his hope is in vain. Without the resurrection, no man can be reconciled to God (Rom. 5:8-10).

In application, the doctrine of the resurrection supports many of the features of the Christian life. The resurrected Christ is the head of the Church (Eph. 1:19-23). His resurrection must predate the Baptism of the Holy Spirit and the beginning of the Church Age (John 1:33; Acts 2:32,33 with John 15:26 and 16:7). Without Christ's resurrection there would be no spiritual gifts (Eph. 4:8-13). Without resurrection, He cannot be the Prince and the Savior offered to the nation of Israel. Acts 5:31 with Daniel 12:1-3.

Roman History – A Short History

“THE WISDOM OF DIVINE PREARRANGEMENT”

INTRODUCTION

This phrase, “the wisdom of divine prearrangement”, is quoted from the book *The Life and Epistles of St. Paul* written by the Christian historians Conybeare and Howson. This book is one of the most widely studied biographies of the Apostle Paul. (I say “studied” because the book is not casually read.) “Divine pre-arrangements” refer to God’s activity in guiding the development of the world’s government and society in order to make perfect preparation for the birth of the Lord Jesus Christ and for the formation and growth of the early Christian Church. The Lord’s bringing about of the “fullness of time” included the introduction and spread of the κοινή (koinei) Greek language and the completion and maturity of the Roman Empire.

At the time of Christ, all parts of the civilized world were bound together in one empire; one common organization controlled the whole. Channels of communication were opened everywhere and new facilities for travel were provided. The Roman government and society were prepared by divine pre-arrangements to help the progress of that religion which it persecuted. The manner in which Rome provided aid to the spread of Christianity is well illustrated by some events in the life of the Apostle Paul.

Paul's Roman citizenship rescued him in Macedonia. A Roman soldier rescued him from the mob at Ephesus. Roman soldiers saved his life when the mob in Jerusalem wanted to kill him in the temple area. Roman soldiers escorted Paul from Caesarea to Rome on the voyage in which they suffered shipwreck. Roman soldiers delivered Paul to the Roman garrison of the Praetorian Guard for his imprisonment. Paul led a Roman governor to Christ in Cyprus. He was protected by another governor in Achaia. And a third governor sent him from Jerusalem to Rome.

All the weight of terrible tyranny was going to fall on the new religion; but before this took place, Christianity had taken firm root and had begun to grow strong in close connection with all parts of the Roman Empire. And when the Roman supreme government itself became Christian, it stayed unified until, upon dividing up into the separate nations of the European continent, each fragment was closely tied to Christianity, at least in name, as part of the Holy Roman Empire.

THE ORIGINS OF ROME

While Greece was fighting the Persian wars and the Peloponnesian War, an obscure people was rising to power on the Italian peninsula. Rome had been settled about 1000 B.C. as people had migrated southward into Italy from north of the Alps. These people were known as the Etruscans, a race of people who are still obscure in history owing largely to the fact that their language has never been deciphered. We know that they worshipped evil spirits, practiced magic and voodoo, and that they enjoyed gladiatorial combat. They were also competent engineers. The early Roman kings were probably Etruscan; and the Etruscan culture dominated Italy until 508

B.C., the year assigned to the beginning of the Roman Republic.

Over the centuries, the Romans showed little talent for scientific or philosophical thinking. Their literature and art are pale imitations of Greek literature and art. Most of the Roman culture is borrowed from the Greeks. But the Romans excelled in two areas, those of law and government. The Greeks had failed in these areas and had not been able to develop a unified political state. The Romans created and held together an integrated, well-balanced empire without equal in the ancient world.

Where the Greeks jealously guarded their citizenship, the Romans offered their citizenship to large segments of conquered peoples, thereby winning a measure of loyalty and gratitude from them. While Greece destroyed itself in destructive civil wars, the Romans carried Greek culture to every part of the Western world; and for a time they brought peace and prosperity to every corner of the Mediterranean.

THE ROMAN REPUBLIC: 508 TO 30 B.C.

PATRICIANS AND PLEBEIANS

The revolution against the Etruscan domination was led by the Patricians in 508 B.C. The patricians (from the Latin word *pater*, "father") were wealthy landowners and aristocrats, and the type of government they established reflected their leadership. All public offices were held by patricians.

The "common" people were called "plebeians", a word that means "crude or coarse in manners or culture." (First year cadets at the U.S. Military Academy are called "plebes." A "plebiscite" is a vote by which the people of an entire country or district declare an opinion for or against an issue. Voltaire wanted war to be declared by plebiscite, that is, by the people who would be doing the fighting. He thought that this would end war.)

The Roman government was called "The Senate of the Roman People"; in Latin, *Senatus Populusque Romanus*, or SPQR, which is found on thousands of monuments in Italy. But the word *populus* originally referred only to upper classes. Plebeians could not serve in the Senate in the early days of the Republic.

The lowest rung on the social ladder, however, was reserved for slaves, who were bought and sold as property, even by the lower plebeians.

Many businessmen were plebeians by birth and were annoyed to be excluded from the Senate. The poorer masses resented their poverty, their continually increasing debt and taxation, and the unjust laws applied to them, such as the law which provided that a creditor could imprison a debtor or sell him as a slave. The plebeians demanded that the harsh laws be repealed and that land owned by the state and won through conquest be divided up among the people.

In 494 B.C., the Senate was engaged in fighting wars and tried to draft plebeians into the army. The plebs refused to serve until their demands were met; and since the Senate was afraid of invasion, they agreed to reduce or cancel the debts of the plebs and to give plebs the offices of two tribunes who would defend their rights in the Senate. In the same time period, high ranking officials who were trying to get elected or appointed to high office tried to curry favor with the plebs by offering land grants or by gifts of food during times of famine.

THE CONSTITUTION OF THE REPUBLIC

At the time of the revolution against the Etruscans, the king was replaced by two consuls, one to act as a check on the other. Consuls were elected for one-year terms and handled the administration of justice and military defense. The consuls, in turn, appointed the Senate, composed of 300 heads of patrician families, who served for life. The Senate advised the consuls on legislation and public policy.

The Assembly was formed to represent the plebeian class, and gradually became the highest lawmaking body, at least in theory. But in practice the Assembly had little power because the Senate held veto power over the acts of the Assembly and controlled the expenditure of public funds. From 508 B.C. until the outbreak of the First Punic War in 264 B.C., the plebeian class was constantly struggling to limit the power of the patricians and to win greater privileges and rights for themselves.

At first the laws of the Empire were not published, and the plebeians were kept in the dark about the laws. In 450 B.C. they forced the publication of the Law of the Twelve Tables; and while the laws were weighted heavily in favor of the patricians, at least now the plebs knew what the laws were and could better protect themselves against the arbitrary acts of the patrician magistrates.

In 362 B.C., the first plebeian was elected consul; and plebs began to occupy more public offices. And since all officeholders automatically became members of the Senate, the Senate began to have more plebs.

In 339 B.C., the laws against intermarriage between patricians and plebs were repealed, and plebs were declared eligible for all offices. In 287 B.C., the Hortensian Law (named for Quintus Hortensius) was enacted which stripped the Senate of its veto power over the Assembly.

The Twelve Tables remained the law of Rome for 900 years. Until the time of Cicero, every schoolboy had to memorize them.

THE ROMAN ARMY

From the very beginning the Romans were land hungry and intent upon expanding their territories. At the beginning of the 5th Century BC, Rome conquered two neighboring tribes. In 390 BC, the city's imperial career of conquest was nearly ended when barbarian tribes of Gauls invaded Latium and sacked Rome. The republic was saved by paying a ransom of 1,000 pounds of gold. After this, the republic never lost a war. As with Persia, the success of the political institutions of Rome lay in its ability to wage war and to put down revolts. The Roman army was the most successful military organization in history.

In Rome, the citizens and the army were one and the same. The army, assembled in its legions and centuries, was the Assembly, the chief lawmaking body of the state.

The Roman Legion was a mixed unit of brigade strength, approximately 4,000 to 6,000 men, 300 to 500 cavalry, along with various auxiliary groups. Two legions made up a consul's army. Each legion was divided into centuries, at times 100 or 200 men. Each legion had its ensign (guidon). Honor forbade its falling into enemy hands; and

officers sometimes threw the ensign into the ranks of the enemy to stir the soldiers into a desperate recovery.

In battle, the front ranks of the infantry used javelins when ten to twenty paces from the enemy — these were short wooden lances with metal points. On the wings, the archers and slingers attacked with arrows and stones. In hand-to-hand combat the soldiers used the machaira, the famous Roman short sword (cf. military tactics of Dionysius of Syracuse, about. 400 BC).

THE CONQUEST OF ITALY

Rome was always surrounded by fierce enemies. At first, the republic was just a weak city-state, with an area of about 350 square miles. The surrounding enemy towns organized themselves into the Latin League, for the purpose of conquering the tiny republic. The Romans won the battle of Lake Regillus in 496 BC, aided, they said, by the gods Castor and Pollux who had left Mt. Olympus to fight on their side. A treaty was signed which admitted Rome into the Latin League; and Rome quickly became the leader and master of central Italy.

In 405 BC, Rome and another city-state, Etruria, entered into a conflict over control of the Tiber River. After several wars and skirmishes, in 351 BC southern Italy was annexed to Rome. One full generation had been involved in the 14 wars in southern Italy. During this period, tribes from Gaul and Germany had infiltrated down through the Alps and had settled as far south as the Po River. These people are described as tall, handsome, relishing war, but fighting with little armor. These are the Gauls who besieged Rome and were paid off with 1,000 pounds of gold.

In about 300 BC, the Romans finally managed to put together a semblance of order among the tribes; and the united tribes pushed the Gauls back behind the Po River. Rome was now master of Italy and the seas from Gaul to Greece.

Still not satisfied, Rome gave the Greeks the choice between entering into an alliance or fighting it out. Some of the city-states in Greece accepted Roman domination, but others held out. The holdouts enlisted the aid of Pyrrhus, an Italian king who was not a Roman. He was made general of the

Greek resistance forces. In 280 BC, Pyrrhus defeated the Romans at Heraclea; but he lost so many soldiers in the battles that he was unable to follow up his victory. It is from this historical event that we get the term "Pyrrhic victory".

Pyrrhus released 2,000 Roman prisoners of war and offered peace. The Senate was about to make terms, but Appius Claudius persuaded the Senate not to make peace with a foreign army on Italian soil. The 2,000 prisoners were sent back to Pyrrhus, and the war was resumed. Pyrrhus won another victory in Italy, then he became disgusted by the laziness and cowardice of his allies. He sailed to Sicily at the time the Carthaginians were besieging Syracuse, so he was not welcomed there either. He sailed back to Italy a few months later, and lost a battle to the Romans at Regentum. This was the first victory of the Roman maniples over the Greek phalanxes and began a new chapter in the history of military tactics.

The total conquest of Italy was followed by immediate expansion of Roman control to colonies. Colonies served the purpose of relieving unemployment, reduced population pressure, and quieted class strife. The colonies served as garrisons in remote places and were an extended line of defense for Rome. The colonies provided outposts and outlets for Roman trade, and additional food was raised for the capital. The peninsula was multi-lingual, but the Latin language spread as Italy was forged into a united state.

While Rome was consolidating her gains, a great power, older and richer than Rome, was closing the Romans off from the western Mediterranean areas of Corsica, Sardinia, Sicily, Africa, and Spain. This power was Carthage, the ancient Phoenician civilization, and they were harassing Roman shipping from Tyre and Sidon to the Guadalquivir River.

The city of Carthage was near the modern Tunis. The Latins had given the name "Africa" to the region around Carthage and Utica, and they called the population there "Poeni", the Phoenicians. The Phoenicians had originated on the eastern Mediterranean coast, around Tyre and Sidon, and were Semites - sons of Shem. (Tyre had been besieged by Shalmanezzer, Nebuchadnezzar, and

Alexander). They were similar in features to the Jews, and their language had many similarities to Hebrew. They were very wealthy and lived well, adopting the Greek style of dress and building modern and expensive homes and temples.

Greek and Roman historians did not have much praise for the Carthaginians, considering them mercenary and dishonest. (But the historian Plutarch was a Greek, and the historian Polybius was a friend of Scipio Africanus, who burned Carthage; so there may have been some bias in this reporting.)

The Phoenicians migrated to North Africa under pressure from the great empires of Asia, the Assyrians, the Babylonians, and the Greeks. They were great trading people, sailing immense cargo galley ships from Asia to Britain. They did not stop at the pillars of Hercules (Gibraltar) but sailed as far as 2,500 miles down the coast of Africa. The rich merchants provided funds for a large army and navy which transformed Carthage from a trading post into a great empire.

Carthage was expanding right to the borders of Rome (the western half of Sicily). This expansion added to its wealth the gold of Spain as well as its iron, copper, and silver. The income of Carthage at its peak was twelve times that of Athens. The gods of Carthage were Baal-Haman to whom child sacrifices were offered. Their religions had the worst features of the Canaanite worship. God eventually allowed great devastation to be brought upon Carthage at the hands of the Romans.

THE FIRST PUNIC WAR (264 B.C.)

The First Punic War was fought at sea, where the Carthaginians had the advantage of being great seamen. The wealthy citizens of Rome, however, put together an army of 60,000 men and 200 ships with their own money. The dry land soldiers practiced long and hard to learn how to row the huge quinquiremes (five ranks of oars on each wide) and to conduct combat aboard ship. The Carthaginians were resting in the successes of Hamilcar Barca and did no building up of their forces. The Roman armada, sailing secretly, defeated the Carthaginian fleet at the Aegadian Islands off the west coast of Sicily. Carthage was

forced to sue for peace and paid a heavy money payment to Rome.

INTERBELLUM

Rome was near bankruptcy, in spite of the payments from Carthage. Currency was debased more than 90%. Carthage, meanwhile, was set up to be destroyed by its own greed, and its internal striving and civil wars gave Rome time to gather strength.

The rulers of Carthage withheld for some time the pay of the mercenaries which served under Hamilcar Barca. The soldiers poured into the city demanding money. Carthage's subject people, taxed beyond endurance during the war, joined the uprising. The women of Libya sold their jewelry to finance revolution. Twenty thousand mercenaries and rebels laid siege to Carthage, which had few soldiers to defend it. The rich merchants appealed to Hamilcar; and he organized and trained an army of 10,000 and raised the siege of Carthage.

The defeated mercenaries and rebels retreated into the mountains. They broke the legs and cut off the hands of 700 prisoners, then threw them into a mass grave and buried them alive. But Hamilcar maneuvered 40,000 rebels into a box canyon and slowly starved them until they tried to fight their way out and were cut to pieces.

When this internal conflict was over, Carthage discovered that Rome had occupied Sardinia, a Carthaginian island. When Carthage protested, Rome declared war. In no position to fight, Carthage bought peace with an indemnity of 1200 talents of gold and gave the islands of Sardinia and Corsica to Rome.

During the last quarter of the Third Century B.C. (c. 225 B.C.), Hamilcar Barca took a small Carthaginian army into Spain to set up a foothold in Europe. He recaptured some of the cities he had lost before, he built up an army of Spanish citizens, and he began what became a vigorous push for Carthage into new territories. Rome tolerated this conquest of Spain partly because of having been distracted by class strife at home and her own expansionist activities in the Adriatic Sea and trying to clear that area of pirates. Also,

Rome was at war with the Gauls (again) so could not concentrate on Spain.

Hamilcar was killed leading a charge against a Spanish tribe, so he was succeeded in command by his son-in-law Hasdrubal ("He whose help is Baal") who governed wisely for the eight years from 229 to 221 BC, winning cooperation of Spaniards and building the fabulous silver mines near the city of New Carthage, the Spanish city now named Cartagena. In the Carthaginian high command were also Hamilcar's sons Hasdrubal (same name as the son-in-law), Mago, and Hannibal ("The grace of Baal"). Hasdrubal was assassinated in 221 BC, and Hannibal was elected by the army to be commander.

In 225 BC, an army of Gauls swept down the Italian peninsula toward Rome. They had 50,000 foot soldiers and 20,000 horse. The Roman legions met the invaders near Telamon, killing 40,000 and taking 10,000 prisoners. They marched on to subjugate ('put under the yoke') Cisalpine Gaul ("Gaul on the near side of the Alps"). Protective Roman colonies were placed at Placentia and Cremona. This was a great victory for Rome, but it had some bad side effects - now the Gauls wanted to get back at Rome more than ever. And Hannibal saw a great opportunity to enter Gaul from Spain (across the Pyrenees), raise an army of Gallic allies, cross the Alps and crush Italy.

HANNIBAL

[from *The Story of Civilization*, Vol. III, Caesar and Christ, by Will Durant]

Hannibal was now twenty-eight years old...and had received a soldier's training through nineteen years in camp. He had disciplined his body to hardship, his appetite to moderation, his tongue to silence, his thought to objectivity. He was "the first to enter the battle, and the last to abandon the field", according to Livy...The Romans accused him of avarice, cruelty, and treachery, for he honored no scruples in seizing supplies for his troops, punished disloyalty severely...Yet we find him often merciful, always chivalrous. The Romans could not readily forgive him for winning battles with his brains rather than with the lives of his men...Hannibal led his troops north...and then struck eastward into the Alps. Celtic tribes had crossed those ranges before him...but he had

difficulty getting his elephants through narrow or precipitous passages. After a climb of nine days, he reached the summit and found it covered with snow...His army of 59,000 was reduced to 26,000 by the time he reached the plains of Italy, so great were the hardships. Fortunately, he was welcomed as a liberator by the Cisalpine Gauls, who joined him as allies. The Roman settlers fled southward across the Po River.

Rome mobilized all its resources and called upon all the states in Italy to defend the land. The Romans raised an army of 300,000 foot, 14,000 horse, and 456,000 reserves. Hannibal won two battles in North Italy, but he knew he was still outnumbered 10 to 1. He failed to persuade the Italian states to join him, and his Gallic "allies" were losing heart. The Romans attacked Hannibal at Cannae with 80,000 infantry, and 6000 cavalry. Hannibal had 19,000 Carthaginian and Spanish veterans, 16,000 unreliable Gauls, and 10,000 horse. He placed the Gauls at his center, expecting them to give way, which they did. When the Romans followed them into the pocket, his veterans closed in on the Roman flanks and the cavalry attacked from behind. The Romans lost all chance of maneuvering, and 44,000 fell in one day's battle, including eighty senators who had enlisted as soldiers. This battle ended the days of Roman reliance upon infantry and set the lines of military tactics for two thousand years.

Hannibal's defeat of the Roman legions at Cannae shattered Rome's hold on the southern Italian states. Several joined Hannibal, and Carthage sent some reinforcements and supplied. For a month, the city of Rome was hysterical in terror. The class war ceased, and all citizens rushed to the aid of the state. Every male who could carry weapons was enlisted and served voluntarily without pay. Rome settled in for a defense against the Lion of Carthage.

But Hannibal did not come! His 40,000 were too small a force against a city to whose defense would come many armies on a moment's notice. If he took Rome, how could he hold it? Hannibal decided to wait until Carthage, Greece (Macedon), and Syracuse could unite with him in an offensive that would retake Sicily, Sardinia, Corsica, and Illyria. He released all but a few of the Roman captives and took his troops to winter in Capua.

After a winter of relaxation and pleasure in one of the vice capitals of the world, Hannibal’s soldiers were never again the invincible troops which had borne so much hardship. During the next five years Hannibal led them to some minor successes, using Capua as his HQ. The Romans besieged this city with 200,000 legionnaires, and Hannibal was forced to retire to the south of Italy.

Meanwhile, a Roman army had been sent to Spain to keep Hasdrubal, Hannibal’s brother, occupied. Hasdrubal was defeated at the Ebro River, but the Romans lost their gains when their leaders were killed. Hasdrubal’s main force escaped, crossed the Pyrenees into Gaul and the Alps into Italy. He sent a message to Hannibal with his plans for reinforcing him, but the message was intercepted by the Romans. Despite his excellent generalship, Hasdrubal was defeated by the Romans before he could reach Hannibal. Hasdrubal went to his death in combat rather than face imprisonment and disgrace by the Romans.

In 205 B.C. a new Roman army was raised, sailed for Africa, and attacked Carthage. The Carthaginians appealed to Hannibal to come to their aid. Imagine the feelings of this half-blind warrior, driven into a corner of Italy by an endless stream of enemies, seeing all his toil and hardship of fifteen years brought to nothing, and all his triumphs wasted. Half his troops refused to leave Italy with him. He landed near Carthage, hastily formed a new army, and went out to face Scipio Africanus at Zama, fifty miles south of Carthage (202 B.C.).

The two generals met in courteous interview, found agreement impossible, and joined battle. For the first time in his life, Hannibal was defeated. More than 20,000 Carthaginians were left dead on the field. Hannibal attacked Scipio in personal combat, wounding him. He attacked the leader of the Numidian cavalry, Masinissa, reformed his disorganized forces again and again, and led them in desperate countercharges. Seeing conditions hopeless, Hannibal fled to Carthage and advised the Senate there to sue for peace. Rome settled with Carthage on the following terms:

- Carthage was allowed to retain her African empire

- She was to surrender all war vessels except ten triremes
- She was not to make war against anyone outside Rome or within it without Rome’s consent
- She was to pay Rome \$720,000 per year for fifty years

This Second Punic War changed the Mediterranean in a way that is still being felt in the Twentieth Century A.D.

- It gave Spain and all its wealth to Rome, providing funds for Roman conquest of Greece
- It reunited Italy under Rome’s unquestioned mastery
- It threw open all routes and markets to Roman ships and goods
- It ravaged or injured half the farmland in Italy, destroyed 400 towns, killed 300,000 men, from which southern Italy has not quite recovered to this day.
- It weakened democracy by showing that a popular assembly cannot wisely choose generals or direct a war
- It began the transformation of Roman life and morals by hurting agriculture and helping trade, by taking men from the countryside and teaching them the violence of the battlefield, and by bringing new money to finance luxuries and imperialistic expansion.
- In short, the war with Carthage was a pivotal event for almost every phase of Roman history.

To Carthage it was the beginning of the end. Their government became so corrupt that the people again called for Hannibal to come out of retirement and save the nation. He was elected leader in 196 B.C. He punished corruption and virtually eliminated graft. He relieved the citizens of some of the most burdensome taxes.

To get rid of Hannibal, the rich merchants secretly sent word to Rome that Hannibal was plotting to renew the war. Scipio used all his influence to protect his friendly rival, but was overruled. The Roman Senate demanded the surrender of Hannibal. Hannibal fled the city, rode 150 miles

to Thapsus, and took ship for Antioch. He found Antiochus III hesitating between war with Rome and peace; he advised war and became one of the king's staff. When the Romans defeated Antiochus at Magnesia (near Ephesus) in 189 B.C., they made it a condition of peace that Hannibal be turned over to them.

Hannibal escaped, first to Crete, then to Bithynia. The Romans hunted him down and surrounded his hiding place with soldiers. Hannibal said, "Let us relieve the Romans from the anxiety they have so long experienced, since they think it tries their patience too much to wait for an old man's death." He drank the poison he carried with him and died at the age of 67. A few months later, his conqueror and admirer, Scipio, followed him in death. In a final war with Carthage lasting from 151 to 146 B.C., Rome completely annihilated the Carthaginians and razed their cities to the ground, sowing them with salt.

THE REVOLUTION, 145 TO 30 B.C.

Had Rome been able to avoid further war, she might have been able to concentrate her forces on the solution of her domestic problems. The very size of the Empire, however, made it impossible to avoid foreign conflicts. In 111 B.C., Rome fought a major war with King Jugurtha of Numidia in North Africa. This was followed by campaigns to punish the invading Gauls, and by a war to prevent Mithridates of Pontus from expanding his power into Asia Minor. In 104 B.C. Rome had to suppress a major slave revolt in Sicily.

The consul Marius recruited thousands of landless peasants for Rome's legions. Up to this point the legions had consisted of peasants who owned land, served their time in the army, and returned to their crops. But now the army consisted mostly of mercenaries who were loyal only to the generals who paid and fed them and led them to places where they could get booty.

Marius was the hero of the war against Jugurtha in Africa, so he was elected consul in 107 B.C. During the next 20 years, he served five separate terms. He was a poor statesman, but his large army easily overrode any opposition. He established the precedent of rule by military commanders.

In 91 B.C. Rome's Italian allies rose in revolt, charging that they were being exploited to benefit the Roman ruling class. Marius stopped the rebellion by conferring Roman citizenship on the allies, which gave them voice and vote in the Senate and Assembly. But the patrician aristocracy didn't like this move because it weakened their powers. So Sulla, the hero who defeated Mithridates in Pontus, having a stronger army, removed Marius from office by engaging him in civil wars which killed an estimated 500,000 Romans.

Sulla was the spokesman for the aristocracy and he curtailed the powers of the tribunes and restored the ancient powers of the Senate over the Assembly. In 82 B.C. Sulla was appointed dictator for life by the Assembly. The Roman constitution provided for the office of dictator during times of national emergency, but the dictator was supposed to be appointed for a fixed term and was to relinquish his powers upon the expiration of his term of office. Sulla retired in 79 B.C., not wanting to rule for life.

Several new popular leaders who had private armies began fighting for control of the Roman government. In 73 B.C. Pompey brought the rebellion of Spartacus under control, and in 63 B.C. he conquered Syria and Palestine which brought additional revenue to Rome. He became a very strong and popular leader. During the same years, Julius Caesar was conquering Gaul as far away as Belgium. For a time, Pompey and Julius Caesar cooperated in trying to take over the government.

JULIUS CAESAR 100 TO 44 B.C.

In 68 B.C., Julius Caesar was elected quaestor (governor) and assigned to serve in Spain; he was 32 years old. He led military expeditions against the native tribes, sacked towns, and collected enough plunder to pay off some of his enormous debts. At the same time, he won the gratitude of Spanish aristocrats by lowering interest charges on money loaned to them by Romans. He returned to Rome and in 65 B.C. was elected commissioner of public works. He spent the money he had stolen in Spain and had borrowed from other men (he owed Crassus \$2,880,000), mainly on new buildings and fancy decorations

for the city. He also courted favor with the working class by setting up games and entertainment.

Sulla had removed the trophies of Marius from Rome, including banners, pictures, and spoils representing the features and victory scenes of the old radical. Caesar had these restored, and by that act alone he announced his rebel policy. All the old veterans were happy with him, but the conservatives protested and marked him as a man to be broken. In 63 B.C., Caesar was chosen *pontifex maximus*, the head of the Roman religion. In 61 B.C., he was appointed *propraetor* for Spain, but his creditors would not let him travel to Spain.

Crassus again came to his rescue, underwriting his obligations, hoping for spoil and political favors if Caesar were successful in Spain. Caesar again used his troops to steal the Spanish tribes blind, came back to Rome with enough money to pay all his debts and have great riches left over for the Treasury. The Senate voted him a triumph. They knew Caesar wanted to be elected consul; and they also knew the custom that dictated that one who is to be given a triumph must remain outside the city until the day of the triumph. They had planned for the elections to take place before the day of the triumph. But Caesar refused to accept the triumph and entered the city to campaign for his election.

Meanwhile, Pompey had just returned from the East with a powerful army and a succession of military and diplomatic achievements behind him. He conquered Bithynia, Pontus, and Syria. He accepted a huge bribe from the King of Egypt to quell a revolt there, then refused to do so, calling it illegal. He had pacified Palestine and made it a client state of Rome. He founded thirty-nine cities and had established law, order, and peace, acting with good judgment, statesmanship, and making huge profits wherever he went. Pompey was made extremely wealthy, and he had an army that could make him dictator at a word. Yet he generously disbanded his troops, paid them well, and entered Rome with only his personal staff.

Pompey requested that state lands be given to his soldiers. The Senate refused; and they also refused to ratify his agreements with conquered kings. The effect was to break down the

relationship between the Senate and the higher classes; and Pompey and the capitalists began to look for support elsewhere.

It was at this juncture (60 B.C.) that Pompey, Caesar, and Crassus formed the first triumvirate ("rule of three men") by which each pledged himself to oppose legislation unsatisfactory to any one of them. Pompey agreed to support Caesar for the consulate, and Caesar promised that if elected he would carry through the measures for which Pompey had been fighting. The hugely rich Crassus bankrolled these endeavors.

Caesar was elected consul and proposed the land distribution to soldiers and ratification of Pompey's agreements with the kings. The Senate turned him down at every juncture, so he offered these ideas to the Assembly, who voted in his favor. Pompey was impressed by Caesar's keeping his promises. The voters were kept in good humor with amusements and games.

THE CONQUEST OF GAUL

Caesar had himself appointed governor of Cisalpine and Transalpine Gaul in 58 B.C., and he shortly took up his duties there. The Germans had moved across the Rhine River into Gaul for the past 20 years, settling in Flanders and other northern areas. During the same period, Helvetii, from Geneva, some 400,000 strong, were moving west through territory now governed by Caesar. The German tribes were in motion, the whole line of the Rhine was threatened, and Caesar's job was no less than to save Rome from invasion by establishing Gaul as a buffer zone.

Caesar equipped four extra legions at his own expense (illegally). Deputations from many Gallic tribes asked him for help, and he declared war against the Germans and Helvetii. He met the Helvetians near modern Autun, winning by a narrow margin. He gave them safe passage back to their homelands (in Switzerland). He fought the Germani, under Ariovistus, at Ostheim (10 miles west of the Rhine, 160 miles south of Cologne), killing or capturing almost all of them.

Caesar began the reorganization of Gaul under Roman authority, but northern Gauls and Belgae united to attack in the area north of the Seine and

Rhine rivers. They were defeated as were a succession of various rebelling tribes.

Caesar had to return to Northern Italy to replenish the legions and to work with Pompey and Crassus on political affairs. But the Germans began coming back across the Rhine. In 55 B.C., Caesar again defeated the Germans and drove them across the Rhine. Caesar invaded Britain, reached the Thames River, and exacted tribute from the tribes there.

In early 52 B.C., Caesar received word that the Gaul Vercingetorix was lining up nationalistic tribes in rebellion. Caesar's legions fought several battles against the Gauls (at Bourges, Orleans, etc.) which took a steady toll of his men and supplies. He found his fortunes at a low ebb. He staked everything on a siege of Alesia (modern Alise Ste. Reine), where Vercingetorix had 30,000 troops. Caesar surrounded the town with about as many soldiers. But he got word that there were at least 250,000 Gauls coming from the north to Vercingetorix' relief.

Caesar threw up walls in front of and behind his positions. For a week the Gauls threw themselves against the walls in vain charges. The outside attackers ran out of supplies and weapons just as the Romans had reached the end of their stores. The Gauls left the field, and the starving city sent Vercingetorix out to sue for peace. Caesar took him captive and placed him in a cage to display at his triumph in Rome. The fate of Gaul was decided, and the character of the French civilization was set. Territory twice the size of Italy was added to the Roman Empire, and 5,000,000 people became Rome's customers. Gaul provided a buffer against the Germans for four centuries.

THE PRINCIPATE, 30 B.C. TO 192 A.D.

After the assassination of Julius Caesar in 44 B.C., Mark Antony (Caesar's chief lieutenant), Octavian (Caesar's 18 year old nephew), and Lepidus (governor of Spain), formed a triumvirate to avenge the death of Caesar and to continue his policies. They hunted down the leaders of the Senate, including Cicero. While he had no part in the killing of Caesar, the triumvirs feared his oratorical and literary brilliance and wanted him out of the way. Three hundred senators and 2,000

equestrians (middle class government officials and merchants) were condemned to death. Brutus and Cassius, the actual leaders of the plot to kill Caesar, fled east to raise an army and fight the triumvirs for control of Rome.

Antony and Octavian defeated the legions of Brutus and Cassius at Philippi, and the Empire was divided between Lepidus (Africa), Antony (the East), and Octavian (Italy and the West). There was the inevitable power struggle among the triumvirs, and Octavian defeated Lepidus in Africa and took over.

Octavian could not attack Mark Antony directly because Antony had been a close associate of Caesar. But Antony fell under the control of Cleopatra. Octavian was then able to declare that Antony had become Cleopatra's puppet and that she was conspiring to overthrow the government of Rome for herself. The tactic worked. Rome and its Italian allies pledged support to Octavian, and Antony was defeated in the naval battle of Actium. Octavian was now master of the Mediterranean world.

Octavian was careful not to appear to be taking over. He resigned all his offices and returned the power of the state to the Senate and to the people of Rome. However, the Senate refused to allow Octavian to resign, instead naming him Augustus, a religious title indicating that its possessor has superhuman powers. As Augustus, Octavian commanded the Roman armies and navy, controlled public funds, and ruled the Roman provinces. But Octavian never assumed the title of Emperor (*imperator* = dictator). He called himself Princeps, or "first citizen" of the state, an equal among equals. Augustus and his successors actually exercised the powers of emperors, but they technically did not claim the title. Hence, the Roman state was known as the Principate until about 284 A.D.

Augustus (Octavian) restructured Roman government; and until about 180 A.D., the basic pattern of government was his. He introduced the following reforms which had great influence on the development of the Christian church over the first three centuries A.D.:

1. All provinces were placed under the control of the Princeps, who appointed military governors.
2. All provinces were divided into municipalities. All municipal officers were elected by the freeborn citizens of the city, the community enjoying complete autonomy. Imperial officials did not interfere in local matters. Usually, the communities were dominated by their wealthier citizens.
3. Imperial officers appointed to govern the provinces were salaried by Rome. Tax collectors, in particular, were given an annual salary rather than a percentage of the taxes collected. This was done to prevent them from abusing their powers in order to fatten their pockets, and it helped make them more dependent on Rome.
4. Augustus began extensive road building programs and empire-wide postal service. This made for better trade and commerce and for better communications and imperial administration.
5. In order to strengthen his hold on the provinces, August had himself proclaimed a deity. He felt that foreign people would find it easier to obey the commands of a god than those of a conqueror. In Italy, he did not proclaim his divinity because he had a legal right to rule there anyway.
6. Under Augustus, Roman law began to reach maturity. Eminent judges issued *responsa prudentium*, the "answer of the wise", legal opinions on the issues brought before the judges. Gradually, these answers formed a body and philosophy of law and were accepted as precedent for the decision of similar cases. Roman law was based on statutes of the Senate, edicts of the Princeps, the "responsas", and certain ancient customs which had the force of law. The statutes, edicts, and responsas formed the *ius civile*, the written law of the Empire. The old customs formed the *ius gentium*, the unwritten common law.
7. Roman citizens had the right to appeal to the Princeps from the decisions of local courts, and they were immune from degrading corporal punishments. This raised the dignity of Roman citizenship and established the principle that all

Roman citizens, irrespective of social class, were equal before the law.

THE CITY OF ROME IN BIBLE TIMES

Rome was founded on the Tiber river in 753 B.C. It soon spread to cover seven hills, which were : Capitoline, Palatine, Aventine, Caelian, Esquiline, Viminal, and Quirinal. The Roman Forum lay between the Palatine and Capitoline hills and was the center of Roman cultural, civic, and commercial activities.

The finest of Rome's temples, palaces, circuses, baths, monuments, amphitheatres, and imperial buildings were near the Forum. All Roman life centered in this area, and all roads in the empire radiated from the golden milestone located in the Forum. Paul, Peter, and Luke must have been in the forum often; and here Paul may have been tried for his life. The dust and dirt of centuries cover this area now; and earthquake, fire, and time have taken their toll.

There were excavations in Rome as early as the 16th century, with extensive archaeological work being done since then. In the late 19th century, the Pontifical Commission of Sacred Archaeology took up the work and have continued to oversee it until the present.

Ancient Rome was a sumptuous and magnificent city. There are many descriptions in history of its magnificence. The Forum measures 240 by 690 feet and was the scene of the trial and death of Julius Caesar and the oration of Mark Antony. The Colosseum, covering six acres, seated 60,000 spectators at gladiatorial contests in which Christians were thrown to wild beasts. The palaces of the emperor and the temple of Jupiter were on the Palatine Hill. More than 250,000 people could watch chariot races at the Circus Maximus.

Near the Forum can be seen the Arch of Titus (Vespasian) which has a sculptured relief of Titus and his legions carrying the sacred vessels from the Temple in Jerusalem after the siege of 70 A.D. Of course, this had not been built when the apostle Paul was alive. Also, the Arch of Constantine is in the area and tells of Constantine's proclamation of 316 A.D. in which he announced that Christianity was to be the

official religion of the empire. During the excavation, in 1941, of Ostia, Rome's seaport at the mouth of the Tiber, an inscription was found indicating that in 14 A.D., during the reign of Tiberius, Rome had a population of over 4 million. Of all the discoveries in and around Rome, the most interesting to Christians and Jews are the Catacombs which lay along the roadways outside the city, but which are never farther than three miles from the old city walls. The origin of these Catacombs is one of the strangest phases of history. They started out as sand pits discovered and exploited by people who needed building materials. The material was actually a combination of volcanic ash and sand, melted enough to cause the particles to adhere to each other. This tufa stone comprised the earth's surface for miles around Rome and was excellent when used in masonry. Many subterranean channels were dug in "mining" this sand.

During the first century, there came tremendous conflict between the young Church and the Roman Empire. The marked characteristic of the empire was tolerance; and the most notable characteristics of the Christian church were its love and benevolence. So, you would think the two would have gotten along well together. They did not, however, because the Christians swore allegiance to Jesus Christ as Lord of the lives, and everything else was expected to be subservient to Him. Of course the Romans did not like this.

Also, the church had high standards for moral conduct, and they called for conformity to these standards. They said, "If you expect to be saved, you must conform to Christ's way of life." This was resented. The church condemned the world and sought to save it, but from the world there came contempt and aversion, followed by persecution.

The Christians were also thought to be very unsocial people. They were considered strange, and were hated as enemies of society. They were simple and moral in their dress, they would not go to games and feasts, they condemned those who sold fodder for the animals which were to be sacrificed to pagan gods. The public began to dread them because they thought the gods would be angry and cause their crops to fail if too many

people refused to make offerings. If crops failed, if the Tiber river overflowed, if plagues came, the cry was "Send the Christians to the lions!" Yet the Christians were kind to all who were in trouble, stayed and nursed the sick during the plague when others fled, and lived highly moral lives.

In order to test people's loyalty, the Roman government required that every one appear at certain public places and there burn a pinch of incense to the emperor. The Christians considered this emperor worship, and they wished to worship only Christ. So government authorities began to seek them out and punish them with death. As a protective measure the Christians began to meet and work in secret. They sought refuge in the underground sand pits. With their tools they hollowed out rooms, chapels, and burying places. The Catacombs became their place of safe retreat. They came to live there, to worship there, and were buried there, by the tens of thousands.

The Catacombs were discovered, and excavations begun, in the 16th century. Since 1950 they have been excavated very extensively. Enough information has been gathered to fill many books. About six million people are buried in about sixty Catacombs, fifty-four of which are Christian, and six of which are Jewish. Each of these has an obscure entrance from which a stairway leads down to tunnels and galleries which branch off in all directions creating a network of tunnels and streets on as many as four levels connected by stairways. On each level is an immense maze of tunnels - so that in all there are about 587 miles of tunnels.

Along the walls of these passageways, or at dead ends, the Christians are buried in wall tombs. Each tomb is closed with tiles or with a marble slab on which the name, and perhaps a portrait, of the deceased appears. Often the walls and ceilings were decorated with paintings of Bible characters, or scenes such as Moses striking the rock, David, Daniel, Noah, or Jonah — in each case they represented a miraculous deliverance by God. In 1853, the archaeologist DeRossi found a marble slab with the engraving, "Marcus Antonius Rastutus made this sepulchre for himself and his own, who are confident in the Lord."

The History of Judea

From Alexander to Herod the Great Events of the 400 Silent Years

During the times of the Biblical patriarchs, the Canaanites dominated the land which would eventually become known as Judea, or Palestine, the promised homeland of the children of Israel. After the conquest of the land under Joshua, the land was parceled out to the twelve tribes according to the number of people in each tribe and the arability of the land. The tribe of Judah claimed the region from south of Jerusalem to the Negev desert. When David became king, he conquered Jerusalem, making it the capital of the united kingdom.

The kingdom split up after Solomon's death, and both Israel and Judah suffered continual deterioration for many generations. The Assyrians invaded Palestine in 721 B.C. and gained control of the north. In 606 B.C. and again in 586 B.C. the Babylonians under Nebuchadnezzar besieged Jerusalem, eventually bringing the whole land under their domination and taking many captives, including the prophet Daniel.

The Medo-Persian Empire under Cyrus overthrew the Babylonians, and later Persian kings allowed captive Jews to return from Babylonia to their native land to rebuild the Temple and the walls of Jerusalem (under Ezra and Nehemiah). The Jews remained under Persian protection from about 500 B.C. to 330 B.C., at which time Persia was taken by Alexander the Great and Judea came under Greek domination.

After the death of Alexander, Judea was ruled by the Greek families of the Ptolemies or the Seleucids, depending on which one was strongest in the area at the time. The Seleucid king, Antiochus IV Epiphanes, attempted to force Greek culture upon Judea, including the worship of the gods of the Greek pantheon. In December of 168 B.C., a sacrifice to Zeus was offered on the altar of burnt offering in the Temple in Jerusalem. Furthermore, an edict was sent out that an altar to Greek gods was to be erected in every town in Palestine. Officers were appointed to enforce the worship of Greek gods by every Jewish family, and the disobedient were punished.

In the town of Modein, an old priest of the Lord, Mattathias, was presiding over the religious affairs of the community. When one of the Jewish people who had changed over to the Greek religion tried to offer the first sacrifice to Zeus, Mattathias killed him. Mattathias then took off for the mountains with his five sons and their families.

Many Jews flocked to the banner of Mattathias who became almost overnight the leader of rebellion against the Greeks under Antiochus IV. Among these were also the most pious sect of Jews, the HASIDIM (the "pious ones"), who counted themselves champions of the Law, even unto death. In 166 B.C., Mattathias died, having appointed his third son, Judas, to lead the rebellion.

According to Josephus, Mattathias great-great-grandfather was called Hasmon, so the family is known as the Hasmonean family.

According to 1 Maccabees 2, the surname of this now famous family was Maccabee, or Maccabaeus. The name is taken by many to mean "the hammer", from the Hebrew word **maqqabi**. And so Judas was called, even before he began his military career. At first the name Maccabees was applied to the kinfolk of Judas, then to his close followers, and ultimately to all those who were champions of liberty and Jewish religion in the Greek period. Strictly speaking, the name should be applied only to the descendants of Mattathias and his five sons.

The military genius of Judas Maccabaeus made the next years the most stirring in Israelite history. In quick succession the army of the Maccabees overthrew Syrian generals Appolonius, Seron, and Gorgias. After the regent Lysias, ruling for the Seleucid kings, had been defeated, he restored Temple worship in Jerusalem. Lysias, having retreated back to HQ in Antioch, returned with a new army, and Judas had to fall back into the Temple area. He escaped defeat then only because there was a Greek insurrection at Antioch and another Greek was threatening to take over Lysias' regency. Lysias granted the Jews religious freedom, but the Jews were still under Greek political rule.

Some of the Jews were satisfied with this and returned to their homes; but the hard core followers of the Maccabees wanted political freedom also. In 161 B.C., the Maccabees defeated a Greek army at Beth Horon, but they were defeated a few months later by a much superior force. Judas' brother Jonathan took over leadership of the Maccabees and made some progress through use of more diplomatic means; but he was made prisoner in 143 B.C. and executed. The leadership now fell to Simon, the last son of Mattathias still alive.

Simon succeeded in negotiating a treaty in May of 142 B.C., in which the political independence of Judea was secured. Simon was given absolute powers as both political leader and high priest of Judea. The first year of his reign was the first of a new era of prosperity. In 135 B.C., however, Simon and his two older sons were murdered by Ptolemy, who had married Simon's daughter. Simon's third son, Hyrcanus, who had been warned of the assassination plot, became the heir of Simon's kingship over the Jews, and he soon carved out for himself a large and prosperous kingdom. He ruled from 135 to 104 B.C., but during the later years the kingdom was split by rivalry between Pharisees and Sadducees.

Hyrcanus was succeeded by his son, Aristobulus, for one year, then by the brother of Alexander Jannaeus (103 to 76 B.C.) who was a friend of the Sadducees. The general population was aligned with the Pharisees, so they rose in revolt against Alexander; but the revolt was put down savagely. With the death of Alexander Jannaeus, his widow, Salome Alexandra, ruled as a friend of the Pharisees.

The Hasmoneans (Maccabees) thus spent two or three generations widening the borders of Judea by diplomacy and force. By 78 B.C. they had conquered Samaria, Edom, Moab, Galilee, Idumea, Transjordan, Gadara, Pella, Gerasa, Raphia, and Gaza. Palestine extended as far as it had under Solomon.

Salome's sons, Hyrcanus II and Aristobulus II, fought for the succession. They appealed to the Roman consul Pompey in 63 B.C., whose victorious legions were in Damascus. Pompey decided in favor of Hyrcanus, whereupon

Aristobulus fortified himself in Jerusalem. Pompey laid siege to Jerusalem, but the followers held out for three months, the priests offering prayers and sacrifices in the Temple. But there being no fighting on the Sabbath on the orders of Aristobulus, Pompey's troops were able to mine the walls and raise mounds for his battering rams, without being hindered by the defenders. When the city fell, twelve thousand Jews died; but Pompey left the Temple treasures intact (Roman policy) exacting only a tribute of 10,000 talents of gold. The territory conquered by the Hasmoneans was taken over by Rome. Hyrcanus was made high priest and nominal ruler of Judea; but the real ruler was Antipater of Idumea who had been appointed by Pompey as a reward for his help in the campaign. The independent Jewish monarchy was ended, and Pompey returned to Rome.

In 54 B.C., Crassus robbed the Temple of the treasures that Pompey had spared. When news came that Crassus had been killed in battle (by the Parthians at Carrhae in 53 B.C.), the Jews took the opportunity to reclaim their freedom. But Longinus, Crassus' successor in Palestine, suppressed the revolt in 43 B.C. and sold 30,000 Jews into slavery in Rome. Many of the Jews of the Roman Church were descendants of these captives. In the same year the Parthians came down across the desert into Judea, conquered the area, taking it from the Romans, and set up Antigonus II, the last of the Maccabees, as puppet king. The Parthians were Indo-Europeans from Russia and Turkestan, were kin of the Hittites, and had joined Mithridates in his revolt against Rome in Asia Minor (Pontus). The Parthian Empire had included Assyria and Babylonia by 100 B.C.

HEROD THE GREAT

Caesar Augustus (Octavian), now Princeps (first citizen) of the Roman Empire after the death of Julius Caesar, appointed Herod, the son of Antipater, king of Judea, and financed his Jewish army with Roman money. Herod drove out the Parthians, protected Jerusalem from pillage, sent Antigonus to Antony for execution, killed all the Jewish leaders who had supported the puppet government, and entered into one of the most colorful reigns in history, from 37 to 4 B.C.

Herod possessed intellect without morals, ability without scruple, and courage without honor. He was like the Caesars in many respects. He overlaid freedom with dictatorial order enforced by the military. He beautified Jerusalem with Greek architecture and sculpture. He enlarged his realm and made it prosper, achieving more by subtlety and intrigue than by force of arms. He was broken by the treachery of his offspring. He married many women and unwisely; and he knew every good fortune but happiness.

According to Josephus, Herod had great physical bravery, strength, and martial skill. He was a perfect marksman with javelin and bow, a mighty hunter who killed forty wild beasts in one day. He was always able to wind up on top of the heap even though enemies sought to discredit him with Antony, Augustus, or Cleopatra. From every crisis he emerged richer, more powerful than before.

Augustus judged Herod too great a soul for so small a kingdom and restored all the cities of the Hasmoneans to him and wanted him to rule over Syria and Egypt as well. He had become king by the help and money of Rome; and the Jewish

people were working night and day to free themselves from Roman rule. So they hated Herod. Also, the fragile economy of the country bent and broke under the strain of the taxes used by the luxurious court and ambitious building program. He enlarged the Temple of Zerubbabel, calling it too small, and enraging the people. His own Temple was destroyed by Titus Vespasian in 70 A.D.

Herod's sister persuaded him that his favorite wife, Mariamne, sister of Aristobulus, and granddaughter of Hyrcanus II, was trying to poison him. He had Mariamne tried and executed. Thereafter he was faced by continual plots by his family, and he jailed some and executed others. As an old man he broke down with sickness and grief. He suffered from dropsy, ulcers, convulsions, and probably cancer. He died at the age of 69 hated by all his people. It was said of him that he stole to the throne like a fox, ruled like a tiger, and died like a dog. The Jewish kingdom was divided among his three sons Philip, Herod Antipas, and Archelaus.

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QUIZ INSTRUCTIONS

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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QUIZ on Acts I - Lesson 1

The following questions relate to your study of this ACTS Lesson . Some of the questions have to do with the ACTS passage itself. There are also questions on the topical studies that accompany this Lesson.

This Quiz may have Multiple Choice, True/False, Fill-in-the-Blank, and Short Answer questions. Type your responses after the word "Answer:" following each question. The last question is an essay question and requires you to write a few sentences. Type your response following the questions.

1. Luke addressed Acts and Luke to his friend _____.

Answer:

2. The Gospel of Luke ended with an event; Acts begins with that same event. What is the event?

Answer:

3. After His resurrection, Jesus appeared to as many as 500 people over a period of [A. 40 days; B. 2 weeks; C. 6 months; D. one year].

Answer:

4. Theophilus name means "most excellent." [True/False]

Answer:

5. The two most important commands Jesus gave the disciples were _____ and _____ . (Acts 1:5,8)

Answer:

6. Where does a Christian get the power for a productive ministry?

Answer:

7. The great baseline doctrine of the Apostles' teaching is the doctrine of _____.

Answer:

8. Name the three kingdoms that are on earth at the present time.

Answer:

9. The Indwelling of the Holy Spirit is the same as the Filling of the Holy Spirit. [True/False]

Answer:

10. A Christian receives a spiritual gift at the time of _____.

Answer:

11. When Christ ascended, He went to [A. Jerusalem; B. heaven; C. the Mount of Olives; D. the Upper Room].

Answer:

12. The crushing of the head of Satan will take place at the time of Christ's _____.

Answer:

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13. The word "Session" is used to refer to Christ being seated (where).

Answer:

14. The sustaining ministry of the Holy Spirit occurred first at _____.

Answer:

15. The Indwelling of the Holy Spirit is the guarantee of _____ for Christians.

Answer:

16. We are commanded, in Ephesians 5:18 and Galatians 5:16, to be _____ and _____ by means of the Spirit.

Answer:

17. The purpose of the ministry of the Holy Spirit during the Church Age is to _____ Christ.

Answer:

18. Jesus had the help of Mary Magdelene, Peter, John, and Mary, to leave the tomb. [True/False]

Answer:

19. The blood and water flowing from Jesus' side was an indication of his _____.

Answer:

20. ESSAY QUESTION: Describe the resurrection body of Christ.

Answer:

END OF QUIZ
