

Acts and theophilus essay



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1. Theophilus Lover of God, a Christian, probably a Roman, to whom Luke dedicated both his Gospel and the Acts of the Apostles. Nothing beyond this is

known of him. From the fact that Luke applies to him the title most excellent, the same title Paul uses in addressing Felix and Festus, it has been concluded that Theophilus was a person of rank, perhaps a Roman officer (Henneke).

2. John the Baptist John was Jesus cousin. He was to prepare a way for the messiah by baptizing people into repentance. He is only mentioned in Acts in passing. He had been murdered by King Herod years before. 3. Jesus He is the

suffering servant, the messiah. He is God in flesh. He is the main focal point of the book of Acts. 4. Peter His name meant rock or stone. He was the brother

of Andrew. He was a fisherman called by Jesus into his early ministry. He is well known by his 3 time denial. He was one of Jesus favorite disciples. He became the leader of the chosen twelve. He was one of the few to witness Jarius

daughters resurrection, and the transfiguration. After Pentecost, his

ministry appeared in three stages: 1. Leader of activities in Jerusalem. 2. He opened the door to gentiles with the conversion of Cornelius. 3. He and his wife

started the Zenana missionary. 4. He became a martyr and was crucified upside

down (Henneke). Peter was a quick, perceptive, and impulsive man, given to bursts of enthusiasm-and depression. He recognized his own unworthiness of his

Lords faith in him. Peter was the first one to declare Jesus as Christ. He raised Dorcus from the dead, and performed many other miracles. The transition

from Judaism to the full acceptance of Christs teaching was not easy of

Peter. He was strong and stubborn before the notion that Samaritans and Gentiles

could be Christians without first becoming Jews and circumcised. A direct vision

was required to make him understand that the Lords saving work was performed

for all who would believe in him. Once convinced, however, he tried to stand with Paul on the question of admitting Gentiles to the church (Alexander). 5.

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John He was the younger brother of James, and an apostle. He was known as the

disciple whom Jesus loved. He was a native of Galilee. His parents were cousins

of Jesus. He was a fisherman by trade. He was in the inner cabinet of three.

He

is mentioned in Acts as at the appearance on Pentecost (Henneke). 6. James

James

is best known as the brother of John. He and John were called the Sons of

Thunder. He was a fisherman who left all to follow Christ. He became one of

Christ's most beloved apostles. He was present at the transfiguration. His

mother asked that he be given a place of power in Christ's kingdom. He went with

Christ to the garden of Gethsemane before the crucifixion. He was present at

Christ's death. Jesus allowed only Peter, John, and James to be present at the

healing of Jarius' daughter. He and John wanted fire from heaven to punish

the

Samaritans. James was one of the first to give his life for Christ (Henneke). 7.

Andrew Brother of Simon Peter and an apostle. He was a follower of John the

Baptist. It is suggested that he became the patron-saint of Russia (Lockyer).

8.

Phillip He was an apostle but not much was known of him after that. 9.

Thomas

The apostle who was given the name the doubter (Alexander). 10.

Bartholomew He is one of the twelve. He was also known as Nathaniel and a

suggested writer of a gospel (Alexander). 11. Matthew A tax collector before

he

became a disciple. He was also known as Levi (Smith). 12. James He was the

son

of Alphaeus. He was known as the little or the less, probably because of his

small stature, or because he was young. His brother was Joseph. He was one

of the

twelve (Lockyer). 13. Simon the Zealot One of the twelve. An interesting

thing

about him was that even after he became a follower of Christ he did not

cease

being known as a zealot (Smith). 14. Judas, son of James One of the twelve,

not

to be confused with Judas Iscariot. 15. Judas Son of Simon (John 6: 71; 13: 2,

26), surnamed Iscariot. His name is uniformly the last in the list of the apostles, as given in the synoptic Gospels. The evil of his nature probably gradually unfolded itself till "Satan entered into him" (John 13: 27), and he betrayed our Lord (18: 3). Afterwards he owned his sin with "an exceeding bitter cry," and cast the money he had received as the wages of his iniquity down on the floor of the sanctuary, and "departed and went and hanged himself" (Matt. 27: 5). He perished in his guilt, and "went unto his own place" (Acts 1: 25). The statement in Acts 1: 18 that he "fell headlong and burst asunder in the midst, and all his bowels gushed out," is in no way contrary to that in Matt. 27: 5. The suicide first hanged himself, perhaps over the valley of Hinnom, "and the rope giving way, or the branch to which he hung breaking, he fell down headlong on his face, and was crushed and mangled on the rocky pavement below." (Easton) 16. Barsabbas Surnamed Joseph; also called Justus. He was one of those who " companied with the apostles all the time that the Lord Jesus went out and in among them" , and was one of the candidates for the place of Judas. (Lockyer) 17. Matthias The

apostles agreed that the vacancy in the number twelve created by Judas suicide should be filled. They decided, further, that one of those who had been

with Jesus from the beginning should be chosen. Two men were nominated Barsabbas

and Matthias. After prayers for guidance, lots were cast and the lot fell to Matthias who was then enrolled with the eleven. Nothing else is recorded about

him, he is not mentioned again (Alexander). 18. Joel Mentioning of the Old Testament prophet. 19. David King David of the Old Testament. 20. Annas the High

Priest He was the high priest A. D. 7-14. In A. D. 25 Caiaphis, who had married

the daughter of Annas, was raised to that office, and probably Annas was now

made president of the Sanhedrim, or deputy or coadjutor of the high priest, and

thus was also called high priest along with Caiaphis. By the Mosaic law the high-priesthood was held for life (Num. 3: 10); and although Annas had been

deposed by the Roman procurator, the Jews may still have regarded him as legally

the high priest. The Lord was first brought before Annas, and after a brief questioning of him was sent to Caiaphis, when some members of the Sanhedrim had

met, and the first trial of Jesus took place. This examination of Jesus before

Annas is recorded only by John. Annas was president of the Sanhedrim before

which Peter and John were brought (Easton). 21. Caiaphis He was the High Priest

and was the son-in-law of Annas. 22. John He was a kinsman of Annas. 23.

Alexander A relative of Annas the high priest, present when Peter and John were

examined before the Sanhedrim. 24. Joseph, Levite form Cyprus Not much is known

about him. 25. Barnabas His given name was Joses or Joseph. He was a Levite. He

was from Cyprus. A cousin of John Mark. He was also referred to as an apostle.

His character is revealed in the name given to him by the apostles, Barnabas,

“ son of encouragement”. “ When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should

continue with the Lord” (Acts 11: 23). “ For he was a good man, full of the Holy Spirit and of faith” (Acts 11: 24). When Christians in Jerusalem were in need, he sold his land and brought the money to the apostles. When Paul

tried to join himself to the Jerusalem Christians, they were afraid of him.

Barnabas took Paul to the apostles so Paul could tell his story. He and Paul were entrusted with the relief sent to the brethren in Judea during a famine. He

refused the worship of the people of Lystra. He was involved in hypocrisy along

with Peter and others with respect to the treatment of the Gentiles in Antioch.

He contended with Paul over taking John Mark on a second journey. This contention “ became so sharp that they parted from one another” (Acts

15: 39). He was willing to preach the gospel without charge that he might not be

a burden (1 Cor. 9: 4-18) (Henneke) 26. Ananias Because of need, the disciples

had all things in common. Those who owned property sold it and brought the proceeds to the apostles for distribution (Acts 4: 32-37). Ananias and his wife,

Sapphira, sold a possession but kept back part of the proceeds. Peter confronted

Ananias, “ Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself” (vs. 3)?

Before Ananias sold the possession, it belonged to him. After he sold the possession, the money belonged to him. In bringing a portion and implying that

it was all, he had lied to the Holy Spirit. Ananias fell down and died. carry you out” (Henneke). 27. Gamaliel Gamaliel was a Pharisee, a member of the Council, who persuaded its members to take less drastic action toward the apostles with respect to their refusal to quit preaching the gospel He reminded

them of past seditions that had failed. He suggested that if these apostles were

teaching truth, they would be fighting against God. If it were not, the movement

would die out. As a result of this argument, the apostles were only beaten and

then released. When Paul was on trial, he testified that Gamaliel was his teacher. He was one of the most highly respected rabbis of the first century (Henneke).

28. Judas the Galilean A Jew of Damascus, to whose house Ananias was sent.

The

street called " Straight" in which it was situated is identified with

the modern " street of bazaars," where is still pointed out the

so-called " house of Judas. (Easton) 29. Philip He was one of the seven

set apart as deacons. He is named after Stephen. He preached in Samaria. It was

his work which was completed here after his departure by Peter and John, who

went down from Jerusalem to bestow the Holy Spirit upon them by the laying on of

hands. He converted an Ethiopian Eunuch. He had four unmarried daughters who

prophesied (Alexander). 30. Proculus He was one of the seven chosen. 31.

Nicanor

He was one of the seven deacons appointed in the apostolic church. Nothing

further is known of him (Alexander). 32. Timon He was one of the seven deacons

appointed in the apostolic church. Nothing further is known of him (Alexander).

33. Parmenas He was one of the seven deacons appointed in the apostolic church.

Nothing further is known of him (Alexander). 34. Nicolas He was a proselyte of

Antioch, one of the seven deacons. Nothing further is known of him (Alexander).

35. Stephen He was one of the seven deacons, who became a preacher of the

gospel. He was the first Christian martyr. His personal character and history are recorded in Acts " He fell asleep" with a prayer for his

persecutors on his lips. A devout men carried him to his grave. It was at the

feet of the young Pharisee, Saul of Tarsus that those who stoned him laid their

clothes before they began their cruel work. The scene which Saul then witnessed

and the words he heard appear to have made a deep and lasting impression on his

mind. The speech of Stephen before the Jewish ruler is the first apology for the

universalism of the gospel as a message to the Gentiles as well as the Jews. It

is the longest speech contained in the Acts, a place of prominence being given

to it as a defense (Easton). 36. Abraham Mentioned from Old Testament to show

how God has worked outside of Jewish Boundaries. He was the father of all Jews.

37. Isaac Mentioned from Old Testament to show how God has worked outside of

Jewish Boundaries. He was a son of Abraham 38. Jacob Mentioned from Old Testament to show how God has worked outside of Jewish Boundaries. He was a son

of Abraham 39. Joseph Mentioned from Old Testament to show how God has worked

outside of Jewish Boundaries. He was the son of Jacob, and second in charge in

Egypt. 40. Pharaoh Mentioned from Old Testament to show how God has worked

outside of Jewish Boundaries. He was the ruler during Josephs time 41. Moses

Mentioned from Old Testament to show how God has worked outside of Jewish

Boundaries. He was the leader of the exiled Jews in Egypt. 42. Pharaoh Mentioned

from Old Testament to show how God has worked outside of Jewish Boundaries. He

was ruler during Moses time. 43. Joshua Mentioned from Old Testament to show

how God has worked outside of Jewish Boundaries. He took over after Moses passed

away. 44. Solomon Mentioned from Old Testament to show how God has worked

outside of Jewish Boundaries. He was the wise son of King David. 45. Saul (Paul)

Nearly all the original materials for the life of Paul are contained in the Acts of the Apostles and in the Pauline epistles. Paul was born in Tarsus, a city of Cilicia. (It is not improbable that he was born between A. D. 0 and A. D. 5.)

Up

to the time of his going forth as an avowed preacher of Christ to the Gentiles,

the apostle was known by the name of Saul. This was the Jewish name which he

received from his Jewish parents. But though a Hebrew of the Hebrews, he was

born in a Gentile city. Of his parents we know nothing, except that his father was of the tribe of Benjamin, (Philippians 3: 5;) and a Pharisee, that Paul had acquired by some means the Roman franchise (" I was free born," and

that he was settled in Tarsus. At Tarsus he must have learned to use the Greek

language with freedom and mastery in both speaking and writing. At Tarsus also

he learned that trade of " tent-maker," at which he afterward

occasionally wrought with his own hands. There was a goat's- hair cloth called

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cilicium manufactured in Cilicia, and largely used for tents, Saul's trade was probably that of making tents of this hair cloth. When St. Paul makes his defense before his countrymen at Jerusalem... he tells them that, though born in

Tarsus he had been "brought up" in Jerusalem. He must therefore, have been yet a boy when was removed, in all probability for the sake of his education, to the holy city of his fathers. He learned, he says, at the feet of Gamaliel." He who was to resist so stoutly the usurpation of the law had for his teacher one of the most eminent of all the doctors of the law. Saul was

yet "a young man," when the Church experienced that sudden expansion which was connected with the ordaining of the seven appointed to serve tables,

and with the special power and inspiration of Stephen. Among those who disputed

with Stephen were some "of them of Cilicia." We naturally think of

Saul as having been one of these, when we find him afterward keeping the clothes

of those suborned witnesses who, according to the law, (Deuteronomy 17: 7) were

the first to cast stones at Stephen. "Saul," says the sacred writer

significantly "was consenting unto his death." Saul's conversion. A. D.

37. -The persecutor was to be converted. Having undertaken to follow up the

believers "unto strange cities." Saul naturally turned his thoughts to

Damascus. What befell him as he journeyed thither is related in detail three

times in the Acts, first by the historian in his own person, then in the two

addresses made by St. Paul at Jerusalem and before Agrippa. St. Luke's

statement

is to be read in where, however, the words "it is hard for thee to kick

against the pricks," included in the English version, ought to be omitted

(as is done in the Revised Version). The sudden light from heaven, the voice

of

Jesus speaking with authority to his persecutor. Saul struck to the ground,

blinded, overcome; the three-days suspense; the coming of Ananias as a

messenger

of the Lord and Saul's baptism, -these were the leading features at the great

event, and in these we must look for the chief significance of the conversion.

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It was in Damascus that he was received into the church by Ananias, and here to

the astonishment of all his hearers, he proclaimed Jesus in the synagogues, declaring him to be the Son of God. The narrative in the Acts tells us simply that he was occupied in this work, with increasing vigor, for " many days," up to the time when imminent danger drove him from Damascus.

From

the Epistle to the Galatians, (Galatians 1: 17, 18) we learn that the many days

were at least a good part of " three years." A. D. 37- 40, and that

Saul, not thinking it necessary to procure authority to teach from the apostles

that were before him, went after his conversion to Arabia, and returned from thence to us. We know nothing whatever of this visit to Arabia; but upon his departure from Damascus we are again on a historical ground, and have the double

evidence of St. Luke in the Acts of the apostle in his Second Epistle the

Corinthians. According to the former, the Jews lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from

them. Knowing this, the disciples took him by night and let him down in a basket

from the wall. Having escaped from Damascus, Saul betook himself to Jerusalem

(A. D. 40), and there “ assayed to join himself to the disciples; but they

were all afraid of him, and believed not he was a disciple.” Barnabas’

introduction removed the fears of the apostles, and Saul “ was with them

coming in and going out at Jerusalem.” But it is not strange that the

former persecutor was soon singled out from the other believers as the object of

a murderous hostility. He was, therefore, again urged to flee; and by way of

Caesarea betook himself to his native city, Tarsus. Barnabas was sent on a

special mission to Antioch. As the work grew under his hands, he felt the need

of help, went himself to Tarsus to seek Saul, and succeeded in bringing him to

Antioch. There they labored together unremittingly for a whole year.” All

this time Saul was subordinate to Barnabas. Antioch was in constant

communication with Cilicia, with Cyprus, with all the neighboring countries.

The

Church was pregnant with a great movement, and time of her delivery was at hand.

Something of direct expectation seems to be implied in what is said of the leaders of the Church at Antioch, that they were “ ministering to the Lord and fasting,” when the Holy Ghost spoke to them: “ Separate me Barnabas and Saul for the work whereunto I have called them.” Everything was done with orderly gravity in the sending forth of the two missionaries. Their brethren after fasting and prayer laid their hands on them, and so they departed. The first missionary journey. A. D. 45- As soon as Barnabas and Saul

reached Cyprus they began to “ announce the word of God,” but at first they delivered their message in the synagogues of the Jews only. When they had

gone through the island, from Salamis to Paphos, they were called upon to explain their doctrine to an eminent Gentile, Sergius Paulus, the proconsul, who

was converted. Saul’s name was now changed to Paul, and he began to take

precedence of Barnabas. From Paphos “ Paul and his company” set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they traveled on to a place obscure in secular history, but most memorable in the history of the Kingdom of Christ -Antioch in Pisidia. Rejected by the Jews, they became bold and outspoken, and turned from them to the Gentiles. At Antioch

now, as in every city afterward, the unbelieving Jews used their influence with

their own adherents among the Gentiles to persuade the authorities or the populace to persecute the apostles and to drive them from the place. Paul and

Barnabas now traveled on to Iconium where the occurrences at Antioch were repeated, and from thence to the Lycaonian country which contained the cities

Lystra and Derbe. Here they had to deal with uncivilized heathen. At Lystra the

healing of a cripple took place. Thereupon these pagans took the apostles for gods, calling Barnabas, who was of the more imposing presence, Jupiter, and

Paul, who was the chief speaker, Mercurius. Although the people of Lystra had

been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and they allowed themselves to be persuaded into hostility by Jews who came from Antioch and Iconium, so that they

attacked Paul with stones, and thought they had killed him. He recovered, however as the disciples were standing around him, and went again into the city.

The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra, and so to Iconium and Antioch. In order to establish the churches after their departure they solemnly appointed

“ elders” in every city. Then they came down to the coast, and from

Attalia, they sailed; home to Antioch in Syria, where they related the successes

which had been granted to them, and especially the opening of the door of faith

to the Gentiles.” And so the first missionary journey ended. The council at Jerusalem. -Upon that missionary journey follows most naturally the next

important scene which the historian sets before us -the council held at Jerusalem to determine the relations of Gentile believers to the law of Moses.

Second missionary journey. A. D. 50-54. -The most resolute courage, indeed, was required for the work to which St. Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between him and his comrade in the faith and in past perils, Barnabas. Silas, or Silvanus, becomes now a chief companion of the apostle. The two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. Here they find Timotheus, who had become a disciple on the former visit of the apostle. Him St. Paul took and circumcised. St. Luke now steps rapidly over a considerable space of the apostle's life and labors.

" They went throughout Phrygia and the region of Galatia." At this time St. Paul was founding " the churches of Galatia." He himself gives some

hints of the circumstances of his preaching in that region, of the reception he met with, and of the ardent though unstable character of the people.

(Galatians

4: 13-15) Having gone through Phrygia and Galatia, he intended to visit the western coast; but “ they were forbidden by the Holy Ghost to preach the “ word” there. Then, being on the borders of Mysia, they thought of going back to the northeast into Bithynia; but again the Spirit of Jesus “ suffered them not,” so they passed by Mysia and came down to Troas.

St. Paul saw in a vision a man, of Macedonia, who besought him, saying,

“ Come over into Macedonia and help us.” The vision was at once accepted as a heavenly intimation; the help wanted, by the Macedonians was

believed to be the preaching of the gospel. It is at this point that the

historian, speaking of St. Paul’s company, substitutes “ we” for

“ they.” He says nothing of himself we can only infer that St. Luke, to

whatever country he belonged, became a companion of St. Paul at Troas.

The party

thus reinforced, immediately set sail from Troas, touched at Samothrace, then

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landed on the continent at Neapolis, and thence journeyed to Philippi. The first

convert in Macedonia was Lydia, an Asiatic woman, at Philippi. At Philippi Paul

and Silas were arrested, beaten and put in prison, having cast out the spirit of

divination from a female slave who had brought her masters much gain by her

power. This cruel wrong was to be the occasion of a signal appearance of the God

of righteousness and deliverance. The narrative tells of the earthquake, the jailer's terror, his conversion and baptism. In the morning the magistrates sent

word to the prison that the men might be let go; but Paul denounced plainly their unlawful acts, informing them moreover that those whom they had beaten and

imprisoned without trial; were Roman citizens. The magistrates, in great alarm,

saw the necessity of humbling themselves. They came and begged them to leave the

city. Paul and Silas consented to do so, and, after paying a visit to “ the brethren” in the house of Lydia, they departed. Leaving Luke and perhaps

Timothy for a short time at Philippi, Paul and Silas traveled through Amphipolis

and Apollonia and stopped again at Thessalonica. Here again, as in Pisidian

Antioch, the envy of the Jews was excited, and the mob assaulted the house of

Jason with whom Paul and Silas were staying as guests, and, not finding them,

dragged Jason himself and some other brethren before the magistrates. After

these signs of danger the brethren immediately sent away Paul and Silas by

night. They next came to Berea. Here they found the Jews more noble than those

at Thessalonica had been. Accordingly they gained many converts, both Jews and

Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up

the people, and it was thought best that Paul should himself leave the city

whilst Silas and Timothy remained-behind. Some of the brethren went with

St.

Paul as far as Athens, where they left him carrying back a request to Silas and

Timothy that they would speedily join him. Here the apostle delivered that wonderful discourse reported in He gained but few converts at Athens, and soon

took his departure and went to Corinth. He was testifying with unusual effort and anxiety when Silas and Timothy came from Macedonia and joined him.

Their

arrival was the occasion of the writing of the First Epistle to the

Thessalonians. The two epistles to the Thessalonians—and these alone—belong to

the present missionary journey. They were written from Corinth A. D. 52, 53.

When

Silas and Timotheus came to Corinth, St. Paul was testifying to the Jews with great earnestness, but with little success. Corinth was the chief city of the province of Achaia, and the residence of the proconsul. During St. Paul stay the

proconsul office was held by Gallio, a brother of the philosopher Seneca.

Before

him the apostle was summoned by his Jewish enemies, who hoped to bring the Roman

authority to bear upon him as an innovator in religion. But Gallio perceived at

once, before Paul could "open his mouth" to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question.

Then

a singular scene occurred. The Corinthian spectators, either favoring Paul or actuated only by anger against the Jews, seized on the principal person of those

who had brought the charge, and beat him before the judgment-seat. Gallio left

these religious quarrels to settle themselves. The apostle therefore, was not allowed to be "hurt," and remained some time longer at Corinth

unmolested. Having been the instrument of accomplishing this work, Paul departed

for Jerusalem, wishing to attend a festival there. Before leaving Greece, he cut

off his hair at Cenchreae, in fulfillment of a vow. Paul paid a visit to the

synagogue at Ephesus, but would not stay. Leaving Ephesus, he sailed to

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Caesarea, and from thence went up to Jerusalem, spring, A. D. 54, and “saluted the church.” It is argued, from considerations founded on the suspension of navigation during the winter months, that the festival was probably the Pentecost. From Jerusalem the apostle went almost immediately down

to Antioch, thus returning to the same place from which he had started with Silas. Third missionary journey, including the stay at Ephesus. A. D. 54-58.

The

great epistles which belong to this period, those to the Galatians, Corinthians and Romans, show how the “Judaizing” question exercised at this time the apostle’s mind. St. Paul “spent some time” at Antioch, and during this stay as we are inclined to believe, his collision with St. Peter (Galatians 2: 11-14) took place. When he left Antioch, he “went over all the country of Galatia and Phrygia in order, strengthening all the disciples,” and giving orders concerning the collection for the saints. (1 Corinthians 18: 1) It is probable that the Epistle to the Galatians was written soon after this visit—A. D.

56-57. This letter was in all probability sent from Ephesus. This was the goal

of the apostle's journeyings through Asia Minor. He came down to Ephesus from

the upper districts of Phrygia. Here he entered upon his usual work. He went into the synagogue, and for three months he spoke openly, disputing and

persuading concerning "the kingdom of God." At the end of this time

the obstinacy and opposition of some of the Jews led him to give up frequenting

the synagogue and he established the believers as a separate society meeting

"in the school of Tyrannus." This continued for two years. During this

time many things occurred of which the historian of the Acts chooses two

examples, the triumph over magical arts and the great disturbance raised by the

silversmiths who made shrines Diana -among which we are to note further the

writing of the First Epistle to the Corinth A. D. 57. Before leaving Ephesus

Paul

went into Macedonia, where he met Titus, who brought him news of the state of

the Corinthian church. Thereupon he wrote the Second Epistle to the Corinthians,

A. D. 57, and sent it by the hands of Titus and two other brethren to Corinth.

After writing this epistle, St. Paul traveled throughout Macedonia, perhaps to the borders of Illyricum, (Romans 15: 19) and then went to Corinth. The narrative

in the Acts tells us that “ when he had gone over those parts (Macedonia), and had given them much exhortation he came into Greece, and there abode three

months.” There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of his Epistle to the Romans, A. D. 58. That this was written at this time from Corinth appears from

passages in the epistle itself and has never been doubted. The letter is a substitute for the personal visit which he had longed “ for many years”

to pay. Before his departure from Corinth, St. Paul was joined again by St.

Luke, as we infer from the change in the narrative from the third to the first person. He was bent on making a journey to Jerusalem, for a special purpose and

within a limited time. With this view he was intending to go by sea to Syria.

But he was made aware of some plot of the Jews for his destruction, to be carried out through this voyage; and he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers no doubt, of the collections made in all the churches for the poor at Jerusalem. These were sent on by sea, and probably the money

with them, to Troas, where they were to await Paul. He, accompanied by Luke,

went northward through Macedonia. Whilst the vessel which conveyed the rest of

the party sailed from Troas to Assos, Paul gained some time by making the journey by land. At Assos he went on board again. Coasting along by Mitylene,

Chios, Samos and Trogyllium, they arrived at Miletus. At Miletus, however there

was time to send to Ephesus, and the elders of the church were invited to come

down to him there. This meeting is made the occasion for recording another

characteristic and representative address of St. Paul. The course of the voyage

from Miletas was by Coos and Rhodes to Patara, and from Patara in another vessel

past Cyprus to Tyre. Here Paul and his company spent seven days. From Tyre they

sailed to Ptolemais, where they spent one day, and from Ptolemais proceeded,

apparently by land, to Caesarea. They now “ tarried many days” at

Caesarea. During this interval the prophet Agabus, came down from Jerusalem, and

crowned the previous intimations of danger with a prediction expressively

delivered. At this stage a final effort was made to dissuade Paul from going up

to Jerusalem, by the Christians of Caesarea and by his travelling companions.

After a while they went up to Jerusalem and were gladly received by the

brethren. This is St. Paul’s fifth an last visit to Jerusalem. St. Paul’s

imprisonment: Jerusalem. Spring, A. D. 58. –He who was thus conducted into

Jerusalem by a company of anxious friends had become by this time a man of

considerable fame among his countrymen. He was widely known as one who had

taught with pre-eminent boldness that a way into God's favor was opened to the

Gentiles, and that this way did not lie through the door of the Jewish law. He

had thus roused against himself the bitter enmity of that unfathomable Jewish

pride which was almost as strong in some of those who had professed the faith of

Jesus as in their unconverted brethren. He was now approaching a crisis in the

long struggle, and the shadow of it has been made to rest upon his mind

throughout his journey to Jerusalem. He came " ready to die for the name of

the Lord Jesus," but he came expressly to prove himself a faithful Jew and

this purpose is shown at every point of the history. Certain Jews from

" Asia," who had come up for the Pentecostal feast, and who had a

personal knowledge of Paul, saw him in the temple. They set upon him at once,

and stirred up the people against him. There was instantly a great commotion;

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Paul was dragged out of the temple, the doors of which were immediately shut,

and the people having him in their hands, were going to kill him. Paul was rescued from the violence of the multitude by the Roman officer, who made him

his own prisoner, causing him to be chained to two soldiers, and then proceeded

to inquire who he was and what he had done. The inquiry only elicited confused

outcries, and the " chief captain" seems to have imagined that the apostle might perhaps be a certain Egyptian pretender who recently stirred up a

considerable rising of the people. The account in the tells us with graphic touches how St. Paul obtained leave and opportunity to address the people in a

discourse which is related at length. Until the hated word of a mission to the Gentiles had been spoken, the Jews had listened to the speaker. " Away with such a fellow from the earth," the multitude now shouted; " it is not

fit that he should live." The Roman commander seeing the tumult that arose

might well conclude that St. Paul had committed some heinous offence; and carrying him off, he gave orders that he should be forced by scourging to confess his crime. Again the apostle took advantage of his Roman citizenship to

protect himself from such an outrage. The chief captain set him free from bonds,

but on the next day called together the chief priests and the Sanhedrin, and brought Paul as a prisoner before them. On the next day a conspiracy was formed

which the historian relates with a singular fullness of detail. More than forty of the Jews bound themselves under a curse neither to eat nor drink until they

had killed Paul. The plot was discovered, and St. Paul was hurried away from Jerusalem. The chief captain, Claudius Lysias determined to send him to Caesarea

to Felix, the governor or procurator of Judea. He therefor put him in charge of a strong guard of soldiers, who took him by night as far as Antipatris. From thence a smaller detachment conveyed him to Caesarea, where they delivered up

their prisoner into the hands of the governor. Imprisonment at Caesarea. A. D.

58-60. -St. Paul was henceforth to the end of the period embraced in the Acts,

if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity

of the Jews. He seems to have been treated throughout with humanity and consideration. The governor before whom he was now to be tried, according to

Tacitus and Josephus, was a mean and dissolute tyrant. After hearing St. Paul's

accusers and the apostle's defense, Felix made an excuse for putting off the matter, and gave orders that the prisoner should be treated with indulgence and

that his friends should be allowed free access to him. After a while he heard

him again. St. Paul remained in custody until Felix left the province. The

unprincipled governor had good reason to seek to ingratiate himself with the

Jews; and to please them, he handed over Paul, as an untried prisoner, to his

successor, Festus. Upon his arrival in the province, Festus went up without delay from Caesarea to Jerusalem, and the leading Jews seized the opportunity of

asking that Paul might be brought up there for trial intending to assassinate him by the way. But Festus would not comply with their request, He invited them

to follow him on his speedy return to Caesarea, and a trial took place there, closely resembling that before Felix. " They had certain questions against him," Festus says to Agrippa, " of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive.

And

being puzzled for my part as to such inquiries, I asked him whether he would go

to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of St. Paul's appeal to Caesar. The appeal having been allowed, Festus reflected that he must send with the prisoner a report of

" the crimes laid against him." He therefore took advantage of an

opportunity which offered itself in a few days to seek some help in the matter.

The Jewish prince Agrippa arrived with his sister Bernice on a visit to the new governor. To him Festus communicated his perplexity. Agrippa expressed a desire

to hear Paul himself. Accordingly Paul conducted his defense before the king;

and when it was concluded Festus and Agrippa, and their companions, consulted

together, and came to the conclusion that the accused was guilty of nothing that

deserved death or imprisonment. " Agrippa's final answer to the inquiry of

Festus was, " This man might have been set at liberty, if he had not

appealed unto Caesar." The voyage to Rome and shipwreck. Autumn, A. D. 60.

-No formal trial of St. Paul had yet taken place. After a while arrangements

were made to carry " Paul and certain other prisoners," in the custody

of a centurion named Julius, into Italy; and amongst the company, whether by

favor or from any other reason, we find the historian of the Acts, who in

chapters 27 and 28 gives a graphic description of the voyage to Rome and the

shipwreck on the Island of Melita or Malta. After a three-months stay in Malta

the soldiers and their prisoners left in an Alexandria ship for Italy. They

touched at Syracuse, where they stayed three days, and at Rhegium, from which

place they were carried with a fair wind to Puteoli, where they left their ship

and the sea. At Puteoli they found "brethren," for it was an important

place and especially a chief port for the traffic between Alexandria and

Rome;

and by these brethren they were exhorted to stay a while with them.

Permission

seems to have been granted by the centurion; and whilst they were spending seven

days at Puteoli news of the apostle's arrival was sent to Rome. (Spring, A. D.

61.) First imprisonment of St. Paul at Rome. A. D. 61-63. -On their arrival at

Rome the centurion delivered up his prisoners into the proper custody that of

the praetorian prefect. Paul was at once treated with special consideration

and

was allowed to dwell by himself with the soldier who guarded him. He was now

therefore free “ to preach the gospel to them that were at Rome also;”

and proceeded without delay to act upon his rule - -“ to the Jews

first,” But as of old, the reception of his message by the Jews was not

favorable. He turned, therefore, again to the Gentiles, and for two years he

dwelt in his own hired house. These are the last words of the Acts. But St.

Paul’s career is not abruptly closed. Before he himself fades out of our sight

in the twilight of ecclesiastical tradition, we have letters written by himself

which contribute some particulars to his biography. Period of the later

epistles. -To that imprisonment to which St. Luke has introduced us — the

imprisonment which lasted for such a tedious time, though tempered by

much

indulgence -belongs the noble group of letters to Philemon, to the

Colossians,

to the Ephesians and to the Philippians. The three former of these were

written

at one time, and sent by the same messengers. Whether that to the

Philippians

was written before or after these we cannot determine; but the tone of it seems

to imply that a crisis was approaching, and therefore it is commonly regarded as

the latest of the four. In this epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person.

(Philemon 1: 25; Philemon 2: 24) Whether this hope was fulfilled or not has been

the occasion of much controversy. According to the general opinion the apostle

was liberated from imprisonment at the end of two years, having been acquitted

by Nero A. D. 63, and left Rome soon after writing the letter to the Philippians.

He spent some time in visits to Greece, Asia Minor and Spain, and during the latter part of this time wrote the letters (first epistles) to Timothy and Titus from Macedonia, A. D. 65. After these were written he was apprehended again and

sent to Rome. Second imprisonment at Rome. A. D. 65-67. -The apostle appears now

to have been treated not as an honorable state prisoner but as a felon, (2 Timothy) but he was allowed to write the second letter to Timothy, A. D. 67. For

what remains we have the concurrent testimony of ecclesiastical antiquity that

he was beheaded at Rome, by Nero in the great persecutions of the Christians by

that emperor, A. D. 67 (Smith). 46. Simon The persecution of the church in Jerusalem sent disciples everywhere preaching the word. Phillip went to Samaria

where he preached and performed miracles. Multitudes believed and were baptized.

Simon practiced sorcery or “ magic” for a living. He was held in great esteem by the people. However, at the preaching and miracles of Philip, he believed and was baptized. Peter and John came so that the new Christians could

receive the Holy Spirit. Simon tried to purchase the gift of God and was rebuked

by Peter (Henneke). 47. Eunuch He was an Ethiopian Nobleman. Philip was sent to

an area of desert outside of Jerusalem by an angel. There he met the Ethiopian

nobleman who had been to Jerusalem to worship. He was reading from Isaiah as he

traveled. Philip was directed by the Spirit to overtake the chariot. He then

proceeded to use the passage in Isaiah to preach Jesus Christ. The Ethiopian

requested to be baptized. Philip heard his confession of faith and then baptized

him. Philip was taken away by the Spirit of the Lord. The nobleman went on his

way rejoicing (Henneke). 48. Ananias A Christian at Damascus. He became Paul's

instructor; but when or by what means he himself became a Christian we have no

information. He was " a devout man according to the law, having a good

report of all the Jews which dwelt" at Damascus (Lockyer). 49. Aeneas A

paralytic healed by Paul. 50. Cornelius The Centurion-at the time the events in

Acts chapter 10 occurred, the Roman army of occupation in Judea consisted of 5

cohorts, containing a total of approximately 3, 400 men. A typical cohort consisted of 600 men. The Italian cohort of which Cornelius was a centurion was

composed of Romans. The other four cohorts were composed mainly of Samaritans

and Syrian Greeks. In Acts 27: 1, it is mentioned that Julius was a centurion in

the Augustan cohort also stationed at Caeserea. In Acts 23: 18, Claudius Lysias

is named as the commander of the large cohort (1000 men) stationed at Jerusalem.

Cornelius- His name meant “ of a horn” and was that of a distinguished Roman family. Cornelius may, therefore, have been a man of political importance.

Cornelius was... A. Devout B. Feared God with his household C. Benevolent D.

Prayerful E. Well spoken of by the entire Jewish nation F. A soldier (Henneke)

51. Agabus Agabus was a New Testament Prophet. This was the first mention of the

gift of prophecy among the disciples. He foretold a famine which would occur

throughout the world. The brethren in Antioch believed Agabus and prepared for

the famine. They even sent relief to Judea even though the famine was to include

them. The famine occurred during the time of Claudius Caesar. He foretold Paul's

arrest in Jerusalem. The brethren did not want Paul to go to Jerusalem. Paul was

determined to go anyway. "The will of the Lord be done." (Henneke) 52.

Claudius The fourth Roman emperor. He succeeded Caligula (A. D. 41).

Though in

general he treated the Jews, especially those in Asia and Egypt, with great indulgence, yet about the middle of his reign (A. D. 49) he banished them all

from Rome (Acts 18: 2). In this edict the Christians were included, as being, as

was supposed, a sect of Jews. The Jews, however soon again returned to Rome.

During the reign of this emperor, several persecutions of the Christians by the

Jews took place in the dominions of Herod Agrippa, in one of which the apostle

James was "killed" (12: 2). He died A. D. 54 (Smith). 53. King Herod

Herod Agrippa I was the grandson of Herod the Great. Secular history records

that while living in Rome, he became a favorite of Emperor Caligula who gave him

a kingdom subsequently enlarged by Claudius to include all of Palestine.

Apparently, to please the Jews, he joined his government to the persecution of

the church. Herod the persecutor. He had the apostle James beheaded. This

occurred about ten years after the death of Jesus. He then arrested and

imprisoned Peter under heavy guard. The church prayed fervently for Peter.

Unknown to the soldiers, an angel led Peter from the prison. This caused no

small disturbance among the soldiers. Peter presented himself to the brethren

and departed to another place. Herod ordered the execution of the soldiers.

The

death of Herod. At Caesarea, Herod celebrated a festival in honor of Emperor

Claudius. He addressed the people (clad in a garment fashioned of silver-Josephus). The people exclaimed that “ he is a god.” An angel struck him because he did not give God the glory. He was eaten by worms and

died. Josephus wrote that this death took five days (Henneke). 54. John (Mark)

First mentioned in Acts 12: 12 where saints had gathered in the home of John Mark’s mother. They were praying for Peter who had been imprisoned by Herod.

Peter was released miraculously and Herod died soon thereafter. John Mark saw

the power of God in the defeat of Herod and the spread of the Church. He joined

Barnabas and Saul in their ministry. He was present at the conversion of the proconsul in Salamis and the defeat of Elymas the sorcerer. John went with Paul

as far as Pamphylia, but then left the group to return to Jerusalem. Later, Paul

and Barnabas disagreed over whether to take John Mark with them. Mark went with

Barnabas to Cyprus. However, Paul tells the Church at Colossae to welcome John

Mark (Col. 4: 10). John Mark became a useful worker for the Lord (2 Tim. 4: 11;

Phil. 24; 1 Pet. 5: 13). He is the author of the book of Mark. He was Barnabas cousin (Henneke). 55. Barnabas the Prophet Same as Barnabas whom traveled with

Paul. He was also seen as a prophet. 56. Simeon (Niger) A devout Jew, inspired

by the Holy Ghost, who met the parents of our Lord in the temple, took him in

his arms, and gave thanks for what he saw and knew of Jesus. (Luke 2: 25-35;)

There was a Simeon who succeeded his father Hillel as president of the Sanhedrin

about A. D. 13, and whose son Gamaliel was the Pharisee at whose feet St. Paul

was brought up. It has been conjectured that he may be the Simeon of St. Luke

(Smith). 57. Lucius A Christian teacher at Antioch (Acts 13: 1), and Paul's

kinsman (Rom. 16: 21). His name is Latin, but his birthplace seems to indicate

that he was one of the Jews of Cyrene, in North Africa (Smith). 58. Manaen
He

was one of the teachers and prophets in the church at Antioch at the time of
the

appointment of Saul and Barnabas as missionaries to the heathen. He is said
to

have been brought up with Herod Antipas. He was probably his foster-
brother

(Smith). 59. Saul the prophet *See Saul above, different name. 60. Bar-Jesus

Also known as Elymas was a magician, a Jewish false prophet, whose name
was

Bar-Jesus. Elymas opposed Barnabas and Saul seeking to turn Sergius Paulus
from

the faith. Paul rebuked him and struck him with temporary blindness. This is
the

only recorded miracle wrought by an apostle to the injury of a person. Paul
said

that he was: Full of guile and fraud. A son of the devil. An enemy of

righteousness. A perverter of the right ways of the Lord (Henneke). 61.

Sergius

Paulus. Roman proconsul of Cyprus at Paphos. A man of understanding.

Sought to

hear the word of God from Barnabas and Saul. Believed after Paul struck

Elymas

with blindness for hindering the gospel. Saul now called Paul (a name which he

used thereafter) Paul now recognized as the dominant member of his company (Henneke).

62. Elymas *See Bar-Jesus 63. King Saul From the Old Testament, he was

Solomons son. 64. Zeus Roman god of all gods. 65. Hermes Messenger to the

gods. 66. Pharisees They were a religious party or school among the Jews at the

time of Christ, so called from perishin, the Aramaic form of the Hebrew word

perushim, " separated." The chief sects among the Jews were the

Pharisees, the Sadducees and the Essenes, who may be described respectively as

the Formalists, the Freethinkers and the Puritans. A knowledge of the opinions

and practices of the Pharisees at the time of Christ is of great importance for entering deeply into the genius of the Christian religion. A cursory perusal of the Gospels is sufficient to show that Christ's teaching was in some respects thoroughly antagonistic to theirs. He denounced them in the bitterest language;

see (Matthew 15: 7, 8; Matthew 23: 5, 13, 14, 15, 23; Mark 7: 6; Luke 11: 42-44;) and

compare (Mark 7: 1-5; Mark 11: 29; Mark 12: 19, 20; Luke 6: 28, 37-42;) To understand

the Pharisees is by contrast an aid toward understanding the spirit of uncorrupted Christianity. (Henneke) 67. Sadducees 68. Silas Silas is first seen

as a messenger for the church in Jerusalem. He and Judas were prophets and they

stayed to strengthen the saints in Antioch. He was also a Roman citizen.

When

Paul and Barnabas disagreed over John Mark, Paul took Silas with him to Syria

and Cilicia. Paul and Silas stayed with Lydia in Phillipi where Silas was

arrested along with Paul. They preached to the Phillipian Jailer and his family.

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Silas went with Paul to Thessalonica where there was trouble with the envious

Jews. They were sent away by night to Berea. When the Jews followed them to stir

up trouble, Silas and Timothy stayed while Paul went on to Athens. Silas and Timothy caught up with Paul in Corinth. Silas continued to serve the Lord and the apostles (2 Cor. 1: 19; 1 Thes. 1: 1; 2 Thes. 1: 1; 1 Pet. 5: 12) (Henneke). 69.

Barsabbas, Judas A Christian teacher, surnamed Barsabas. He was sent from Jerusalem to Antioch along with Paul and Barnabas with the decision of the council. He was a “ prophet” and a “ chief man among the brethren.” (Easton) 70. Timothy A man from Lystra whose mother is Unice. He

had a greek father but became a traveler with Paul. He was circumcised by Paul.

71. Luke (we) Luke appears to have been with Jesus during His ministry. He wrote

the books of Luke and Acts. Luke records the travels of Paul as an eyewitness.

He was with Paul on the trip to Macedonia. Luke was also with Paul on his return

to Troas. He accompanied Paul to Miletus and on to Jerusalem. Luke traveled with

Paul to Rome and suffered through the same shipwreck. He remained in Rome while

Paul was in prison. For a time he was Paul's only companion. Luke was a

physician. He was also an excellent writer and historian (Henneke). 72. Jason He

is called the Thessalonian, entertained Paul and Silas, and was in consequence

attacked by the Jewish mob. (A. D. 48.) He is probably the same as the Jason

mentioned in (Romans 16: 21;) It is conjectured that Jason and Secundus, were the

same. 73. Dionysius A member of the Athenina supreme court at Athens who became

a Christian. 74. Aquilla He was a tent maker. His wife was Pricilla. 75. Titius

Justus Paul stayed at his house in Corinth because his house was next to the

synagogue. 76. Crispus. He was the ruler of the Jewish Synagogue and one the few

mentioned to as being personally baptized by Paul. 77. Gallio The Roman Proconsul of Achaia, the elder brother of Seneca, described by Seneca as a man of

extreme amiability of character. 78. Apollos He was a Jew of Alexandria. He was

knowledgeable about the scriptures and taught at the synagogue in Ephesus

“ teaching accurately the things concerning Jesus, being acquainted only with the baptism of John” Taught the way of God “ more accurately”

by Priscilla and Aquila. Went to Greece to teach Strengthened the church in

Corinth (I Cor. 3: 6). Some brethren in Corinth set up an Apollos faction (I Cor.

3: 4-7). Reluctant to return to Corinth from Ephesus (I Cor. 16-12.

Commended by

Paul to Titus (Titus 3: 13) (Henneke). 79. Seven sons of Sceva They were

possessed with demons. 80. Erastus One of the attendants of St. Paul at Ephesus,

who with Timothy was sent forward into Macedonia. (A. D. 51.) He is probably the

same with Erastus who is again mentioned in the salutations to Timothy. (Smith)

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81. Demetrius A silversmith in Ephesus who made silver models for the Diana

Temple, he incited the mob against Paul (Lockyer). 82. Gaius A Macedonian, Paul's fellow-traveler, and his host at Corinth when he wrote his Epistle to the

Romans. He with his household were baptized by Paul. During a heathen outbreak

against Paul at Ephesus the mob seized Gaius and Aristarchus because they could

not find Paul, and rushed with them into the theatre (Easton). 83. Aristarchus

One of Pauls travel companions. He had been imprisoned with him (Lockyer).

84. Artemis Was not a man. Sorry but I did not want to retype it all. 85.

Sopatar A fellow traveler with Paul in Berea. He is said to have Noble

background. 86. Secundas He accompanied Paul from Macedonia to Asia Minor. 87.

Tychius A christen in Asia Minor who traveled with Paul at times. 88.

Trophimus

He was falsely accused of entering the gates to the temple with Paul, he was not

aloud in because he was a gentile. 89. Mnasan A Christian of Jerusalem with whom

Paul lodged . He was apparently a native of Cyprus, like Barnabas, and was well

known to the Christians of Caesarea. He was an “ old disciple” he had become a Christian in the beginning of the formation of the Church in Jerusalem

(Lockyer). 90. Claudius Lysias He was a Greek who, having obtained by purchase

the privilege of Roman citizenship, took the name of Claudius (Smith). 91.

Ananias The high priest before whom Paul was brought in the procuratorship of

Felix. He was so enraged at Paul’s noble declaration, “ I have lived in all good conscience before God until this day,” that he commanded one of his attendants to smite him on the mouth. Smarting under this unprovoked insult,

Paul quickly replied, “ God shall smite thee, thou whited wall.” Being reminded that Ananias was the high priest, to whose office all respect was to be

paid, he answered, “ I wist not, brethren, that he was the high priest”

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(Acts 23: 5). This expression has occasioned some difficulty, as it is scarcely probable that Paul should have been ignorant of so public a fact. The expression

may mean (a) that Paul had at the moment overlooked the honour due to the high

priest; or (b), as others think, that Paul spoke ironically, as if he had said,

“ The high priest breaking the law! God’s high priest a tyrant and a

lawbreaker! I see a man in white robes, and have heard his voice, but surely it

cannot, it ought not to be, the voice of the high priest.” (c) Others think

that from defect of sight Paul could not observe that the speaker was the high

priest. In all this, however, it may be explained, Paul, with all his

excellency, comes short of the example of his divine Master, who, when he was

reviled, reviled not again (Easton). 92. Felix The Roman governor of Palestine who succeeded Pilate in that position (Caesarea was the Roman capitol of Judea).

He was married to Drusilla, the daughter of Herod Agrippa I. Josephus records

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that he had taken Drusilla from another man and was living in adultery.

Tacitus,

a historian of the day, recorded that Felix exercised his authority with every kind of cruelty and lust. Paul was sent as a prisoner from Claudius Lysias to Felix. Jews of Jerusalem went to Felix to present their case against Paul.

Tertullus was brought forth as an attorney against Paul. Paul was accused of being a troublemaker with three charges. He was accused of exciting the Jews to

insurrection. He was accused of being a ringleader of the sect of the Nazarenes.

He was accused of attempting to profane the temple. Paul answered each charge.

He had only come to Jerusalem 12 days earlier and had been in prison for 5 days.

That was hardly enough time to start an insurrection. He confessed to be following Jesus the Nazarene and claimed to believe in the law and the prophets,

to hoping for a resurrection, and to living a conscientious life. He stated that he was obeying the law when found in the temple, not profaning it. Those

witnesses who found him in the temple had not been called to testify. Felix kept

Paul in prison but allowed him visitors. Paul had the opportunity to preach to Felix and Drusilla. He reasoned with them of righteousness, temperance, and the

judgment to come. Felix trembled at Paul's preaching but chose to wait for a convenient season. Felix hoped to receive money in order to release Paul.

Secular history records that Felix was removed from office after accusations of

the mishandling of his position (Henneke). 93. Tertullus A modification of

"Tertius;" a Roman advocate, whom the Jews employed to state their

case against Paul in the presence of Felix. The charges he adduced against the

apostle were, "First, that he created disturbances among the Romans

throughout the empire, an offence against the Roman government (crimen

majestatis). Secondly, that he was a ringleader of the sect of the Nazarenes;

disturbed the Jews in the exercise of their religion, guaranteed by the state;

introduced new gods, a thing prohibited by the Romans. And thirdly, that he

attempted to profane the temple, a crime which the Jews were permitted to

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punish.” (Lockyer) 94. Porcius Festus He succeeded Felix as governor of Palestine. The Jews renewed their case aga