

Bible workbook

Year 10

Term 3

Attribute of God: God is...	Page	Number of weeks	Number of pages
God is Creator (Part 2)	2	2	5
God is Wise	7	4	6
God is a Servant	13	4	24

Total: 37

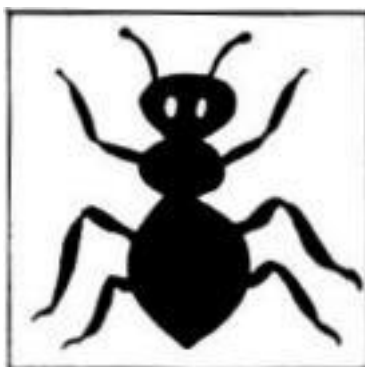
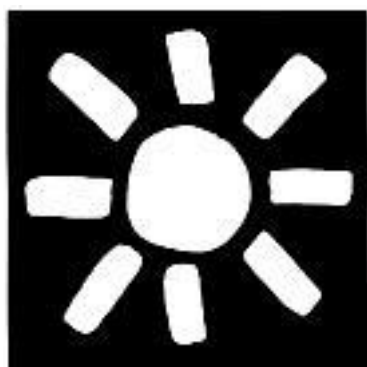
Acknowledgments:

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<https://www.aop.com/curriculum/shop-lifepac?filter=GL12> (free download samples)

Also:

Taking a closer look at the evidence / Living Proof – Creation.com



God is Creator

Taking a closer look at the evidence

www.creation.com

Every so often, we'll read in the newspaper, or hear on TV something like, 'Skull find proves man and apes share a common ancestor.'

But is this really true?



Some background

There are two main (and very different) ideas about the history of our universe.

The first idea comes from the collection of 66 books we call the Bible. In it, God tells us that He created all things in six normal-length days only a few thousand years ago. He explains in Genesis that He created the first man and woman on the sixth day of that first week, along with the various kinds of land animals. (Air and water creatures came the day before, and the various kinds of plants were made on Day 3.) Those who accept this view use the Bible to help them make sense of the world around them.

The second belief is based on the idea that the universe came into being on its own, and that countless millions of years ago a single-celled creature appeared on Earth. This was supposedly our first ancestor, which we share with all living things. Over the years, this creature's descendants gradually changed into the wide variety of animals and plants that we see today. This view is known as 'evolution'.

Those who accept this view use evolutionary ideas to help them make sense of the world around them.

Which is right?

Is it possible to know for certain which view of the past is correct? After all, none of us were around 'in the beginning', so it's impossible for us to know firsthand what happened, and when.

However, because the Bible is the written record of One who has always existed and who always tells the truth, we can trust it to be an accurate account of history.

What's the truth?

So, do headlines, like the one quoted on the previous page, tell the truth? No, since the Bible teaches that the first man was created from the dust of the ground (Genesis 2:7) and the first woman from his rib (Genesis 2:21–24), and both were made in the image of God (Genesis 1:27)—we don't share a common ancestor with apes.

It's important to carefully check what was actually found when we hear claims like the one above. Many times, the supposed 'proof' of evolution is based on only a few bone

fragments, or turns out to be a type of monkey or ape, or a true human—never a ‘transition’ between apes and humans.

The ‘evidence’ (bones, for example) doesn’t prove evolution is true—neither does it ‘prove’ the Bible is true. Rather, we interpret the evidence based on our belief in either evolution or the Bible. When we come across claims that a fossil discovery ‘proves’ evolution we should look more closely at what was really found.

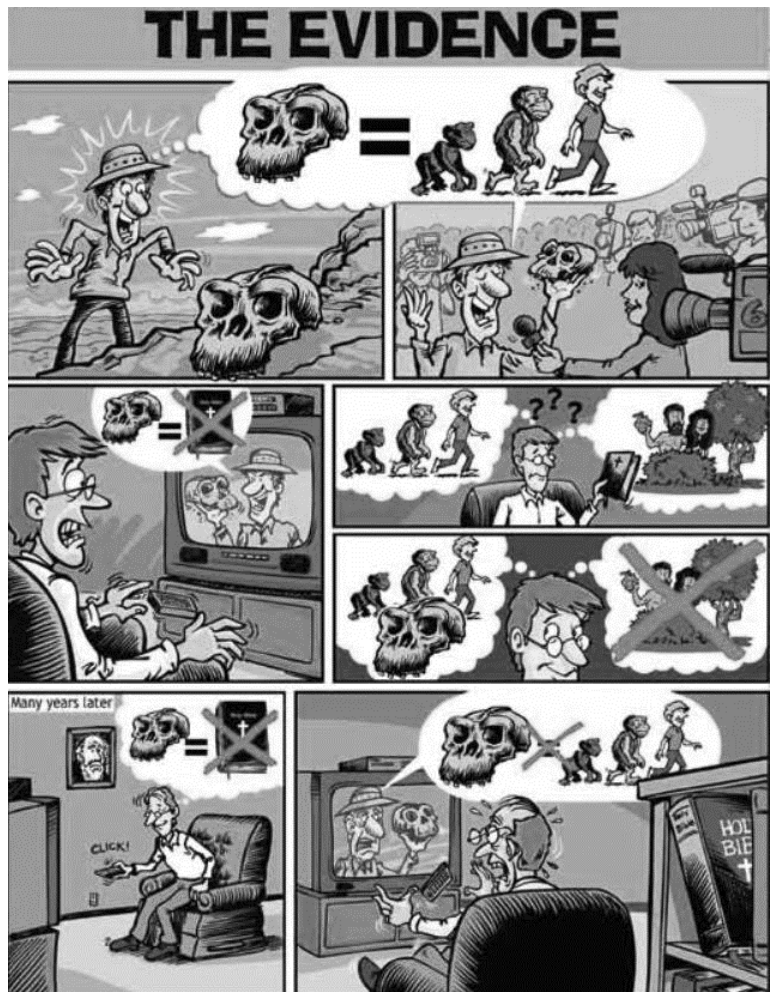
Your word is true from the beginning: and every one of your righteous judgments endures forever.—Psalm 119:160

Now, pictures and models mostly show them as strikingly human.

Java man—found in East Java over 100 years ago. More skeletons of this type have been found since then. Now that we have more of the bones, it is clear that his body was extremely similar to ours, and he walked just like we do. The same is true for Peking Man, who was discovered in China during the 1920s and ’30s. Both are now called *Homo erectus* or ‘upright man’. Recent evidence shows that modern-looking early humans had children by both Neandertals and *Homo erectus*, showing that they are all fully human people groups.

‘Lucy’—‘Lucy’, as the pile of bones found in Ethiopia 20 years ago is known, is among the more famous ‘missing links’. However, careful research on the skull, inner ear and other bones shows that Lucy is very similar to a pygmy chimpanzee. She did not walk upright like humans, but on her knuckles, like gorillas and chimps.

If evolution was true, there should be thousands (if not millions) of fossils showing the transition from ape-like creatures to humans. However, those ‘missing links’ that have been claimed turn out to be nothing more than bones of humans, or bones of some type of extinct ape. Even evolutionists themselves don’t always agree on how the bones should be interpreted! We can’t go wrong if we trust in the Word of God, which never changes and never needs to be updated. It tells us that humans are not evolved animals, but were specially created.



Living Proof?

by Jasmine Ireland

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One hundred and sixty years ago, things were very different from today. There were no cars, no televisions and no play stations. Radios had not been invented and people grew their own vegetables.

One hundred and sixty years seems like a long time. Was that the time when dinosaurs lived?

‘Of course not’, you may be thinking. ‘Dinosaurs died out 65 million years ago, long before people lived on the earth.’

Ah, but how do you know?

‘I’ve read it in some of my dinosaur books. The television says so, too!’

Hold on. There is a big difference between 150 years and 65 million.

Let’s use our ‘time machine’, the Bible, which is a record of true history, to travel into the past. Let’s discover how the Bible can help us understand dinosaurs.

Dinosaurs could not have died out 65 million years ago because God only made the earth about six thousand years ago!

‘How do you know that?’ you may ask.

Well, the Bible tells us that God created all things in six days. Then God’s Word records the ages of people and when their children were born. It begins with the first two people, Adam and Eve, made on Day 6. We can work out from these ages when God made the first two people. It’s the best way of knowing because we have a reliable written record—right from the beginning.

Genesis chapter 1 enables us to understand that God made the dinosaurs on Day 6, too. We know that because He tells us that He made the land animals on Day 6. The word ‘dinosaur’ was specially invented (in 1841) as a name for the fossils of the land animals that at that time were described as terrible lizards.

‘But’, you may be thinking, ‘if people and dinosaurs lived together, why don’t we hear about it?’

Because most people believe from evolution that dinosaurs and people didn’t live together. That’s why they haven’t been looking for the evidence. But when we do look, we discover fascinating evidence that indicates people possibly saw dinosaurs.

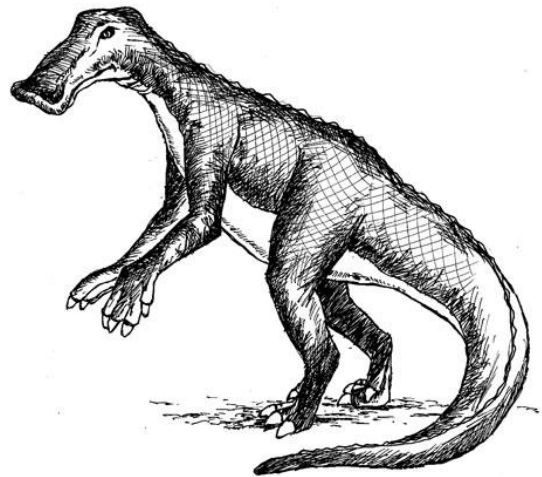
Let’s go back 160 years.

In 1845, people in the south of Australia discovered a large, odd bone. It was part of the knee of a gigantic animal. What animal did the bone belong to? The settlers, who were living near Geelong in Victoria, Australia, did not know.

A local Aboriginal man saw the bone and said it was a 'bunyip'.

Bunyip

This drawing appeared in the 1991 Geelong Advertiser newspaper. It is a drawing based on their 1845 report of a creature the Australian Aboriginal people saw and called a 'Bunyip'. It is an illustration of a real type of 'duck-billed' dinosaur known as a Hadrosaur.



The settlers thought he just meant a mythical monster, but he insisted the animal was real. The Geelong Advertiser published a sketch of it.

Other Aboriginal people also recognized the bone and picture, and said it was a 'bunyip'. They said they had seen the animal, and named people it had killed. Even though these Aboriginal people were from another area and had no chance of talking with each other, their stories were alike. So they must have seen the animal.

It is an amazing picture. At first, it just looks like a crocodile. But when you look more closely, many details do not match that of a crocodile.

Its snout is flat. A crocodile's snout is more pointed.

It's standing on its back legs, but a crocodile slithers on all fours.

Its legs are straight up and down, but a crocodile's legs spread out sideways.

Its head bends forward at its neck, at an angle from its body. A crocodile's head is in line with its body.

So it doesn't make sense to say this animal was a crocodile. It's amazing, but the animal looks more like a duck-billed dinosaur! The Aboriginal people did not know it, but their picture and description seems to be what we, today, call a dinosaur.

This is only one of many stories from all over the world about animals similar to dinosaurs living at the same time as humans.

Next time someone tells you about the time of the dinosaurs, remember our ‘time machine’, the Bible. Then explain that God made dinosaurs on the same day He made Adam and Eve and every other land animal.

Noah took each kind of land animal—including dinosaur kinds—on the Ark during the Great Flood. After the Flood, they began to spread out over the earth.

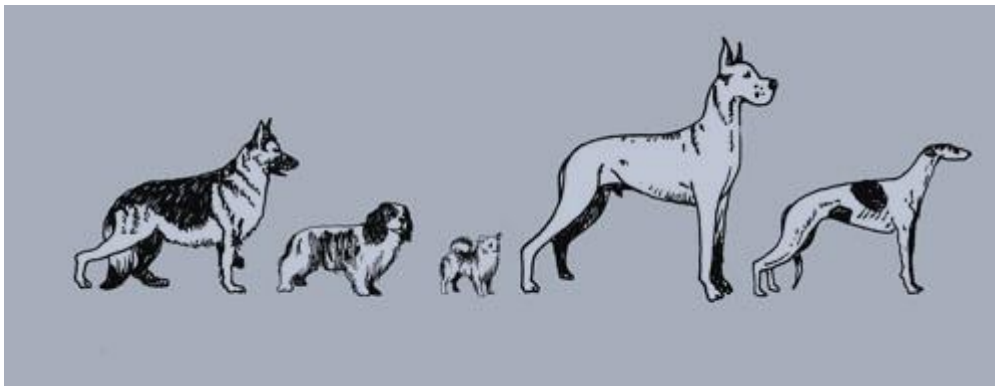
In recent years, dinosaurs have probably become extinct. That’s not surprising because many other animals have become extinct. Even in our present world, extinction still occurs each year. However, when you think about it, we can’t really be sure all dinosaurs are extinct. Some may still be hidden, alive in a jungle or swamp somewhere. Who knows? But wouldn’t it be exciting to find one?

Activity

Make a list of as many animals as you can that are descended from the animals made on Day 6 of creation.

Take care because some animals now look different from the original created kind (see example about dogs below). Remember, animals that live in the sea and birds were made on Day 5, not Day 6.

All the varieties of dogs today are descended from the first dogs God made. With breeding, some dogs now look very different from the original dog kind created on Day 6.



God is Wise

The book of Proverbs



Introduction to Proverbs

The literary design of Proverbs

The book of Proverbs includes a collection of thirty-four proverbial poems and over five hundred proverbs. Each poem and proverb communicates its own message without the help of the others. Unlike the rest of Scripture, you do not always need to refer to the context of a proverb to understand it correctly.

The length of the poems and proverbs vary. For example, King Solomon used twenty-two verses for his poem in chapter 2 and only six verses for the one found in Proverbs 6:6–11. He used only one verse to express each of the proverbs in Proverbs 10–22. However, in Proverbs 25:2–7 he took six verses to record one proverb.

Read Psalm 8:1–9 and Proverbs 11:1–9.

Bible scholars list Proverbs with the Poetical Books as well as with the Wisdom Literature of the Old Testament. Along with the Psalms, Ecclesiastes, and the Song of Solomon, Proverbs exhibits the characteristics of Hebrew poetry. You will appreciate and understand a proverb much more by recognizing its poetical characteristics.

Moral lessons

A proverb is a short, pointed, poetic expression of a moral or ethical lesson. A proverb teaches the difference between good and bad character and conduct. A psalm is also a poetic expression; but it is a poem usually dealing with prayer, praise, or worship to God.

The book of Psalms contains a collection of poems, many of which are suitable for singing in worship. We can think of the Psalms as God's hymn book. In contrast, the book of Proverbs instructs us how to behave and how to get along with other people. Proverbs teaches humility, honesty, trustworthiness, truthfulness, patience, purity, and many other virtues. We can think of Proverbs as God's handbook for good character and conduct.

For homework in *God is Wise* Week 1, read one or two chapters of Proverbs each day (Chapters 1 through to Chapter 9).

Main Ideas in the Proverbs

In the Book of Proverbs there are several recurring themes. Most of the proverbs in the book address one of these main ideas.

- Knowing God. "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10).
- Getting Wisdom. "Get Wisdom! Get understanding!" (Proverbs 4:5).

- Guarding your speech. "A word aptly spoken..." (Proverbs 25:11, Proverbs 21:23, Proverbs 29:20).
- Sexual morality and marital faithfulness. "Rejoice with the wife of your youth" (Proverbs 5:15-20).
- Productiveness in daily work. "Go to the ant you sluggard!" (Proverbs 10:4-5, Proverbs 6:6-11).
- Abstaining from strong drink. "Wine is a mocker..." (Proverbs 20:1, Proverbs 23:31-33).
- Justice and honesty. "A false balance is an abomination to the Lord but a just weight is his delight" (Proverbs 11:1).

The Prologue

Read Proverbs 1: 1-7

The first seven verses introduce the book, giving its title, purpose, and guiding principle.

Title:

"The proverbs of Solomon, son of David, king of Israel." (Proverbs 1:1).

Solomon was a man of outstanding wisdom (1Kings 3:3-14, 4:29-34). "He uttered 3000 proverbs" (1Kings 4:32-34).

The Book of Proverbs records many of these sayings, as well as proverbs which Solomon collected that were uttered by other wise men.

Purpose:

"To know wisdom and instruction..." (Proverbs 1:2).

Solomon is concerned that people, especially the young, will benefit from the words of the wise and be encouraged to understand "the words of the wise and their riddles" (Proverbs 1:3-6).

Guiding principle:

Solomon has a guiding principle throughout the proverbs, "The fear of the Lord is the beginning of knowledge" and he warns that "fools despise wisdom and instruction" (Proverbs 1:7).

Chapters 1-9: A poem on wisdom and folly

Read Proverbs Chapter 4

Theme:

"Wisdom is supreme, so get wisdom" (Proverbs 4:7)

The book of James also reminds us that God wants to give us wisdom:

'If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. James 1:5

Read Proverbs Chapter 6

1. What do the verses 1-3 tell us about being entering into deals?
2. What do verses 6-8 tell us about the wisdom of the ant?
3. What is a sluggard? What do verses 9-11 tell us about the dangers of being lazy?
4. What do verses 12-15 tell us about deceitfulness?
5. In verses 16 to 19, what are the seven things that the Lord detests?
6. How does abortion relate to the 3rd one?
7. How can we guard our minds against believing lies, (the 6th one) particularly those spread through the media and in the world around us?
8. What are some of the lies coming from the secular world?

Which path will you choose?

Proverbs chapters 1—9

Jesus describes the choice that every person needs to make between a wide gate and broad road, and a small gate and narrow road. Read Matthew 7:13-14.

In a similar way the book of Proverbs presents the choice of two paths: The path of the righteous is like the first gleam of dawn, shining ever brighter till the full light of day. But the way of the wicked is like deep darkness; they do not know what makes them stumble. Proverbs 4:18-19.

Activity for Chapters 1 – 9

Write the answers to these questions, after you have read chapters 1-9:

1. Think of a time in your life when you made a deliberate choice about which path to follow? What factors influenced your decision?
2. How is the path of folly (wickedness) described in Proverbs chapters 1—9? What entices people onto this path? Why do you think this path appeals to people? What are the words and actions that describe those who travel this path? What are the consequences of following this path?
3. How is the path of wisdom (righteousness) described in Proverbs chapters 1—9.
4. What entices people onto this path? What is the appeal of following this path?
5. What are the consequences of following this path?
6. In chapters 1—9, what are the attitudes and actions that someone needs to take on, in order to gain wisdom?
7. The book of Proverbs teaches that there is a cost to following the path of wisdom. *Wisdom is supreme; therefore get wisdom. Though it cost all you have, get understanding, Proverbs 4:7.* Explain what you are doing now, to gain wisdom. What else could you do?

Homework for Week 2: Read through Proverbs chapters 10—14

What is the general principle of the following Proverbs? What does each proverb teach us?

1. Discuss Proverbs 10:27 - The fear of the Lord adds length to life, but the years of the wicked are cut short.

Consider these proverbs about poverty and hard work:

2. Lazy hands make a man poor, but diligent hands bring wealth. Proverbs 10:4
3. All hard work brings a profit, but mere talk leads only to poverty. Proverbs 14:23
4. A poor man's field may produce abundant food, but injustice sweeps it away. Proverbs 13:23

Principles for living

Homework for Week 3: Read through one or two chapters a day, starting from Chapter 15 through to Chapter 25.

Our Lord Jesus, from his youth, "kept increasing in wisdom and stature and favour with God and men" (Luke 2:52). Jesus set us an example to increase in wisdom. Certainly, God has not left us short of wisdom for life.

The book of Proverbs is rich in wise instruction.

Consider these proverbs about gift giving:

Explain the meaning of each of the following Proverbs. How do these proverbs work together to teach about the wise giving of gifts and the potential dangers?

1. A gift opens the way for the giver and usher him into the presence of the great. Proverbs 18:16
2. Many seek favour with a ruler, and everyone is a friend of a man who gives gifts. Proverbs 19:6
3. A gift given in secret soothes anger, and a bribe concealed in the cloak pacifies great wrath. Proverbs 21:14.
4. He who oppresses the poor to increase his wealth and he who gives gifts to the rich—both come to poverty. Proverbs 22:16

Living honestly

Proverbs 20:14 "Bad! Bad! says the buyer, but when he goes his way, then he boasts".

In the market place a buyer has pretended to think one thing, and to his friends he boasts how his deception gained him a bargain. This describes a common approach to life. People cheat each other all the time with their ploys and pretenses, but they are not wise.

Truthfulness brings the best deal in the end.

Living with moderation

Proverbs 24:13 "My son, eat honey, for it is good."

But this must be balanced with:

Proverbs 25:16 "Have you found honey? Eat only what you need, lest you have it in excess and vomit it."

All things in moderation according to need! If everyone is careful with the earth's resources there will be enough for everyone. Everyone should practice moderation and take only what is needed. There's more than enough for need, but there's not enough for greed. By all means work hard, make money, live well. But observe...

Proverbs 23:4-5 "Do not weary yourself to gain wealth."

Living an orderly life

Proverbs 24:27 "Prepare your work outside, and make it ready for yourself in the field; afterwards, then build your house".

Some people want everything now, and won't gain one thing at a time, taking first things first. One who buys a farm, first sets the land in order and provides for income. He does not, if he is wise, build his six-bedroom mansion first; he waits till his fields are producing the funds before he gets luxuries.

Homework for Week 4: Read Proverbs Chapters 26 - 31

Living in God's providence

God is in charge of the future.

Proverbs 27:1 "Do not boast about tomorrow, for you do not know what a day may bring forth."

James quotes and applies that proverb, telling us that we ought to say, "If the Lord wills we will do this or that" (James 4:13-17).

Living consistently

Proverbs 28:19-20 "He who tills his land will have plenty... but he who follows empty pursuits will have poverty."

This verse tells us about steadiness and regular application in work. This may not be as exciting as living for fun. But if we work steadily, we will be productive and have all we need.

Living by careful planning

Proverbs 27:23-27 "Know well the condition of your flocks, and pay attention to your herds... And you'll have goat's milk enough for... sustenance."

Be a caretaker and accountant of your blessings, and they will sustain you. Many people don't take stock, but just muddle through life. They have no records to judge the past, and no means of plotting their course.

A little reckoning now and then will stop you having seven years of plenty and seven years of famine, so to speak. Many a crisis is avoided by taking stock and keeping track. This is as much true of moral and spiritual things as of material and physical.

Living with generosity

What is the general principle in each of the next proverbs? How do these proverbs work together to describe the links between hard work, wealth, poverty and injustice?

1. Proverbs 28:27 "He who gives to the poor will never want, but he who shuts his eyes (to the poor) will have many curses."
2. He who increases his wealth by exorbitant interest amasses it for another, who will be kind to the poor. Proverbs 28:8

Read Proverbs Chapter 31: A poem on the noble wife

The last chapter of Proverbs is attributed to King Lemuel, but you will observe that it is "the oracle which his mother taught him" (Proverbs 31:1).

The poem about the virtuous and excellent wife is quite stunning. Lemuel's mother had a very clear idea of the kind of wife she wanted for her son! This poem also celebrates the power and glory of women.

This wife is her husband's equal. She is intelligent, independent, strong and energetic, astute in business, By virtue of her own accomplishments, she is highly spoken of with respect "in the gates" where the male elders sit and discuss business and community issues (Proverbs 31:23,31).

This wife is a model for all women and for all men seeking a companion in life (Proverbs 31:10-31).

1. Make a list of the virtues of a noble wife.
2. Which verses show that she is a good business woman?
3. How might this description of a wife be different to a wife in a country such as Iran where women are oppressed?
4. Explain how this wife has been given freedom to express and use her talents.

God is a Servant

Paul – a servant of Jesus

Paul's conversion

Jesus came into the world that men might be saved. He said in John 10:10, "... I am come that they might have life, and that they might have it more abundantly." He said also in John 14:6, "... I am the way, the truth, and the life: no man comes to the Father, but by me."

Saul of Tarsus, who later became the great apostle Paul, met Jesus one day on the road to Damascus. Saul trusted Jesus as his Savior and received His life, everlasting life. Saul was converted, was changed, was saved.

Vocabulary

bar mitzvah - a religious ceremony that celebrates a Jewish boy's thirteenth birthday and that affirms his religious responsibility.

conversion - A change in one's character and conduct that results from repentance for sin and faith in Christ.

persecute - To treat badly because of one's faith.

Background

Read Acts 7:55–60.

From the Bible and from history, we learn that Paul was born in Tarsus of Cilicia about A.D. 3. His home, his school, and religion were Jewish. Home. Although Paul was a Roman citizen by birth, he was born into a Jewish family and in a Jewish home. His parents named him Saul. Saul was his Jewish name; Paul was his Roman, or Gentile, name. His father was from the tribe of Benjamin. Recall that the first king of Israel was also from the tribe of Benjamin, and his name was also Saul. Paul's parents may have named him after Israel's first king.

Until he was five years old, Paul learned from his mother the Old Testament stories of the people. Paul's mother probably told him about the oppression of their people in Egypt and about how God delivered His people from Pharaoh. From His faithful mother, Paul heard the stories of the crossing of the Red Sea and of the wilderness journeys. She surely told him about the crossing of the Jordan River and about the conquering of Jericho. From his mother Paul must have heard about the judges and the kings; especially about the first king of Israel, King Saul. Daniel might have been a favorite character of Paul in the stories of his ancestors. The stories of both Joseph and Daniel were probably among his many favorites.

School

When he was five, Paul's father took over his home teaching. At that age Paul began to learn Old Testament Scriptures by memorizing them. His early education was learning the Scriptures by memorizing them— hiding them in his heart—both from his father and in the rabbi's school at the synagogue.

Like other Jewish boys, at the age of thirteen, Paul was taken to the synagogue for his bar mitzvah ceremony. That ceremony indicated that he was taking upon himself the full responsibility of the Law. He became responsible for his own acts and was seated in the men's section of the synagogue. The more able young men were assigned to the best teachers in the rabbinic schools.

At about age thirteen Paul was permitted to go to Jerusalem to become a student of Gamaliel. In Jerusalem he may have stayed in the home of his married sister (Acts 22:3 and 23:16).

Religion

In Philippians 3:5 and 6 Paul wrote about his Jewish faith: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching righteousness which is in the law, blameless." In Acts 22:3 Luke also records Paul's words about his Jewish religion: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city [Jerusalem] at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God ..."

Paul was a Hebrew among Hebrews. His religious faith went back to Abraham. The sign of God's covenant with Abraham was circumcision. As a Pharisee, Paul was a strict man of religion. He worked hard to observe the Law in every area of life. He worked hard to accomplish righteousness before God. He looked for a Messiah who would come and free them from Roman bondage and who would establish the kingdom of God upon the earth through the Jewish religion and people. Like the other Pharisees, however, when the Messiah did come, Paul not only had failed to recognize Him but also had rejected Him.

Answer true or false.

- 1.1 _____ Paul was a Roman citizen.
- 1.2 _____ Paul was from the tribe of Judah.
- 1.3 _____ The Bible tells us that Paul's parents named him after a former king of Israel, King Saul.
- 1.4 _____ Until he was five years old, Paul's teacher was his mother.
- 1.5 _____ After he was five years of age, Paul's father became his teacher at home.
- 1.6 _____ At the age of five, Paul went to the rabbi's school at the synagogue.

Write the correct letter and answer on the blank.

1.7 At the age of thirteen, Paul was taken to the synagogue for his bar mitzvah ceremony which means son of the _____ .

- a. Pharisee b. commandment c. synagogue

1.8 When he was thirteen, Paul went to Jerusalem _____ .

- a. to visit his brother b. to be taught by Gamaliel
c. to earn more money d. for an extended vacation

1.9 Paul wrote to the Philippians that, concerning the Law, he was _____ .

- a. a rabbi b. guilty c. a Pharisee d. blameless

1.10 Like others of his religious faith, Paul looked for a _____ who would come and free them from Roman bondage.

- a. Pharisee b. Messiah c. rabbi

Zeal

Read Acts 8:1–4.

As a young man Paul spent much of his time persecuting the church. He witnessed the death of Stephen. Persecution of the early believers in Christ caused Christianity to spread.

Persecuted Christians

Before his conversion Paul was zealous in his persecution of Christians. He went into their homes, arrested them, and put them into prison. To escape this severe persecution, many believers left Jerusalem for other areas. They were scattered abroad and went everywhere preaching the Word.

Stephen martyred

One of the first deacons chosen by the church in Jerusalem to take care of the poor was Stephen. Stephen was a man full of faith and of the Holy Spirit (Acts 6:5). He was used by God to preach the Word and to point the lost to Christ. Paul was among those who spoke against Stephen and who brought him before the council of the Jews and before the high priest. When Stephen had preached Christ clearly to them, they rejected his message and stoned him to death. Like Jesus on the Cross (Luke 23:34), Stephen’s last words formed a prayer for his murderers (Acts 7:60), “... Lord, lay not this sin to their charge ...” Christianity spread. Just before He went back to Heaven, Jesus said to His followers (Acts 1:8) “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” The persecution by Paul and the other Jews in Jerusalem caused many Christians to leave for Judea, Samaria, and the uttermost part of the earth (Acts 8:1 and 4).

Activities

Answer the following questions.

1.11 As a young man, what did Paul spend much of his time doing?

1.12 Whose death did Paul witness? _____

1.13 What caused the spread of early Christianity?

1.14 What was Stephen's prayer for those who stoned him?

1.15 What was Christ's prayer from the Cross for those who crucified Him?

Complete the following activities.

1.16 In your own words, tell how the prayers of Stephen and Jesus at the time of their deaths

were similar.

1.17 In your own words, tell how the prayers of Stephen and Jesus at the time of their deaths

were different.

Experience

Read Acts 9:1–20.

When Paul was on his way to Damascus, Syria, to arrest Christians and to bring them bound to Jerusalem, the Lord Jesus appeared to him. Paul was converted to Christianity, and his life was transformed.

The appearance of Jesus

Paul took official letters with him from Jerusalem addressed to the synagogues in Damascus and set out for Damascus to arrest and bring back to Jerusalem any Christians found there. On the way a light from heaven suddenly shined around Paul, and he fell to the ground. Jesus spoke to Paul, and Paul accepted Him as Lord (Acts 9:6). Jesus told Paul that he should go on to Damascus and that he would be told there what he must do. When he arose to go on, he was blind and had to be led on to Damascus.

After three days in Damascus, Ananias, a follower of Jesus, was sent to Paul. The transformation of Paul. When Ananias came to Paul, he told Paul that Jesus, who had appeared to Paul on the way to Damascus, had sent him that Paul might receive his sight and be filled with the Holy Spirit. Immediately Paul received his sight, arose and was baptized.

Perhaps Paul's physical blindness was given him to remind him that, although he was a greatly religious man, he was spiritually blind. He needed to be able to see spiritually. After Paul received Jesus as Lord, he not only received his physical sight but he also received spiritual sight. His life was transformed. He became a friend and a brother in Christ to those whom he had persecuted and whom he had come to arrest. He began to preach Christ openly in the synagogues. He wanted others to know the God who had changed his life from darkness to light.

One of the indications today of a changed life through the faith in the Lord Jesus is a desire to introduce others to Him—to witness to others about the saving power of Jesus Christ.

Activities

Complete the following statements.

1.18 Paul took with him official letters addressed to the _____ in Damascus.

1.19 On the way to Damascus, a light from a. _____ suddenly shined around Paul, and he fell to the b. _____.

1.20 Paul heard the voice of a. _____, and he accepted b. _____ as c. _____.

1.21 When Paul arose to go on to Damascus, he was _____.

1.22 In Damascus, Jesus sent Ananias, His disciple, to Paul that Paul might receive his

a. _____ and be b. _____ with the

c. _____ .

Complete the following activity.

1.23 Imagine that you were with Paul that day on the road to Damascus and that you heard the voice of Jesus speaking to Paul, but you did not see anyone. On a separate sheet of paper, in two or three paragraphs, describe what you felt and thought as you listened and observed. Tell what happened to Paul—any changes you observed in him physically or in other ways.

Answer the following question.

1.24 What is an indication of a changed life in a believer in Christ, which was evident in Paul's life and should be evident in ours?

Complete the following reading activity.

1.25 Words that have the same spelling and pronunciation, but have different meanings, are sometimes a problem for the reader. The correct meaning will be determined by the context—by the way they are used in the sentence and in the paragraph. Using the context to determine the definition of a word with more than one meaning is still essential to reading comprehension. Write a c on the line in front of the correct meaning in context for each underlined word.

a. At the age of thirteen, Paul became a pupil of Gamaliel in Jerusalem.

_____ an opening in

_____ a student of

_____ the expansion of

b. Paul was on his way to arrest Christians in Damascus.

_____ to seize by authority of law

_____ to stop something in motion

_____ to slow the progress of

c. A change in Paul's conduct showed a change in his life.

_____ management

_____ direction

_____ behavior

d. Paul had planned to bring Christians from Damascus to Jerusalem for trial.

_____ for testing by hardship and affliction

_____ for learning by doing (trial and error)

_____ for examining by a court of law

e. The degree of Paul's zeal was shown by his consent to Stephen's death.

_____ registering temperature

_____ showing amount, or extent

_____ indicating college graduation

Match the following items

1.01 _____ conversion

1.02 _____ Paul, a Pharisee

1.03 _____ bar mitzvah

1.04 _____ Jesus' prayer

1.05 _____ Tarsus

1.06 _____ Paul, blameless

1.07 _____ Gamaliel

1.08 _____ Stephen's prayer

1.09 _____ persecution

1.010 _____ Stephen

Complete the following statements.

1.011 Paul was given the Jewish name _____ by his parents.

1.012 Paul was his a. _____, or

b. _____, name.

1.013 Paul's teacher until he was five years of age was _____.

1.014 Between the ages of five and thirteen, Paul learned the Scriptures

a. _____ at home and in b. _____ at the synagogue.

1.015 Tarsus was a city of _____.

- a. to treat badly because of one's faith
- b. Paul's teacher in Jerusalem
- c. one of the first deacons in Jerusalem, who was stoned to death
- d. a change from unbelief to faith in Jesus Christ
- e. "Lord, lay not this sin to their charge."
- f. city of Syria
- g. ceremony for 13 year old Jewish boys.
- h. "touching the righteousness which is in the Law"
- i. "as touching the Law"
- j. "Father, forgive them; for they know not what they do."
- k. birthplace of Paul

1.016 While in school at Jerusalem, Paul may have stayed in the home of his _____ .

1.017 Paul was from the tribe of _____ .

1.018 The first king of Israel was also from the tribe of _____ and was also named Saul.

Write the correct letter on the blank.

1.019 Like others of his religious faith, Paul looked for a _____ , who would come and free them from Roman bondage.

- a. Pharisee b. Messiah c. rabbi

1.020 According to Acts 6:5, Stephen was a man full of _____ and of the Holy Spirit.

- a. wisdom b. faith c. grace

1.021 The spread of early Christianity was caused by _____ .

- a. conversion b. persecution c. bar mitzvah

1.022 Paul witnessed the death of _____ .

- a. Ananias b. Jesus c. Stephen

1.023 "Lord, lay not their sin to their charge" was the prayer of _____ .

- a. Paul b. Stephen c. Jesus

1.024 As a young man before his conversion, Paul spent much of his time _____ .

- a. studying in the rabbi school in Tarsus b. presenting the Gospel of Christ
c. persecuting the church

1.025 Paul took with him official letters addressed to the _____ in Damascus.

- a. synagogues b. churches c. Romans

1.026 On the road to Damascus, Paul heard the voice of _____ .

- a. Stephen b. an angel c. Jesus

1.027 When Paul arose from the ground on the road to Damascus, he was _____ .

- a. deaf b. mute c. blind

1.028 In Damascus, Jesus sent Ananias so that Paul might receive his _____ .

- a. sight b. voice c. hearing

Place these events in the correct order of time by using the numbers 1 to 5.

1.029 _____ Paul fell to the ground.

1.030 _____ Ananias was sent to Paul in Damascus.

1.031 _____ Paul left for Damascus with official letters to the synagogues.

1.032 _____ Jesus spoke to Paul.

1.033 _____ A light shone upon Paul from heaven.

Answer the following questions in complete sentences.

1.034 What happened to Paul and to other Jewish boys at the age of thirteen?

1.035 What is the meaning of bar mitzvah?

1.036 What did the bar mitzvah ceremony indicate?

1.037 What is the indication of a changed life in a believer in Christ, which was evident in Paul's

life and should be evident in ours?

Paul's missionary journeys

The mission outreach of the early church began with Peter's accepting Cornelius, a Gentile, into the faith, in Acts Chapter 10. Cornelius was not required to partake of the rite of circumcision. The requirement of circumcision created a controversy among the Jewish church leaders. Only after Peter explained the vision God had given him did the Apostles accept the Gentiles.

An exciting period for the faith resulted as Christians grew and prospered under the inspiration and direction of the Holy Spirit.

VOCABULARY

credulity - A too great readiness to believe.

Godspeed - A parting wish of a success to someone taking a trip or an undertaking.

Judaizers - Jews who wanted Christians to live according to the Jewish Law.

pagan - A heathen; a person who worships many gods or no god.

proconsul - A governor or military commander of an ancient Roman province.

proselyte - Someone who has changed from one religious belief to another.

soothsayer - Someone who claims to know what will happen.

sorcerer - Someone who practices magic with the supposed help of evil spirits.

stringent - Strict; severe.

The church at Antioch

Read Acts 11:19–30 and chapter 12.

The church at Antioch was founded soon after the stoning of Stephen. This church was founded by those converts who were scattered abroad in the persecution that developed in Jerusalem (Acts 11:19). In about AD 42, certain Christians of Cyprus and Cyrene, who had heard of the reception of Cornelius into the church, came to Antioch. These Christians began to preach to the Gentiles that they could be Christians without first becoming Jewish proselytes. Luke wrote (Acts 11:21) that "...the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

The church at Jerusalem soon heard of the new believers in Antioch. The Jerusalem church, after being convinced by Peter's story of Cornelius that such mission work was of God and not of man, sent Barnabas to Antioch to carry the message of Jesus Christ and extend the blessing of the church at Jerusalem. Barnabas was full of the Holy Spirit and spoke the Word of the Lord; multitudes of Gentiles were added unto the Lord (Acts 11:24).

Barnabas went to Tarsus, about one hundred miles northwest from Antioch, to find Saul, whom he brought to Antioch. Barnabas went to find Saul more than ten years after Saul's conversion. Saul had spent three years in Damascus and Arabia, and seven years in Tarsus.

God had called Saul to be His servant and to carry the Gospel to the Gentiles (Acts 22:21). The time had now come for Saul to launch into a new venture. The city of Antioch was the third city of the Roman Empire with a population of about five hundred thousand citizens. Antioch was surpassed in size only by Rome and Alexandria:

Antioch, located three hundred miles north of Jerusalem, was the Mediterranean gateway to the Eastern highways. The citizens of Antioch worshiped Ashtaroath and indulged in immorality and unbelievable indecency. In spite of the conditions, however, multitudes of Antioch's citizens accepted Jesus Christ and were added to the church. Antioch would become the birthplace for the missionary journeys of the Apostles. Here at Antioch the term Christian was first applied to one who believed in Christ.

Soon after Barnabas and Saul arrived in Antioch, a prophet named Agabus, directed by the Holy Spirit, told of a great drought and famine that was to occur throughout the world. This famine took place during the reign of Claudius Caesar (Acts 11:28). Antioch decided to send relief to Jerusalem by Barnabas and Saul.

This journey was Saul's second trip to Jerusalem following his conversion (Galatians 2:1). Saul and Barnabas arrived in Jerusalem shortly before the killing of James and the imprisonment of Peter (Acts 12:1-4).

The Apostle James, brother of John, was one of the three inner-circle friends of Jesus. Killed in AD 44, James was the first of the Apostles to die. Herod the king also imprisoned Peter only to have God Himself miraculously deliver Peter (Acts 12:7). Because of the persecution of Herod against the children of God, an angel of the Lord smote him (Acts 12:23).

Antioch rapidly became the leading center of Gentile Christianity. One of the teachers in the Antioch church was the foster-brother of Herod (Acts 13:1); this fact helped give this particular church considerable prestige. From Antioch the apostle Paul was to launch his first and second missionary journeys.

Activities

Write the correct letter and answer on each line.

1.1 The church of Antioch was founded soon after the stoning of _____ .

- a. Peter b. Philip c. Stephen d. Barnabas

1.2 The Antioch church was founded by believers from _____ .

- a. Cyprus and Cyrene b. Jerusalem
c. Cyprus and Alexandria d. Rome and Tarsus

1.3 The first pastor of the Antioch church was _____ .

- a. Paul b. Philip c. Barnabas d. Peter

1.4 Barnabas was assisted by _____ .

- a. Philip b. Saul c. Barnabas d. Peter

1.5 The third largest city in the Roman Empire was _____ .

- a. Jerusalem b. Alexandria c. Athens d. Antioch

1.6 The citizens of Antioch worshiped the god _____ .

- a. Ashtaroath b. Jupiter c. Zeus d. Apollo

1.7 The believers were first called Christians at _____ .

- a. Antioch b. Jerusalem c. Alexandria d. Cyprus

The first missionary journey

48 AD

Read Acts chapters 13 and 14.

The successful establishment of the church at Antioch created a headquarters for a greater missionary endeavor extending to the uttermost parts of the world. While Paul and Barnabas were ministering to the church at Antioch in Syria, the Holy Spirit directed the church leaders there to release Paul and Barnabas from their duties in the church so that they could minister in other parts of Asia Minor. The means by which the Spirit directed the church leaders are not expressly given. Three factors that should be mentioned are included in the Acts account. The first factor was an urging within the Apostles themselves; at this particular time they were fasting when the direction came.

The second factor was a prophetic utterance on the part of one of the members of the church. The third fact was the assurance given by the Spirit to the body of believers that the release of Paul and Barnabas was the will of God.

Paul's first missionary journey resulted in the opening (Acts 14:27) of "...a door of faith to the Gentiles." As far as we know, this trip was the first church-sponsored missionary journey.

Barnabas and Paul were not freelance missionaries, as Philip and the Hellenists were (Acts chapter 8). Barnabas and Paul were personal representatives of the local church at Antioch. This particular church supported them and stood behind them in every way necessary. At the departure of Paul and Barnabas, the Christians of Antioch extended to them Godspeed and sent them forth with prayer, fasting, and the laying on of hands. Acts 13:3 states, "And when they had fasted and prayed, and laid their hands on them, they sent them away."

Paul and Barnabas took John Mark, the cousin of Barnabas (Colossians 4:10) from Jerusalem (Acts 12:12) with them.

Cyprus.

The initial target of this first missionary journey was the isle of Cyprus, the home of Barnabas. Barnabas was eager to bring the Gospel of Jesus to his own people (Acts 4:36). The first highlight of this journey came when the proconsul of the territory requested that Paul and Barnabas preach their message to him. Paul and Barnabas had preached the Gospel through the entire island. They preached first (Acts 13:5) "...in the synagogues of the Jews..." At Paphos, however, Proconsul Sergius Paulus requested to hear the message of Jesus. The meeting may have been intended only as an inquiry about the preaching of Paul and Barnabas, in order to prevent any teaching that might possibly cause a disturbance within the Jewish community on Cyprus.

At Paphos, Paul and Barnabas also encountered the sorcerer, Bar-jesus (Acts 13:6–12). In spite of the opposition by Bar-jesus and impressed by the effect of the curse that was pronounced by Paul upon Bar-jesus, Sergius Paulus believed the message of Paul and accepted the Lord Jesus Christ as his Saviour. The conversion of Sergius Paulus was quite unexpected, because the Roman proconsul does not seem to have been related in any way to Judaism or any of its institutions. The conversion of Sergius Paulus could be compared to the conversion of the Roman centurion Cornelius at Joppa (Acts 10:1–11:18).

On Cyprus, Paul began to be called by his Roman name, Paul, rather than his Jewish name Saul (Acts 13:9). To Paul the Jews were still the people of God. Paul believed that the Jews still had a very special place in God's plan and that they should receive the message first because the Saviour had come through the Jewish nation. The Jews, however, continually rejected Paul and his teaching as seen in Acts 13:40–54 and Romans 10:18–21. Paul never gave up on the Jews, and he continually directed his message to them first (Romans 1:16). He gave the Jews no grounds for complaining or for excusing themselves. Only when Paul was forced to go elsewhere did he then direct the message of Jesus Christ to the more receptive Gentiles.

Activities

Complete these statements.

- 1.8 The Holy Spirit directed the church leaders at Antioch to release a. _____ and b. _____ to minister in other parts of c. _____ .
- 1.9 Paul and Barnabas were personal representatives of the _____ church.
- 1.10 Paul and Barnabas took _____ with them on their missionary journey.
- 1.11 The first stop on the missionary journey was the island of _____ .
- 1.12 At Paphos the Roman proconsul _____ was converted.
- 1.13 Paul and Barnabas were opposed by the sorcerer _____ .
- 1.14 The apostle Paul's name was changed from _____ at Paphos.

Perga

From Cyprus Paul and Barnabas sailed to Perga of Pamphylia in Asia Minor. At Perga, John Mark left Paul and Barnabas and returned to Jerusalem (Acts 13:13). Because of the Gentile conversion at Paphos, some discussion occurred among the missionaries concerning their further ministry. The possibility that John Mark did not want to be involved in a controversy may have caused him to return to Jerusalem. Pamphylia was also known for its highway robbers and treacherous areas, which may have been the factors that caused John Mark to return to the security of his home.

Antioch of Pisidia

At Antioch of Pisidia, Paul preached the Gospel to the Jews who assembled in the synagogue on the Sabbath day. Paul's message, that Jesus is the Messiah and the Saviour promised in the Scriptures (Acts 13:14–43), was heard by many. Controversy soon developed when on the next Sabbath, a great number of Gentiles expressed their interest in Paul's message. The Jewish community made clear that they were in opposition to the Gospel. As a result of this opposition, Paul turned his attention directly to the Gentiles and continued his mission in the city. Paul found the Gentiles to be very receptive to the Gospel (Acts 13:44 through 49). At Pisidia, the pattern was established of Paul's visiting the Jews, being rejected by them, and then taking the message of Christ to the Gentiles. At Antioch of Pisidia, opposition to Paul himself occurred (Acts 13:50). The Jews opposed Paul because he approached the Gentiles with the Gospel. The Jews were so angered (Acts 13:50) that they "... stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." Paul and Barnabas went to Iconium; there they went to the synagogue first. The reaction of these particular Jews to

Paul's ministry was highly emotional. They responded to Paul's message so violently that he and Barnabas barely escaped with their lives (Acts 14:1–6)

Lystra

Leaving Iconium, Paul and Barnabas came to Lystra. They received there, a different reception (Acts 14:8–18). At Lystra, Paul and Barnabas were welcomed as Greek gods. If Paul had permitted them to do so, the people would have offered sacrifice to them. When Paul healed a man who had been crippled from birth, the people became convinced that Jupiter and Mercurius had returned to earth in disguise. The people were determined not to make the same mistake of their ancestors, and they were about to go to hospitable extremes until Paul and Barnabas assured them that they were making a mistake. After explaining the matter, Paul preached to the people.

Because these people were pagans, Paul neither quoted the Scriptures nor argued the Law. Instead, he reasoned from nature (Acts 14:15–18). The people were attentive for quite a time, until a delegation from Iconium came and convinced the people that Paul and Barnabas deserved stoning, not sacrifice. The crowd, becoming disillusioned and angered, stoned Paul and dragged him out of the city, fully convinced that they had killed him. Acts 14:19 relates "...and, having stoned Paul, drew him out of the city, supposing he had been dead."

Paul, however, was a man of amazing stamina and was full of the Holy Spirit. His mission was not completed. The next day, he was found preaching in the nearby city of Derbe. After a brief ministry in Derbe, Paul and Barnabas returned to Lystra.

In the face of previous events, considerable courage was required to return to Lystra. Paul, however, had that courage, and spent much time in both Lystra and Iconium exhorting the disciples and proclaiming the Gospel in both word and deed. Before Paul and Barnabas left the region, they made sure that an organized community of believers was established.

Because of the effectiveness of their ministry, Paul and Barnabas were able to appoint qualified elders to every established church during the first missionary journey. When they had accomplished this task, they returned to Antioch. Upon arriving in Antioch, they reported to the brethren (Acts 14:27) "...all that God had done with them..." All they had undertaken and attempted had been accomplished; the process of world-wide evangelism was underway for the young Christian faith.

Activities

Write true or false.

- 1.15 _____ Paul and Barnabas went to Perga from Cyprus.
- 1.16 _____ John Mark left Paul and Barnabas at Pisidia.
- 1.17 _____ John Mark may have left Paul and Barnabas because of the controversy over the conversion of the Gentiles.
- 1.18 _____ Paul preached to the Jews first when he entered a new city.
- 1.19 _____ The Jews always accepted the message Paul preached.
- 1.20 _____ The Jews were so pleased with Paul's message they sent the leading officers of the city to hear Paul.
- 1.21 _____ Paul and Barnabas then went to Iconium to preach the message of Christ.

Complete these statements.

- 1.22 The people of Lystra thought that Paul and Barnabas were the gods
- a. _____ and
- b. _____ .
- 1.23 Paul neither quoted Scripture nor argued the Law because the people of Lystra were _____ .
- 1.24 The people of Lystra were convinced by some men from Iconium that Paul should be _____ .
- 1.25 Paul and Barnabas went from Lystra to _____ where they organized a church.

Match these items.

- 1.01 _____ Antioch
- 1.02 _____ Barnabas
- 1.03 _____ Ashtaroth
- 1.04 _____ John Mark
- 1.05 _____ Cyprus
- 1.06 _____ Sergius Paulus
- 1.07 _____ Bar-jesus

- a. Greek god
- b. worshiped by citizens of Antioch
- c. site of first European missionary activity
- d. Roman proconsul
- e. Paul's companion on second journey
- f. opposed the Gentiles
- g. first pastor of Antioch

- 1.08 _____ Jupiter h. first European convert
- 1.09 _____ Jerusalem Conference i. sorcerer
- 1.010 _____ Judaizers j. accompanied Paul and Barnabas
- 1.011 _____ Silas k. call came to Paul to go there
- 1.012 _____ Macedonia l. located in Athens
- 1.013 _____ Philippi m. church founded after stoning of Stephen
- 1.014 _____ Lydia n. located in Thessalonica
- 1.015 _____ Mars Hill o. circumcision
- p. first stop on first missionary journey

Complete this activity.

1.016 Arrange these places visited by Paul in their proper order. Number 1 through 8.

- a. _____ Cyprus b. _____ Berea
- c. _____ Troas d. _____ Thessalonica
- e. _____ Corinth f. _____ Philippi
- g. _____ Athens h. _____ Perga

Complete these statements.

1.017 The Antioch church was founded by believers from a. _____
and b. _____.

1.018 The third largest city in the Roman empire was _____.

1.019 The believers were first called _____ at Antioch.

1.020 Barnabas did not go with Paul on his second missionary journey because of a dispute over _____.

1.021 The Roman name for Silas was _____.

1.022 Paul and Silas were later joined by _____.

1.023 Timothy's grandmother was a. _____ and his mother was
b. _____.

1.024 Philippi was an important crossroads for both a. _____ and

b. _____ .

1.025 Paul went to Corinth from _____ .

1.026 Paul's opposition became worse after when the leader of the synagogue, _____ , was encountered.

1.027 The Jews brought Paul before the proconsul Gallio on a charge of _____ .

1.028 Paul stayed in the home of a. _____ and Priscilla while in b. _____ .

Write true or false.

1.029 _____ The people of Lystra were convinced by some people from Derbe that Paul should be stoned.

1.030 _____ The Apostles learned that God is does not show favouritism.

1.031 _____ Instead of moaning and complaining, Paul and Silas sang hymns and prayed while in the Philippian jail.



Compare this map of places and countries in Paul's time, with a map of the same places today. What is Asia Minor called today? What is the difference between the Asia of Biblical times and the Asia we know today?

Second missionary journey

51-53 A.D.

Paul's Second Missionary Journey is recorded in Acts 16, 17 and 18.

Paul and Barnabas separate over a disagreement on whether or not to take John Mark on this second evangelistic voyage, because he had left them during the first journey. Eventually, Barnabas decided to take John Mark to Cyprus with him, while Paul took Silas to Tarsus.

Paul and Silas from there they journeyed to Derbe, then Lystra, where they met Timothy, a young but fervent believer, the son of a Greek father and a Jewish mother. The young man joined Paul and Silas and became a fellow laborer in the spreading of the Gospel.

The three men then visited the churches that had been established during their first mission, encouraging them in the faith by sharing the decisions made at the Jerusalem Council, to accept gentiles into the Christian Church.

Next, the three apostles traveled to Macedonia and at Philippi they met Lydia, a wealthy seller of purple originally from the city of Thyatira, who loved God and who received the Gospel Message.

Later, Paul cast a demon out of a slave girl, whose owners became enraged when they realized she could not make money for them anymore, and stirred up the city magistrates against him and Silas. The two evangelists were arrested, beaten and thrown in jail.

While in jail, Paul preached the Gospel to the prison guard who converted and was baptized. After their release, Paul, Silas, and Timothy went on to preach in Thessalonica, where some of the Jews and many Greeks believed. However, certain Jews formed a violent mob, so Paul and Silas escaped at night to Berea, while Timothy stayed behind at Thessalonica to establish the new Christians, joining the two sometime later.

At Berea, many received Paul's Message about Jesus after careful examination of the Old Testament Scriptures, but non-believing Jews from Thessalonica arrived in the city to cause more trouble, so Paul took off sailing to Athens by himself while Timothy and Silas remained.

While waiting in Athens for his fellow evangelists, Paul preached in the synagogue to the Jews and the Gentile worshipers, and in the marketplace to any Athenian willing to listen. After hearing his message, the followers of the Greek philosophies took him to Mars Hill and asked Paul for more explanation on what he taught.

To get their attention, he used references to their own "unknown god". Some understood and received the message, others mocked. Paul continued on to the city of Corinth.

In Corinth, he met Priscilla and Aquila, both in the tent-making trade like him. Silas and Timothy joined him there. He preached the Gospel every Sabbath in the synagogue until he formed a new community of believers, mostly Gentiles. The Jews brought Paul before the

judgment seat of Gallio, the governor of Achaia, accusing him of wrongdoing, but Gallio dismissed their claims and released Paul.

Before returning to Antioch in Syria, Paul traveled to the port city of Cenchrea, where he had his head shaved to end a vow he had taken. Priscilla and Aquila boarded a ship with Paul as he sailed to Ephesus and preached the Gospel there. Priscilla and Aquila stayed behind in Ephesus while Paul sailed on to Caesarea, so that he could be in Jerusalem on time for the Feast of Sukkot (Feast of the Tabernacles). After the Festival he returned to Antioch in Syria.

Activities

Write in sentences to describe the key events in the second missionary journey. The words are prompts to give you a clue. Expand these.

1. Barnabas
2. Timothy
3. Lydia
4. A girl has a demon cast out
5. In jail
6. Barea
7. Mars Hill
8. Priscilla and Aquilla

Paul's third missionary journey

54-57 A.D.

Paul's Third Missionary Journey is recorded in Acts 19 and 21.

Paul embarked again on a third voyage to strengthen the congregations of believers he had established before. He visited the Christian communities in Derbe, Lystra, Iconium and Antioch in Pisidia, and then continued on to Ephesus.

There, he met twelve men who had been baptized in John's baptism of repentance by the teachings of Apollos, who in turn had only heard about the teachings of John the Baptist and was unaware that Jesus, the Messiah John spoke about, had already come.

Paul taught them the full Gospel message and they received the baptism of the Holy Spirit. In Ephesus, Paul preached about Jesus in the local synagogue, however, some started to oppose Paul and spoke evil of God's way, so the congregation split and those who believed the Gospel left.

An unusual episode happened in Ephesus when the seven sons of a Jewish priest named Sceva, who practiced witchcraft, arrived. The sons were travelling Jewish exorcists and pretended to cast demons out of people. When they saw Paul casting out demons, they

decided to do the same by using Jesus' and Paul's names to perform the exorcism on someone possessed by an evil spirit.

But the evil spirit did not submit to them and instead, the possessed man attacked the seven brothers overpowering them, so they had no choice but to flee the house naked and wounded. After witnessing this episode, many who practiced witchcraft repented of their sinful practices and burned their books of incantations.

A silversmith named Demetrius and his fellow tradesmen, whose business centered on fashioning idols to the goddess Artemis (also known as Diana to the Romans), started a riot against Paul because Paul's teachings caused a significant loss of profits, when the people of Ephesus stopped worshiping false gods and purchasing idols from them.

Then, Paul left Ephesus and sailed to Macedonia visiting the churches in Philippi, Thessalonica, and Berea before making a short trip to Corinth. There he planned to sail to Syria, but discovered a plot against him by the non-believing Jews, so he decided to return through Macedonia instead. When he arrived in Miletus, he requested that the elders of the church in Ephesus visit him and when they arrived, he shared a final word of encouragement and a warning about the coming apostasy (falling away from the faith) of many.

Then he announced that that would be the last time they saw him, he was going to sail back to Jerusalem not knowing what would await him there, but for sure nothing less than persecution and chains. The farewell was in tears and deep sadness.

He arrived at Caesarea where he stayed at the home of Philip the evangelist. A prophet from Judea named Agabus, gave a prophecy about how Paul would be captured, imprisoned by the Jews and delivered to the Gentiles. Many brothers and sisters in the faith pleaded with him not to go up to Jerusalem, but Paul declared:

Acts 21:13 - "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

Then, Paul returned to Jerusalem, where he was eventually imprisoned and turned over to the Gentile authorities, the Romans, just like Agabus had prophesied.

Write in sentences to describe the key events in the third missionary journey. The words are prompts to give you a clue. Expand these.

1. Twelve men
2. The seven sons of Sceva
3. Demetrius
4. Corinth
5. Caesarea
6. Jerusalem

Paul's Fourth Missionary Journey

60 to 61 AD

Acts 27 and 28

Paul, along with several other prisoners, boarded a boat bound for Rome. The ship ran into bad weather as it sailed to reach the port of Phoenix on the western side of Crete. It was soon driven off course and out to sea.

Unable to be controlled, the ship wandered about the Mediterranean Sea for roughly two weeks. It was abandoned by its 276 passengers when it ran aground off the island of Malta (Acts 27:37 - 44).

There on the beach, a poisonous snake attacked and bit Paul, but he suffered no ill effects, to the amazement of the onlookers. Even a poisonous snake could not stop Paul getting to Rome. The local islanders said Paul must have been a murderer, but when he did not die, they said Paul must be a god.

Later on, Paul asked the Lord to heal the father of a high official and he prayed for all the sick islanders who were healed. He spent the winter with them. Acts 28:1-6.

After their stay on Malta, Paul and the other shipwrecked passengers set sail again and landed at the Italian port of Puteoli. He then traveled to Rome using the well-known road called the Appian Way (Acts 28:12 - 16).

They had just come ashore from a shipwreck where the ship was lost but everybody survived. An angel of God had told Paul everybody would be saved.

Write in sentences to describe the key events in the fourth missionary journey. The words are prompts to give you a clue. Expand these.

1. Malta
2. Italy
3. Shipwreck

Paul's fifth missionary journey

63 A.D.

In the Spring of the year, in Rome, the apostle Paul was acquitted of the charges against him and was set free. He sailed from Rome to the island of Crete in order to meet with Titus (Titus 1:5). He then left Titus in Crete and sailed to Nicopolis (Titus 1:5, 3:12). From Nicopolis he wrote the New Testament books of 1Timothy and Titus.

63 A.D. to 67 A.D.

Paul continued his mission of spreading the gospel by traveling to Spain. In the winter of 57 A.D. He wrote to the church at Rome regarding his planned travel to this western part of the empire. (Romans 15:22 - 24, 28)

67 A.D.

Paul was thrown back into prison in Rome. While prisoner he wrote his last book which is addressed to his friend Timothy.

68 A.D.

Paul was beheaded, under Roman Emperor Nero, around May or June.

Nero is the first emperor of the Roman Empire to actively persecute and kill Christians. Rome carried out at least TEN major efforts to exterminate Christians and purge Christianity from the empire. The persecutions first start under Nero in 67 A.D. and continued until 313.

Paul's impact on Christianity was enormous. During his ministry he wrote fourteen books of the Bible and carried out no less than five missionary journeys. He paid a price, however, for his strong devotion to God and the truth by spending a total of five of his ministry years in prison. He remained faithful to the very end of his life.

Write in sentences to describe the key events in the fifth missionary journey. The words are prompts to give you a clue. Expand these.

1. Set free from prison
2. Nicopolis
3. Spain
4. Rome – prison again

