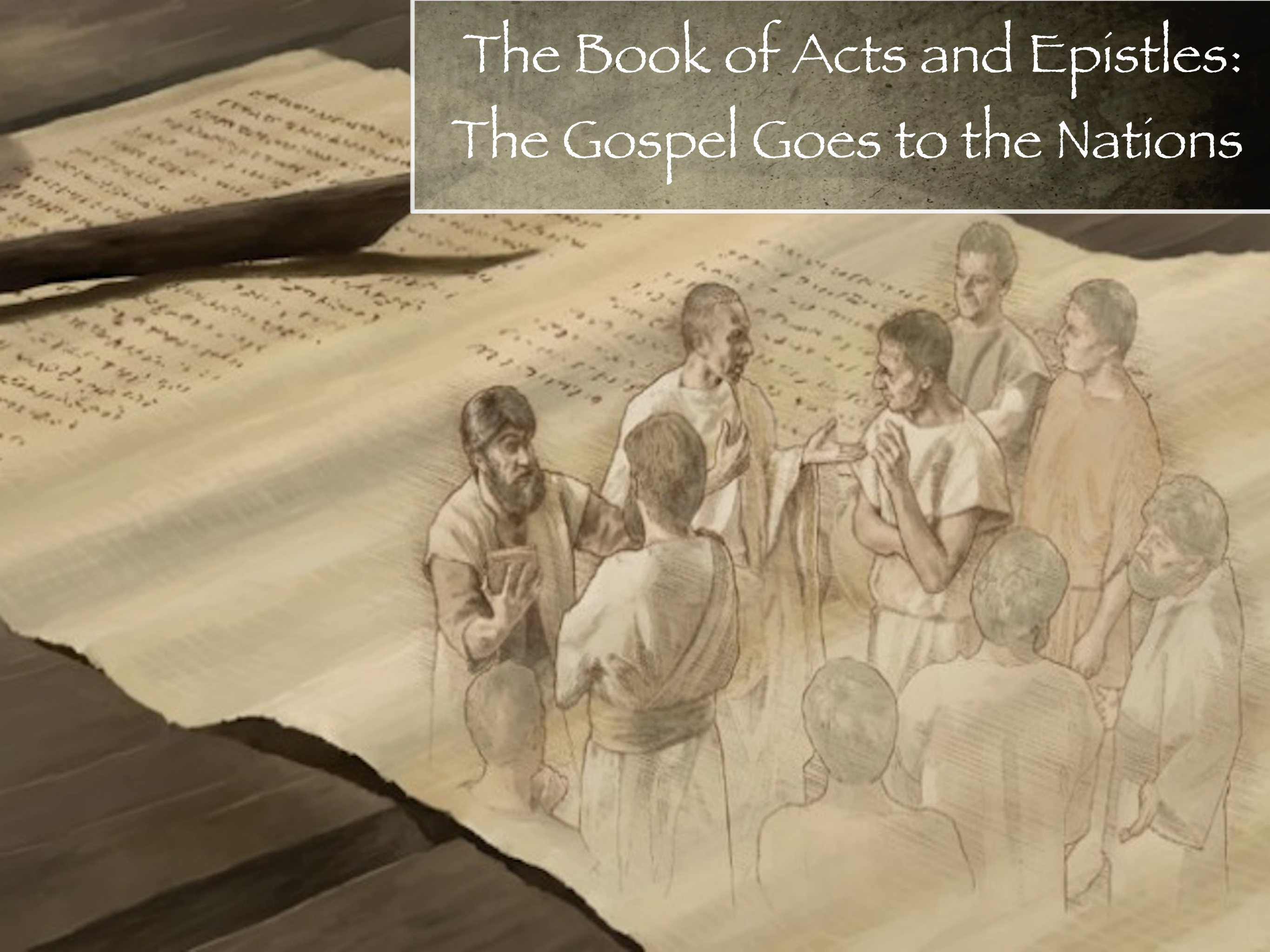


# The Book of Acts and Epistles: The Gospel Goes to the Nations





# The Book of Acts and The Apostolic Letters

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ΔΕΙΝΟΝ

Event	Reference	Year (AD)
Descent of the Holy Spirit	<a href="#">Acts 2:1-13</a>	30
Setting Up of the Church	<a href="#">Acts 2:40-47</a>	30
First Persecutions ( <a href="#">Illustration</a> )	<a href="#">Acts 4:1-22</a> ; <a href="#">5:21-42</a> ; <a href="#">7:1-60</a>	35
Philip at Samaria	<a href="#">Acts 8:4-13</a>	35
Conversion of Saul ( <a href="#">Illustration</a> )	<a href="#">Acts 9:1-9</a>	36
First Gentile Converted	<a href="#">Acts 10:1-48</a>	40
Founding of Church at Antioch	<a href="#">Acts 11:19-30</a>	43
Writing of Matthew's Gospel	Matthew	43
James Writes his Epistle <sup>1</sup>	James	45
Paul's Call	<a href="#">Acts 13:1-3</a>	47
His First Missionary Journey Begun ( <a href="#">Map</a> )	<a href="#">Acts 13:4-14:28</a>	48
Council at Jerusalem	<a href="#">Acts 15:6-35</a>	50
Second Missionary Journey Begun ( <a href="#">Map</a> )	<a href="#">Acts 15:39-18:22</a>	51
Writing of I Thessalonians	I Thessalonians	52
Writing of II Thessalonians	II Thessalonians	53
Third Missionary Journey Begun ( <a href="#">Map</a> )	<a href="#">Acts 18:23-21:17</a>	54
Writing of I Corinthians	I Corinthians	57
Writing of Galatians	Galatians	57
Writing of II Corinthians	II Corinthians	58
Writing of Romans	Romans	58
Writing of Luke's Gospel	Luke	59
Paul's Arrest at Jerusalem	<a href="#">Acts 21:26-22:29</a>	58
Paul at Caesarea	<a href="#">Acts 23:23-26:32</a>	59
Paul Starts for Rome	<a href="#">Acts 27:1-2</a>	60
Paul Reaches Rome	<a href="#">Acts 28:11-16a</a>	61
Paul's Imprisonment at Rome	<a href="#">Acts 28:16-31</a>	62
Paul Writes Ephesians	Ephesians	62
Paul Writes Philippians	Philippians	62
Paul Writes Colossians	Colossians	62
Paul Writes Philemon	Philemon	62
James Killed by Herod	<a href="#">Acts 12:1-25</a>	62
I Peter Written	I Peter	63
Acts Written	Acts	63
Paul is Acquitted	-	63
Paul Writes Hebrews	Hebrews	63
Paul Writes I Timothy	I Timothy	63
Paul Writes Titus	Titus	63
Writing of Mark's Gospel	Mark	64
II Peter Written	II Peter	65
Paul's Second Imprisonment at Rome	-	65
II Timothy Written	II Timothy	66
Martyrdom of Paul	-	66
Destruction of Jerusalem	-	71
Jude's Epistle Written	Jude	75
Writing of John's Gospel	John	85
Writing of John's Three Epistles	I John; II John; III John	90
John's Visions at Patmos	<a href="#">Revelation 1:9</a>	96
Revelation Written	Revelation	97
Death of John	-	100



# The Book of Acts and The Apostolic Letters

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 ΔΑΙ ΜΟΝΟΝ

AD 63	Hebrews 10-13	
AD 63		Book of Acts written
AD 63		Simon Peter arrives in Rome
AD 64	2 Peter 1-3	
AD 64	Jude	
AD 64	Titus 1-3	
AD 64	1 Timothy 1-3	
AD 64	1 Timothy 4-5	
AD 64		Death of Simon Peter
AD 65		Paul arrested in Miletus and in prison in Rome
AD 65	2 Timothy 1-3	
AD 90	1 John 1-3	
AD 90	1 John 4-5	
AD 92	2 John	
AD 92	3 John	



# The Book of Acts and The Apostolic Letters

## Introduction

- I. Along with 1 and 2 Timothy, these letters to Paul's sons in the faith are traditionally called "The Pastoral Epistles."
- II. Titus was written between a.d. 64, while Paul ministered to Macedonian churches between his first and second Roman imprisonments, from either Corinth or Nicopolis.
- III. Titus ministered for a period of time with Paul on the Island of Crete and was left behind to continue and strengthen the work (1:5), much as he left Timothy at Ephesus (1 Timothy 1:3). After Artemas or Tychicus (3:12) arrived to direct the ministry there, Paul wanted Titus to join him in the city of Nicopolis, in the province of Achaia in Greece, and stay through the winter (3:12).
- IV. Most likely, Titus served with Paul on both Paul's second and third missionary journeys. Titus, like Timothy (2 Timothy 1:2), had become a beloved disciple (1:4) and fellow worker in the Gospel (2 Corinthians 8:23). Paul's last mention of Titus (2 Timothy 4:10) reports that he had gone on a mission in Dalmatia—modern Yugoslavia.

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ΕΝ ΚΕΙΜΑΙ ΑΡΧΕΙΟΙ Η ΧΑΙΡΕΙ  
ΔΕ ΗΡΩΝ



# The Book of Acts and The Apostolic Letters

## Introduction

V. Because of his involvement with the church at Corinth during Paul's third missionary journey, Titus is mentioned 9 times in 2 Corinthians (2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18), where Paul refers to him as "my brother" (2:13) and "my partner and fellow worker" (8:23). Titus had even accompanied Paul and Barnabas years earlier to the Council of Jerusalem where Judaizers were the subject (Acts 15; Galatians 2:1–5).

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ΔΑΙΜΟΝΙΑ





Rome

EUROPE

Philippi

Thessalonica

Nicopolis

Corinth

Crete

GALATIA

Antioch

AD 64 From either Nicopolis or Corinth, Paul wrote this letter to Titus, who was in Crete.



# The Book of Acts and The Apostolic Letters

ρμϵ

ΕΝ ΟΑΡΓΑΝΗ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥ  
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ΔΕ ΕΜΑΥΤΟΥ ΟΥΔΕΝ ΚΑΥΧΗΣΟΜΑΙ ΕΝ ΜΕΝΤΟΙΣ  
ΑΝΘΡΩΠΟΙΣ ΕΑΝ ΓΑΡ ΘΕΩ ΚΑΥΧΗΣΟΜΑΙ  
ΟΥΚ ΕΣΟΜΑΙ ΑΦ' ΩΝ ΑΝΘΡΩΠΩΝ ΓΑΡ ΕΩ  
ΦΕΙΔΟΜΑΙ ΔΕ ΑΝΗΤΕΣ ΜΕΛΟΓΙΝΤΑΙ ΥΠΕΡ  
ΟΒΛΕΤΕΙ ΜΕΝ ΑΚΟΥΘΕΙΤΙ ΕΞ ΕΜΟΥ ΚΑΙ ΤΗ  
ΥΠΕΡΒΟΛΗ ΤΩΝ ΑΠΟΚΑΛΥΨΕΩΝ· ΙΝΑ ΜΗ  
ΥΠΕΡΑΙΡΩΜΑΙ ΕΔΟΘΗ ΜΗ ΟΚΟΛΟΥ ΤΗΝ ΑΡΚΙ  
ΑΓΓΕΛΟΣ ΕΣΤΑΝ Α· ΙΝΑ ΜΗ ΚΟΛΛΙΣΗΤΑΙ  
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ΠΑΡΕΚΑΛΕΩ· ΙΝΑ ΛΠΟΤΗΤΑΙ  
ΡΗΚΕΙ ΜΗ ΑΡΚΕΙΤΟΙ Η ΧΩΡΙΣ  
ΔΕ ΜΗΔΕΝ

## B. Key People

- I. **Peter**—one of Jesus' twelve disciples; wrote to encourage persecuted believers (1:1–5:14)
- II. **Silas**—a missionary who traveled with Paul and who assisted Peter in writing his letters (5:12)
- III. **Mark**—a leader in the early assemblies who used Peter's testimony to write the gospel of Mark (5:13)

# The Book of Acts and The Apostolic Letters

## C. Outline

- I. Salutation (1:1–4)
- II. Essentials for Effective Evangelism (1:5–3:11)
  - A. Among Leaders (1:5–16)
    - 1. Recognition of elders (1:5–9)
    - 2. Rebuke of false teachers (1:10–16)
  - B. In the Church (2:1–15)
    - 1. Holy living (2:1–10)
    - 2. Sound doctrine (2:11–15)
  - C. In the World (3:1–11)
    - 1. Holy living (3:1–4)
    - 2. Sound doctrine (3:5–11)
- III. Conclusion (3:12–14)
- IV. Benediction (3:15)



# The Book of Acts and The Apostolic Letters

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ΕΝ ΟΥΤΑΙΣ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥΤΙ ΧΩΣ  
ΚΑΙ ΕΞΕΦΥΓΟΝΤΑΣ ΕΙΡΑΣ ΑΥΤΟΥ ΚΑΥΧΑΣ  
ΘΑΡΔΕΙ ΟΥ ΟΥΔΕ ΦΕΡΟΝΑΙ ΕΙ ΕΛΘΟΥΜΕΝ ΔΕ  
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ΑΝΘΡΩΠΟΝ ΕΝ ΧΩ ΠΡΟΒΗΤΩΝ ΔΕ ΧΑΙΤΕΡΑΝ  
ΘΙΤΕ ΕΝ ΟΥΜΑΤΙ ΟΥΚ ΟΙΔΕ ΕΙΤΕ ΚΤΟ ΤΟΥΤΩ  
ΜΑΤΟΣ ΟΥΚ ΟΙΔΑ ΟΘΕ ΟΙΔΕΝ ΑΡΤΙ ΜΕΤΑ ΤΗΝ  
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ΟΥΚ ΕΣΟΜΑΙ ΑΦ΄ ΕΩΝ ΑΛΗΘΕΙΑΝ ΓΑΡ ΕΩ  
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ΥΠΕΡΑΙΡΩΜΑΙ ΕΔΟΘΗΜΑΙ ΣΚΟΛΟΓ ΤΗΝ ΕΛΚΙ  
ΔΙ ΤΕΛΟΣ ΕΣΤΑΝ ΑΙ ΙΝΑ ΜΕΤΕΚΛΑΦΙΣ Η  
ΥΠΕΡ ΑΙΡΩΜΑΙ ΥΠΕΡ ΤΟΥΤΟΥ ΤΡΙΣ  
ΠΑΡΕΚΑΛΕΙ ΙΝΑ ΛΠΟΤΗΝ ΕΙ  
ΡΗΚΕΙΜΑΙ ΑΡΚΕΙΤΟΙ Η ΧΩ ΙΣ  
ΔΙΟΙΔΑΤΟΝ

**1** 1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, 2 in the hope of eternal life, which God, who cannot lie, promised long ages ago, 3 but at the proper time revealed His word in the proclamation with which I was entrusted according to the commandment of God our Savior; 4 To Titus, my true son in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.



# The Book of Acts and The Apostolic Letters

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ΕΝ ΕΑΡΓΑΝΗ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥΤΙ ΧΩΣ  
ΚΑΙ ΕΞ ΕΦΥΓΟΝΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΙ ΧΑΛ  
ΘΑΙ ΔΕ ΟΥ ΟΥΔΕ ΦΕΡΟΝΑΙ ΕΙ ΕΛΘΕΩΣΙ ΔΕ  
ΕΙΣ ΟΠΠΑΣΙΑΣ ΚΑΙ ΑΙΤΟ ΚΑΙ ΥΨΕΟΚΥ ΟΙΔΑ  
ΑΝΘΡΩΠΟΝ ΕΝ ΧΩ ΠΡΟΒΗΝ ΔΕ ΧΑΤΕΡΑΡΗΝ  
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ΜΑΤΟΣ ΟΥΚΟΙΔΑ ΟΘΕ ΟΙΔΕΝ ΑΡΤΑ ΕΝ ΤΑΤΩ  
ΤΩ ΟΥΤΩ ΕΩΣΤΡΗΤΟΥ ΟΥΡΑΝΟΥ ΔΙΟΙΔΑΤΟΝ  
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ΑΡΡΗΤΑ ΡΗΜΑΤΑ ΔΟΥΚΕΣ ΑΝΘΡΩΠΩΝ  
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ΔΙΟΙΔΑΤΟΝ

1 Paul, a **bond-servant of God** and an **apostle of Jesus Christ**, for **the faith** of those chosen of God **and the knowledge of the truth** which is according to godliness, 2 in the hope of eternal life, which **God, who cannot lie, promised** long ages ago, 3 but at the proper time revealed His word in the proclamation with which I was entrusted according to the commandment of God our Savior;

4 To **Titus, my true son in a common faith**: Grace and peace from God the Father and Christ Jesus our Savior.

1:1-4 Bond-servant, doulos, one who repeats and does only what his is told.

Differentiate "God" and "Jesus Christ."

God does not lie, repent, or change:

God is not a man, that He should lie,

Nor a son of man, that He should repent;

Has He said, and will He not do it?

Or has He spoken, and will He not make it good?

"Behold, I have received a command to bless;

When He has blessed, then I cannot revoke it.

Numbers 23:19-20



# The Book of Acts and The Apostolic Letters

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ΕΝ ΟΙΣ ΕΓΩ ΕΧΩΜΕΝ ΤΗΝ ΔΙΑΤΑΓΗΝ ΤΗΣ ΧΑΡΙΤΟΣ  
ΚΑΙ ΤΗΣ ΕΛΠΙΔΟΣ ΤΗΣ ΧΑΡΙΤΟΣ ΤΗΣ ΧΑΡΙΤΟΣ  
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4 To **Titus, my true son in a common faith**: Grace and peace from God the Father and Christ Jesus our Savior.

1:1-4 What does Paul mean when he says, “My true son?”

What is the difference between “son,” “bond-servant,” “disciple,” and “friend?”

v.3-4 It is God who is called our Savior/Deliverer in the Hebrew Scriptures; here it is the Messiah Yeshua. This is typical of the New Testament’s use of roundabout language to highlight Yeshua’s divinity. Instead of saying “Yeshua is God,” it describes him using terms that apply only to God.



# The Book of Acts and The Apostolic Letters

## Qualifications of Elders

5 For this reason, I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, 6 namely, if any man is beyond reproach, the husband of one wife, having children who believe, not accused of indecent behavior or rebellion. 7 For the overseer must be beyond reproach as God's steward, not self-willed, not quick-tempered, not overindulging in wine, not a bully, not greedy for money, 8 but hospitable, loving what is good, self-controlled, righteous, holy, disciplined, 9 holding firmly the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict it.

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ΡΗΚΕΜΑΙ ΑΡΚΕΙΤΟΙ ΙΙΧΩ ΙΣ  
ΔΑΙ ΜΟΝΟΝ



# The Book of Acts and The Apostolic Letters

## Qualifications of Elders

5 For this reason, I left you in Crete, that you would **set in order** what remains **and appoint elders** in every city as I directed you, 6 namely, if any man is **beyond reproach**, the **husband of one wife**, having **children who believe**, not accused of **indecent behavior or rebellion**. 7 For the overseer must be beyond reproach as God's steward, **not self-willed**, not **quick-tempered**, not **overindulging in wine**, not a **bully**, not **greedy** for money, 8 but **hospitable**, loving what is **good**, **self-controlled**, **righteous**, **holy**, **disciplined**, 9 holding firmly the faithful word which is in accordance with the teaching, so that he will be able both to exhort in **sound doctrine** and to **refute those who contradict** it.

1:5-9 The job of leaders is to establish or maintain biblical order among the fellowship and to identify and appoint other elders of like-kind.

God's standards for all believers are high; His requirement for church leaders is to set that standard and model it. Such leaders are not qualified on the basis of natural ability, intelligence, or education but on the basis of moral and spiritual character and the ability to teach others.



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1:5-9 The list above reviews not just characteristics that would disqualify, but also those that are needed to qualify.

ΕΝ ΤΑΙΣ ΠΟΛΕΥΣΙΝ ΕΧΕΙΝ ΕΛΕΥΘΕΡΟΝ ΤΟΝ ΤΥΤΗΧΟΝ  
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# The Book of Acts and The Apostolic Letters

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ΕΝ ΤΑΙΣ ΤΑΙΣ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥΤΙ ΧΥΟ  
ΚΑΙ ΕΞΕΦΥΓΟΝΤΑΣ ΕΙΡΑΓΕΛΟΥ ΚΑΥΧΑΣ  
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ΡΗΚΕΙΜΑΙ ΑΡΚΕΙΤΟΙ ΙΙΧΩ ΙΣ  
ΔΑΙ ΜΟΝΟΝ

10 For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of dishonest gain. 12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. For this reason reprimand them severely so that they may be sound in the faith, 14 not paying attention to Jewish myths and commandments of men who turn away from the truth. 15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. 16 They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.



# The Book of Acts and The Apostolic Letters

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1:10 The Circumcision is not a synonym either for Messianic Jews or for non-Messianic Jews. Rather, it denotes, as in Galatia, a group which included Gentiles as well as Jews, whose distinguishing mark was that they favored circumcising Gentile believers to become Jewish for salvation. Paul was uncompromising in his opposition to them because their doctrine contradicted the Gospel of faith alone. This was the central issue in the book of Galatians, and at Acts 15, the matter was settled once and for all.



# The Book of Acts and The Apostolic Letters

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1:11 Exactly how the false teachers might have made dishonest gain is not clear; however, in the ancient world, Cretans were known for their greed and for other negative qualities. One of their own prophets, Epimenides of Cnossos, in the 6th century B.C. Starting with the claim that the tomb of Zeus was on their island, the Cretans acquired a reputation for being liars.

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ΡΗΚΕΙΜΑΙ ΑΡΚΕΙΟΙ Η ΧΑΙ  
ΔΙ ΗΡΩΝ



# The Book of Acts and The Apostolic Letters

10 For there are many rebellious people, empty talkers and deceivers, **especially those of the circumcision**, 11 who must be silenced because they are **upsetting whole families**, teaching things they should not teach for the sake of **dishonest gain**. 12 One of them, **a prophet of their own**, said, “Cretans are always liars, evil beasts, lazy gluttons.” 13 This testimony is true. For this **reason, reprimand them severely** so that they may be sound in the faith, 14 **not paying attention to Jewish myths and commandments of men** who turn away from the truth. 15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. 16 **They profess to know God, but by their deeds they deny Him**, being detestable and disobedient and worthless for any good deed.

1:12-13 This statement is meant to alert Titus to the cultural tendency of the Cretans to mislead. Paul likely intends to place all false teachers on Crete into this same category. In other words, don't be gentle, don't assume the best with them; Instead, be careful and watchful because they cannot be trusted.

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ΕΝ ΤΑΙΣ ΤΑΙΣ ΕΧΑΛΑΙΟΝ ΔΙΑ ΤΟΥΤΙ ΧΑΙ  
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ΔΑΙ ΔΕ ΜΗ



# The Book of Acts and The Apostolic Letters

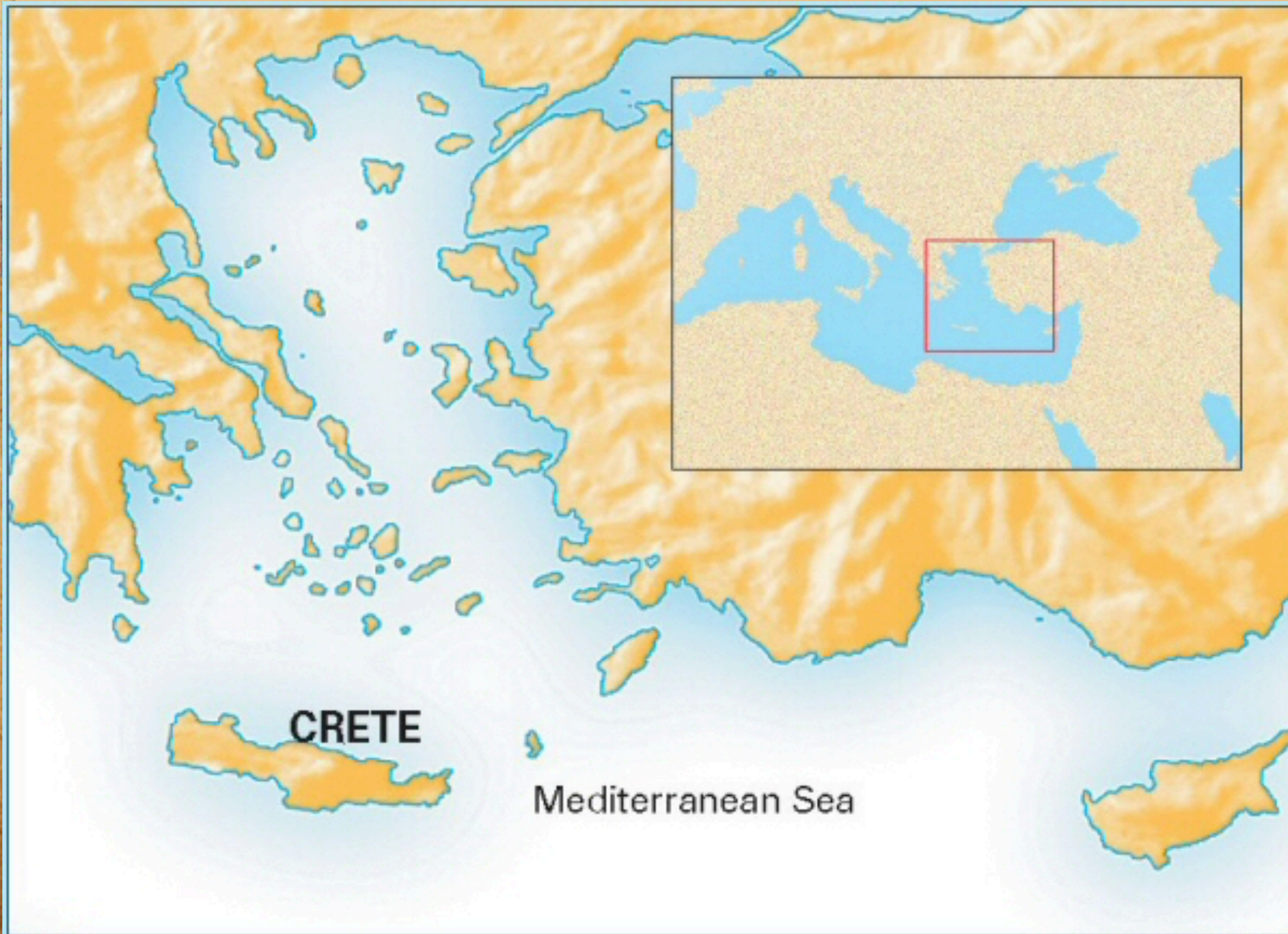
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1:14-16 As to those interested in promoting as essential, the Jewish traditional oral commandments, Paul demands Titus reject such a notion. The items on trial here are the “commandments of men” (not God or Torah) and Jewish mysticism and ways of life that are beyond the written Word of God. Especially criticized are those man-made commandments that lead followers to disobey the written commandments or to adopt a Gospel that is not by faith alone.



# The Book of Acts and The Apostolic Letters

Recall that Paul has left Titus on the Island of Crete to appoint and establish qualified rulers in every city. The book we read could have been called, "1Cretans."



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ΕΝΙΣΤΑΡΤΑΝΗ ΕΧΑΛΙΘΗΝ ΔΙΑ ΤΟΥ ΤΕΛΟΥΣ  
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# The Book of Acts and The Apostolic Letters

## Proclaim Sound Doctrine

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# The Book of Acts and The Apostolic Letters

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2:1-5 Summary: Be humble, service-oriented, and lead a respectable life that leaves a good reputation. Do not seek a life that is rebellious, self-promotional, loose, immoral, or trendy.

Since you are known as a Christian, the primary reason for living well is not to leave a legacy for yourself, but to uphold God's reputation as others consider who you are. In fact, the very reason you are able to live well and do so for God's glory is that your heart has been changed in salvation to desire to do so.



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2:1-5

For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do. (Ephesians 2:8-10)

"so that you may live for the rest of your earthly life not for evil human desires, but rather for the will of God (1Peter 4:2)

For God bought you with a high price. So you must honor God with your body. (1Corinthians 6:20)



# The Book of Acts and The Apostolic Letters

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ΔΙΟΙΔΑΤΟΝ

6 Likewise, urge the young men to be sensible; 7 in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, 8 sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us. 9 Urge slaves to be subject to their own masters in everything, to be pleasing, not argumentative, 10 not stealing, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.



# The Book of Acts and The Apostolic Letters

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2:6-10 Young men are essentially called to the same self-controlled and dignified life to which older men are called.

Mentioned here is that the Devil (“opponent”) will be put to shame by young men controlling how they live. Why? Maybe it is because the devil is a more tempting adversary for those who do not know him well and for those who are typically drawn to what the world offers.



# The Book of Acts and The Apostolic Letters

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ΔΙΟΙΔΑΤΟΝ

While a small number of Cretans were priestesses, rulers, or scribes, the vast majority were laborers or farmers. This large, productive class was itself divided into the free and the slave. Late Bronze Age slaves were typically prisoners of war or debtors. Cretan Minoan slaves had routes to leave slavery, but only a few could actually earn their way to freedom. Many people entered and exited slavery at least once in their lifetime (from debt), and there was much less of a stigma attached to the term than we sense today. Slavery was often inter-generational, evidenced by adults and children being listed as slaves in excavated records.

Slaves occupied some of the worst jobs in Minoan society: grinding grain, spinning wool, processing flax, and rowing in the galleys of warships. Tables mention that “600 slaves are required for a fleet,” and that being a galley slave was the worst possible position for anyone to be in during combat. There were no escape hatches, and if you could flee, few knew how to swim.



# The Book of Acts and The Apostolic Letters

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ΔΕ ΗΡΩΝ





# The Book of Acts and The Apostolic Letters

11 For the grace of God has appeared, bringing salvation to all people, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously, and in a godly manner in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, eager for good deeds. 15 These things speak and exhort, and rebuke with all authority. No one is to disregard you.

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ΔΙΟΙΔΑΤΟΝ



# The Book of Acts and The Apostolic Letters

11 **For** the grace of God has appeared, bringing salvation to all people, 12 instructing us to **deny ungodliness** and **worldly desires** and to live **sensibly, righteously**, and in a **godly** manner in the present age, 13 **looking for the blessed hope** and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to **redeem us from every lawless deed**, and to purify for Himself a people for His own possession, **eager for good deeds**. 15 These things speak and exhort, and rebuke with all authority. **No one is to disregard you.**

2:11-15 The reason to live the way Paul is describing is that it is the life to which we all know we are called as believers. We live wisely, not for immediate gratification. We maintain a long-term, wise perspective on what we engage each day, anticipating His return at any moment and wanting to be found spending our time and interests on what He would find pleasing when He appears.

There are a lot of things you could spend your time doing. How would you live if you knew He was returning this afternoon? Are the things you spend time doing things that He would be pleased with? Practice telling Him what you have been up to over the past few months.



# The Book of Acts and The Apostolic Letters

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2:11-15 Titus was evidently not surrounded by supporters by default. Paul's final charge here was meant to inspire courage and a firm stance, should opposition arise. Some things need to be in place for a good result, and some requirements need to be non-negotiable. The tenets of this letter are not optional.

When you are placed in a circumstance or a new environment, realize that it is wise to pre-determine certain things that need to be maintained for the circumstance to work out well: looking for a spouse, entering a new job, church, school, or friendship. Be careful, make a list of requirements and cautions, and follow them.

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# The Book of Acts and The Apostolic Letters

**3** 1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, 2 to slander no one, not to be contentious, to be gentle, showing every consideration for all people. 3 For we too were once foolish, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. 4 But when the kindness of God our Savior and His love for mankind appeared, 5 He saved us, not on the basis of deeds which we did in righteousness, but in accordance with His mercy, by the washing of regeneration and renewing by the Holy Spirit 6 whom He richly poured out upon us through Jesus Christ our Savior, 7 so that being justified by His grace we would be made heirs according to the hope of eternal life.

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ΔΙΟΙΔΑΤΩ



# The Book of Acts and The Apostolic Letters

**3** 1 Remind them to be **subject to rulers**, to authorities, to be obedient, to be ready for every good deed, 2 to **slander no one**, not to be contentious, to be **gentle**, showing **every consideration** for all people. 3 **For** we too were once **foolish, disobedient**, deceived, **enslaved to various lusts** and pleasures, spending our life in malice and **envy, hateful**, hating one another. 4 But when the kindness of God our Savior and His love for mankind appeared, 5 **He saved us, not on the basis of deeds which we did in righteousness**, but in accordance with His mercy, by the washing of regeneration and renewing by the Holy Spirit 6 whom He richly poured out upon us through Jesus Christ our Savior, 7 so that **being justified by His grace** we would be made heirs according to the hope of eternal life.

3:1-7 Every position of civil authority, without regard to competency, morality, reasonableness, or any other caveat, is to be obeyed, for there is no authority except God. He has instituted 4 authorities on earth: 1) the government over all citizens; 2) the church over all believers; 3) the parents over all children; and 4) the masters over all employees.

Do every good deed ... showing every consideration. Peaceful, law-abiding citizens need not fear the authorities. Few governments will harm those who obey their laws. In fact, governments usually commend such people.



# The Book of Acts and The Apostolic Letters

This Greek word for “submit” is the same as that of a soldier’s absolute obedience to his superior. Scripture makes one exception: when obedience to authority would require disobedience to God’s Word:

Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah, and the other was named Puah; and he said, “When you are helping the Hebrew women to give birth and see them upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter, then she shall live.” But the midwives feared God, and did not do as the king of Egypt had commanded them, but let the boys live. So the king of Egypt called for the midwives and said to them, “Why have you done this thing, and let the boys live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife can get to them.” So God was good to the midwives, and the people multiplied, and became very mighty. And because the midwives feared God, He established households for them.

Exodus 1:15-21

ΕΝ ΤΑΙΣ ΗΒΑΙΟΙΣ ΕΧΕΤΑΙ ΜΙΑ ΔΙΑΤΟΝ ΤΗ ΧΩΡΑ  
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ΑΝΤΙΣΤΕΛΟΓΙΝΤΑΙ



# The Book of Acts and The Apostolic Letters

ΕΝ ΤΑΙΣ ΤΑΙΣ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥ  
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ΥΠΕΡ ΒΟΛΗ ΤΩΝ ΜΑΤΟ ΚΑΙ ΥΨΗΟΝ ΙΝΑ ΜΗ  
ΥΠΕΡ ΑΙΡΩΜΑΙ ΕΔΟΘΗΜΑΙ ΟΚΟΛΥ ΤΗΝ ΑΡΚΙ  
ΔΙΤΕΛΟΟΚΑΤΑΝΑ ΙΝΑ ΜΕΤΑΦΙΖΗΤΑΙ  
ΥΠΕΡ ΑΙΡΩΜΑΙ ΥΠΕΡ ΤΩΙ ΤΩ ΤΡΙΟΝ  
ΠΑΡΕΚΑΛΕΑ ΙΝΑ ΑΠΟ ΤΗΝ ΕΙ  
ΡΗΚΕΙΜΑΙ ΑΡΚΕΙΟΙ ΙΝΑ ΙΣ  
ΔΑΙ ΜΟΝΑ

Nebuchadnezzar began speaking and said to them, "Is it true, Shadrach, Meshach, and Abed-nego, that you do not serve my gods, nor worship the golden statue that I have set up? Now...if you do not worship, you will immediately be thrown into the midst of a furnace of blazing fire; and what god is there who can rescue you from my hands?" Shadrach, Meshach, and Abed-nego replied to the king, "Nebuchadnezzar, we are not in need of an answer to give you concerning this matter. If it be so, our God whom we serve is able to rescue us from the furnace of blazing fire; and He will rescue us from your hand, O king. But even if He does not, let it be known to you, O king, that we are not going to serve your gods nor worship the golden statue that you have set up." Then Nebuchadnezzar was filled with wrath, and his facial expression changed toward Shadrach, Meshach, and Abed-nego. He answered by giving orders to heat the furnace seven times as much as it was usually heated. And he ordered certain valiant warriors who were in his army to tie up Shadrach, Meshach, and Abed-nego in order to throw them into the furnace of blazing fire. Then these men were tied up in their trousers, their coats, their caps, and their other clothes, and were thrown into the middle of the furnace of blazing fire. For this reason, because the king's command was harsh and the furnace had been made extremely hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-nego. But these three men, Shadrach, Meshach, and Abed-nego, fell into the middle of the furnace of blazing fire, still tied up. (Daniel 3:14-23)



# The Book of Acts and The Apostolic Letters

ΕΝ ΤΑΙΣ ΤΑΙΣ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥΤΗ ΧΥΟ  
ΚΑΙ ΕΞΕΦΥΓΟΝ ΤΑ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΥΧΑΣ  
ΘΑΙ ΔΕ ΟΥ ΓΥΜΦΕΡΟΝΑΙ ΕΙ ΕΛΘΟΥΜΕΝ ΔΕ  
ΕΙΣ ΟΠΠΑΣΙΑΣ ΚΑΙ ΑΙΤΟ ΚΑΙ ΥΨΕΟΚΥ ΟΙΔΑ  
ΑΝΘΡΩΠΟΝ ΕΝ ΧΩ ΠΡΟΒΕΤΩΝ ΔΕ ΧΑΤΕΡΑΡΩΝ  
ΘΙΤΕ ΕΝΩΜΑΤΙ ΟΥΚΟΙ ΔΕ ΕΙΤΕ ΕΙ ΚΤΟ ΤΟΥ  
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ΕΝ ΚΕΙΜΑΙ ΑΡΚΕΤΟΙ ΙΙΧΩ ΙΙ  
ΔΙΟΙΔΑΤΩΝ

Then these men said, “We will not find any ground of accusation against this Daniel unless we find it against him regarding the law of his God.” Then these commissioners and satraps consulted together that the king should establish a statute and enforce an injunction that anyone who offers a prayer to any god or person besides you, O king, for thirty days, shall be thrown into the lions’ den. Now, O king, establish the injunction and sign the document so that it will not be changed, according to the law of the Medes and Persians, which may not be revoked.” Thereupon, King Darius signed the document, that is, the injunction. Now, when Daniel learned that the document was signed, he entered his house (and in his roof chamber, he had windows open toward Jerusalem); and he kept kneeling on his knees three times a day, praying and offering praise before his God, just as he had been doing previously. They approached and spoke before the king: “Did you not sign an injunction that any person who offers a prayer to any god or person besides you, O king, for thirty days, is to be thrown into the lions’ den?” The king replied, “The statement is true. Then they responded, “Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the injunction which you signed, but keeps offering his prayer three times a day.” Then, as soon as the king heard this statement, he was deeply distressed, and set his mind on rescuing Daniel; and until sunset, he kept exerting himself to save him... Then the king gave orders, and Daniel was brought in and thrown into the lions’ den. (Daniel 6: 5-16)



# The Book of Acts and The Apostolic Letters

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ΕΝ ΟΙΣ ΕΓΑΝΗ ΕΧΑΛΑΘΗ Η ΔΙΑ ΤΟΥ ΤΕΛΟΥΣ  
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ΔΕ ΜΗΔΕ

Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. 2 Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. 3 For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. 4 For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. 5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience.

6 This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. 7 Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

Romans 13: 1-7



pmo

ΕΝ ΚΑΡΤΑΝ ΗΡΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥ ΤΕΥΧΟΥ  
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 ΔΕ ΜΕΛΕΤΑΙ ΜΕΛΕΤΑΙ ΜΕΛΕΤΑΙ

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right. For such is the will of God, that by doing right, you silence the ignorance of foolish people. Act as free people, and do not use your freedom as a covering for evil, but use it as bond-servants of God. Honor all people, love the brotherhood, fear God, honor the king.

Servants, be subject to your masters with all respect, not only to those who are good and gentle, but also to those who are harsh. For this finds favor, if for the sake of conscience toward God, a person endures grief when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if, when you do what is right and suffer for it, you patiently endure it, you will find favor with God.

## 1Peter 2: 13-20



# The Book of Acts and The Apostolic Letters

**3** 1 Remind them to be **subject to rulers**, to authorities, to be obedient, to be ready for every good deed, 2 to **slander no one**, not to be contentious, to be **gentle**, showing **every consideration** for all people. 3 **For** we too were once **foolish, disobedient**, deceived, **enslaved to various lusts** and pleasures, spending our life in malice and **envy, hateful**, hating one another. 4 But when the kindness of God our Savior and His love for mankind appeared, 5 **He saved us, not on the basis of deeds which we did in righteousness**, but in accord with His mercy, by the washing of regeneration and renewing by the Holy Spirit 6 whom He richly poured out upon us through Jesus Christ our Savior, 7 so that **being justified by His grace** we would be made heirs according to the hope of eternal life.

3:5-7 This is the key to looking rightly on the lost. We do not discuss how awful they are or how repulsed we are by their behavior. We do not scratch our heads about why they “do not get it.” Instead, we realize that we, too, have been where they are, and we care for them by reaching out, spending time with them, and discussing truth and the Gospel. We should assume they do not know what they are doing wrong because no one has told them. We reach out again and again, because it took us a long time to accept the truth ourselves. Remember, you were not worthy of respect either, and were lost and naïve. Help them by giving them multiple chances. Your job is not to stand at a distance in disgust or wonder, or to give up on them.

ΕΝ ΤΑΙΣ ΑΡΓΑΝΗΣ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥΤΙ ΧΥΟ  
ΚΑΙ ΕΞΕΦΥΓΟΝΤΑΣ ΕΙΡΑΣ ΑΥΤΟΥ ΚΑΥΧΑΣ  
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ΔΙΟΔΑΤΟΝ



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ΕΝ ΚΑΡΤΑΝ ΗΡΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥ ΤΕΥΧΟΥ  
 ΚΑΙ ΕΞΕΦΥΓΟΝΤΑΣ ΕΙΡΑΣ ΑΥΤΟΥ ΚΑΥΧΑΣ  
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 ΕΝ ΚΕΝΩ ΔΥΚΕΙΟΙ Η ΧΑΙΡΕ  
 ΔΕ ΜΟΝΟΝ

8 This statement is trustworthy; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and beneficial for people. 9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are useless and worthless. 10 Reject a divisive person after a first and second warning, 11 knowing that such a person has deviated from what is right and is sinning, being self-condemned.



# The Book of Acts and The Apostolic Letters

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3:8-11. Do not be soft on gossippers, those who are dismissive and rude to the lost, the rebellious and disobedient, or the religiously arrogant.

Unity is a very important priority for Paul in the fellowships he directs. Debating the finer details or dividing over such things is contrary to his doctrine.

Useless and worthless things that are detrimental and are to be reprimanded and rejected by Paul include:

- 1) Foolish controversies
- 2) Genealogies
- 3) Disputes about the Law

Discuss some examples of these items.

ΕΝ ΤΑΙΣ ΤΑΙΣ ΕΧΑΛΑΘΗΝ ΔΙΑ ΤΟΥΤΙ ΧΑΙΡΕ  
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Instruct certain people not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to useless speculation rather than advance the plan of God, which is by faith, so I urge you now. But the goal of our instruction is love from a pure heart, from a good conscience, and from a sincere faith. Some people have strayed from these things and have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and worldly, for those who kill their fathers or mothers, for murderers, for the sexually immoral, homosexuals, slave traders, liars, perjurers, and whatever else is contrary to sound teaching. (1 Timothy 1:3-10)



# The Book of Acts and The Apostolic Letters

## Personal Concerns

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Grace be with you all.

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# The Book of Acts and The Apostolic Letters

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# The Book of Acts and Epistles: The Gospel Goes to the Nations

