DISCOVERING ACTS CONTAINS:

USER'S GUIDE FOR DISCOVERING ACTS
GUIDE TO DISCOVERY GROUPS
13 BIBLE LESSONS FROM ACTS
HOW TO ORGANIZE A WEEKLY BIBLE QUIZZING TEAM MEETING AND PRACTICES
HOW TO COACH A QUIZ TEAM
ORGANIZING A QUIZ COMPETITION TOURNAMENT
RULES FOR BIBLE QUIZZING
STUDY TIPS
LIST OF MEMORY VERSES
PRACTICE QUESTIONS
AND MORE!

BIBLE STUDY & QUIZZING FOR YOUTH
BY GENE SANFORD
DISCOVERING

ACTS
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Discovering Acts is best used in a “Discovery Group” setting. A Discovery Group is a group of youth committed to growing in God’s Word, meeting regularly for a set period of time to study and share. The use of Discovery Groups is described in more detail in the next section of this guide. It also serves as a great group study workbook for youth involved in Bible quizzing.

Here are some guidelines to help facilitate your use of Discovering Acts:

- This study is divided into 13 Study sessions, and then the Bible quizzing. Each Group Study lesson is written to take approximately 45-60 minutes. This Bible study is meant to be only a part of a total session that includes you and your youth sharing insights from your personal study plus events and activities of the week and ending with prayer. A meeting of an hour to an hour and a half will provide adequate time for these components.

- Each Group Study session covers a specific section of Acts and also identifies a key verse for you and your participants to memorize.

- This leader’s guide gives you a complete session plan for the entire Bible study portion of your weekly meeting. Each session contains the following elements designed to assist you in your preparation and presentation.

**TEACHING AIMS** and **PERSPECTIVE**—these will help you gain an understanding of the “main points” of the lesson.

**BIBLE BACKGROUND**—this extensive section will provide you with additional information that will broaden your understanding of the passage being discussed.

- The actual study time is designed to take place through the structure of the session activities. After you’ve prepared yourself through studying the Purpose, Perspective, and BIBLE BACKGROUND, read through the session activities to develop an understanding of what to expect from the coming group study time. Make sure you understand exactly what is intended to happen through each activity; remember, also, that these activities are here to assist you. Feel free to adjust them as necessary to fit your group environment, resources, and/or time frame.

- Regarding the group activities, you will find specific instructions that actually say, “Say, …” or are printed in bold italics. This does not mean that you must quote this information word for word to your students. We’ve included this material only as a guide for you regarding what we recommend to be communicated to your group.

- Each session provides you with four activities; each one intended to bring your students into an encounter with the Scripture through
a certain perspective. These activities are: Engage the Word, Explore the Word and Experience the Word. The session activities are intended to give you strong teaching options without neglecting your own creativity. Adapt and tailor the sessions to meet the individual needs and personalities of your group.

- Occasionally, you will find sections entitled “Terms/People to Know.” These brief sections will give word definitions, explanations about terms or people, etc. that will help your class members better understand the passage being studied.

- Students are encouraged to keep personal notebooks as they read and study during the next several weeks. During the group sessions, they will often be asked to reflect in writing. Encouraging each youth to have a “notebook-type” journal will keep you from having to provide blank notepaper each time.

The first place to start on your journey through Acts is with the Word itself. Read through Acts entirely before you begin your Bible studies. Then look through this leader’s guide and acquaint yourself with the contents.
An effective small-group Bible study ministry for youth in the local church begins with Discovery Groups. Discovery Groups are important in: communicating acceptance, teaching by example, building personal relationships, modeling discipleship in a real-life setting.

There are many ways to start a Discovery Group in your church. The best way is to invite all of your youth to be involved. Use posters and promotional announcements beginning three or four weeks in advance to spread the word about the group. Personally contact those persons whom you feel would especially benefit from the study. Also, make personal contact with those whom you think will be involved in quizzing in the coming year, encouraging them to be involved in the group.

There are at least two ways to form a Discovery Group. One is to hand-pick those already strongly committed to becoming all God wants them to be. These hand-picked, highly motivated youth will usually respond more eagerly to discipling than others would. This approach to discipling is called for when a major purpose of the discipling is training for leadership, as in Jesus’ training of the Twelve.

At the same time, every Christian needs to be discipled. Every Christian needs to belong to a warm, accepting fellowship that calls out the best in him. In the loving fellowship, the half-hearted disciple can begin to catch a vision of his potential; he can taste the excitement of growth.

In many churches, all the youth will fit into a single small group. If you need more than one group, provide different groups for those with different levels of commitment. You may want to hand-pick a group for in-depth discipling, then provide other groups for those not yet ready for the intense commitment expected of the first group. Rather than dividing the youth arbitrarily, you may want to set specific conditions for membership in the more in-depth group. These conditions might include disciplines of attendance, spiritual journaling, Bible study, accountability, and so on.

Any Discovery Group member must have some level of commitment. An obvious minimum commitment is to attend the group regularly. To build mutual trust in the group, members have to get to know each other. If one group member drops in only occasionally, he will be a relative stranger to the rest of the group, at least at the level of sharing expected in the Discovery Group. The presence of a relative stranger will immediately reduce the trust level in the group, limiting the openness of sharing. Of course, some absences are inevitable. The needed commitment here is for each group member to make group attendance a very high priority so that attendance is regular. A discussion of the priority of group attendance can be helpful in the early weeks of the group.
What’s the best time for a Discovery Group? Again, it depends upon your goals and the personality of your group.

How long should we continue the Discovery Group? As long as the youth involved can stay committed. There have been groups who continued year round. Once they finished the 13-week study, they worked chapter-by-chapter on other Bible books or started on a new workbook. It is generally best to run the group for 13 weeks. After the study has finished, there may be other youth who want to be a part of the Discovery Group who did not sign up before. If so, arrange for a leader for them. Some of the youth in the original group may want to continue, while others focus more on other activities. If you cannot continue to serve as leader, be sure another adult leader is there to carry on.

How do I facilitate the Discovery Group Bible study? To facilitate means to “make easy.” A small-group facilitator, then, is a person who makes it easy for the group to relate. He or she keeps the group moving, nudges it back on track when it starts to stray, encourages participation. The leader’s role is to help group members discover for themselves what the scripture means, how they can apply it to their lives, and then encourage them to follow through with obedience. The group leader’s role is not to be a resident authority who tells group members what the scripture means and how they are to apply it to their lives. He must resist the temptation to lecture.

The Discovery Group leader is not authoritarian but an authority. This authority, though, is a spiritual authority, flowing out of an authentic life. Youth follow this leader, not because they are forced to, but because of the kind of person the leader is.

This book has been created with the prayer that the Word of God will find a place in the heart and mind of you and your students so that you will all be equipped to be effective disciples of Jesus Christ in the midst of the contemporary pagan culture you face each day.
TEACHING AIDS
To help the learners:
1. Understand both the historical and personal significance of the Day of Pentecost.
2. Appreciate their need to be baptized with the Holy Spirit.
3. Determine to be filled with the Holy Spirit.

PERSPECTIVE
There are two days in the Christian calendar which all churches mark by a flurry of activity: Christmas and Easter. Another important date, however, is frequently overlooked: Pentecost Sunday. Pentecost should be a red-letter day in every church, for it's the Church's birthday!

This lesson will help your teens appreciate the historical significance of Pentecost as well as the personal significance of the baptism with the Holy Spirit, which was initiated at the same moment.

BIBLE BACKGROUND
It is perhaps unfortunate that when the books of the New Testament were arranged centuries ago, the Gospel of John wound up between Luke and Acts. Those two books, both by the same author, form a two-volume commentary on God's work under the new covenant.

In the opening verse of Acts, Luke writes, “In my former book, Theophilus, I wrote about all that Jesus began to do and to teach” (see Luke 1:3-4). In the book of Acts, Luke describes for Theophilus (whose identity can only be speculated) what Jesus continued to do through the apostles and through the Church.

In some versions, the book is entitled “The Acts of the Apostles.” That is probably less than accurate on several counts. First, the book only describes some of the acts of some of the apostles. (In the Greek, neither of the article adjectives appear, leaving it more accurately “Acts of Apostles.”) Second, the book is really a description of the acts of the Holy Spirit through the apostles.

The book can roughly be divided into two sections. The first, chapters 1-12, describes the Church under the leadership of Peter, in and around Jerusalem. At chapter 13, the focus shifts to Paul and his missionary journeys, carrying the gospel to the known world.

Chapter 1, then, begins in Jerusalem. The first 11 verses restate the events of the last chapter of the Book of Luke, describing Jesus’ post-Resurrection appearances and ascension. In this section is perhaps the key verse of the entire book: “But you will receive power when the Holy Spir-
it comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (v. 8).

Verses 12-26 of the first chapter describe an event which has proven to be puzzling and controversial for later readers. Peter apparently felt the need to replace Judas in order to keep the number of apostles at 12. The criteria for the 12th apostle, which Peter cites in verses 21-22, were that he be someone who had been a part of Jesus’ earthly ministry from the beginning and that he be a witness to the Resurrection. Two men fit these criteria, Joseph Barsabbas and Matthias. After prayer, the apostles cast lots and selected Matthias.

That much is fine. The puzzling part is that we never hear of Matthias again. Some have speculated that Peter got ahead of the Holy Spirit in this election. Many have suggested that God intended Paul to be the 12th apostle. Certainly Paul assumed the role of apostle and claimed that title.

The story of Acts really begins in chapter 2, with the description of the events of the Day of Pentecost. Pentecost was one of the major Jewish festival days, one on which Hebrew pilgrims from around the world gathered in Jerusalem. It is celebrated 50 days after Passover and gets its name from the Greek word meaning “50.”

The followers of Jesus, who had been instructed to wait in Jerusalem, numbered about 120 (see 1:15). They were “all together in one place” (2:1), no doubt worshiping in the Temple, when three spectacular things happened. First, the sound of a violent wind came from heaven. Then tongues of fire appeared over each Christian’s head. Then, as they were individually and collectively filled with the Holy Spirit, they began to speak in “other tongues” (v. 4). From the account in the following verses, it is obvious that these were not “unknown tongues,” but rather the languages of the pilgrims in Jerusalem on that day. On this great birthday of the Church, God was making sure that each member of the audience would hear the gospel in his own language.

It is important that we understand that two things actually occurred here. The first was the birth of the Church and the fulfilling of the promise of the Holy Spirit. This was of historical and global significance. Hence, it was marked with spectacular and miraculous signs.

The second thing that happened was personal and individual. Each of the Christians gathered in Jerusalem on that day was baptized with the Holy Spirit. As Charles W. Carter writes in the Beacon Dictionary of Theology, that baptism included four things:

First was power for holy living and effective service. Those Christians had previously been a timid and frightened group. We should remember that many of them had fled at Jesus’ arrest in the Garden. Peter had denied even knowing Jesus. But immediately after being filled with the Holy Spirit, they became bold and fearless. Peter, especially, was thrust into leadership and into a public arena.

The second thing that came with the disciples’ baptism with the Holy Spirit was purity or entire sanctification. Peter makes this clear later, during the Council at Jerusalem, when he describes how Gentiles had been baptized with the Holy Spirit: “God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith” (Acts 15:8-9, emphasis added).

The third element of this baptism was full possession of their beings by the Holy Spirit. They
were filled with the Holy Spirit. All Christians, including the disciples before Pentecost, have the Holy Spirit, but only with sanctification do they become filled with or possessed by Him.

The last component of the Holy Spirit baptism was the proclamation or witness to the gospel. Jesus had said that when they were baptized with the Holy Spirit they would become witnesses (1:8). That is indeed what happened, as the rest of the book attests.

Following this spectacular action by the Holy Spirit, Peter stood and addressed the crowd of festival participants, delivering the first Christian sermon in the history of the Church. In this sermon, Peter explained what the crowd had just witnessed by citing Old Testament promises of God pouring out His Spirit. Then Peter described the death and resurrection of Christ, supported again by Old Testament references. He concluded his sermon with the bold statement, “God has made this Jesus, whom you crucified, both Lord and Christ” (2:36).

The audience, who had witnessed the miracles and who had heard a Spirit-filled sermon, were “cut to the heart” and asked, “What shall we do?” (v. 37). Peter replied, “Repent and be baptized” (v. 38). And they did—3,000 of them!

The final section of the second chapter (vv. 42-47) gives us an amazing description of the daily life of the Early Church that followed the Day of Pentecost. The group became one family, eating together, studying together, sharing their material goods together, praying and worshiping together. This fellowship apparently made an impact on the city, for the group “enjoy[ed] the favor of all the people. And the Lord added to their number daily those who were being saved” (v. 47).

**ENGAGE THE WORD**

**Party Time!**

You may want to decorate your classroom for a birthday party, complete with streamers, party favors, and even a cake. If a party is not possible for you, begin your session together by asking your group to describe in great detail—the “perfect party.”

Let the group enjoy themselves for a while, and when you are ready to begin the Bible study portion of your time together, hand out the following two questions or just read them aloud to the group and have them respond.

The first concerns the definition of the word church. We obviously use it to mean many things, as the answer choices indicate. The correct answer is the one not printed: “All of the above.” Each of the answers is correct, depending upon the meaning desired. But take just a moment to help your class focus on the last answer, “All the Christians in the world.” It is that definition of “church” which we’ll be using today.

The second question is a bit tougher. Your students who have worked through the first Personal Study will know the correct answer: “The day the Holy Spirit filled the apostles (Pentecost).” Use this as a transition into the lesson proper.

1. Can you define the word church? Choose one of the following:
   a. A building in which people worship
   b. The people who worship in that building
   c. The time those people meet to worship
   d. All the people in a given denomination
   e. All the Christians in the world
2. If you were going to choose a day to celebrate the Church’s birthday, which of the following would you choose?

a. The day Jesus was born (Christmas)
b. The day Jesus was crucified (Good Friday)
c. The day Jesus rose from the dead (Easter)
d. The day Jesus went back to heaven
e. The day the Holy Spirit filled the apostles (Pentecost)

2. Verse 8 is important because it gives the pattern for the growth of the Christian Church—as well as the organization for the Book of Acts. What are the three target areas for the spread of the gospel?

3. What does the promise in verse 11 mean, personally, to you?

EXPLORE THE WORD

1. Goodbye... For Now (1:1-11)


Luke begins his story with a quick summary of the last chapter of volume one (Luke 24), describing several of Jesus' appearances after His crucifixion and resurrection. Then he describes Jesus’ ascension into heaven.

After you have read these verses, answer these questions:

1. Why did Jesus tell the disciples to wait for Him in Jerusalem (vv. 4-5)?

2. And The Winner Is... (1:12-26)

The next section is a puzzling one. After Jesus’ ascension, Peter, who was obviously the leader of the group of Christians, felt that a replacement should be found for Judas so that the number of apostles would remain at 12. He listed two qualifications for apostleship: someone who had been with Jesus throughout His earthly ministry; and someone who could be a witness to the Resurrection. Apparently only two men qualified: Joseph Barsabbas and Matthias.

Who were these men? We don’t know. But the other apostles prayed over the matter and then cast lots. Matthias was selected.

Why do we never read anything else about Matthias? That, too, is a mystery. Some have speculated that Peter got ahead of the Holy Spirit. Many have speculated that the 12th apostle should have been Paul. Indeed, Paul later claims the rights of apostleship.

But the record is here, without any further commentary.

After reading these verses, answer these questions:
3. **The Birthday Of The Church (2:1-41)**

In this chapter, Luke records the events of the day considered to be the birthday of the Church, the Day of Pentecost.

Pentecost was one of the major Jewish festivals. It occurs the 50th day after Passover and takes its name from a Greek word meaning “50.” On that day, the Christians were “all together in one place” (v. 1). You no doubt already know what happened next. First came a sound “like the blowing of a violent wind” (v. 2). Then came what appeared to be “tongues of fire that separated and came to rest on each of them” (v. 3). Then the disciples were “filled with the Holy Spirit and began to speak in other tongues” (v. 4).

It is important to realize that these “other tongues” were not some unintelligible language but rather known languages, the languages of the pilgrims in Jerusalem on that day (see vv. 8-11).

Then Peter stood up and delivered the first Christian sermon, making a theological and historical case for the truth of the gospel.

After reading this chapter, answer these questions:

1. According to Jesus’ words recorded in Acts 1:8, what was the reason the disciples were filled with the Holy Spirit?

2. Why do you think these three miraculous signs accompanied the moment when the Christians were first filled with the Holy Spirit?

3. What was the response of the crowd to these signs (vv. 12-13)?

4. Read Peter’s sermon (vv. 14-36) and summarize it in two or three sentences:

5. How did the listeners feel and what did they ask after the sermon (v. 37)?

6. What did Peter instruct them to do (vv. 38-40)?

7. How many people became Christians on that one day (v. 41)?


This short passage gives us an astonishing glimpse of the daily life of the Christians during the first few weeks of the Church. Several activities became a part of their lives:

* They studies the apostles’ teaching together.
* They fellowshipped together.
* They ate together.
* The sold their possessions and held all their material resources together in common.
* They met together regularly for worship.
* They prayed together.

Does one word seem to keep appearing in this list? Of course, the word together. The Early Church understood the importance of staying close to each other. That must have been an exciting time!

After reading these verses, answer these questions:

1. Can you think of one word that describes these first weeks of the Church?

2. In what ways is your church like the Early Church?

3. In what ways is your church different from the Early Church?

4. What was the result of this Early Church activity (v. 47)?

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**EXPERIENCE THE WORD**

**Has It Happened To Me?**

The final activity asks your students to examine their own hearts. This first session in your study of Acts would be a good time to present the gospel to those who are not Christians and present the concept of entire sanctification to those who are Christians but who have not taken this deeper step.

Be sensitive as you do this. There is no need to rush. We’ll be encountering the idea of sanctification and the baptism with the Holy Spirit again in Acts. The appropriate thing for today’s session may be just to plant the seed, waiting until later to call for a response. Ask your students to reflect in their journals as you ask the following questions:

Perhaps now would be an appropriate time to do some self-examination. Have you been baptized with the Holy Spirit? Have you received the power and purity the Holy Spirit gives? Are you possessed by the Holy Spirit? Are you proclaiming the gospel?

Be sure to close the session with prayer, thanking God for the Church and for His gracious gift of the Holy Spirit.

KEY VERSE: “When they saw the courage of Peter and John and realized that they were un-schooled, ordinary men, they were astonished and they took note that these men had been with Jesus” (Acts 4:13).

TEACHING AIMS

To help the learners:
1. Understand the proper relationship between giving glory to God and accepting deserved credit.
2. Feel good about the gifts that God has given them.
3. Give glory to God for their gifts.

PERSPECTIVE

For many teens it is difficult to find the proper balance between giving God the glory and accepting proper credit for their own hard work. Some teens might respond to a compliment by saying, “Yeah, I guess I did a pretty good job, didn’t I? I certainly put enough work into it.” Others might respond, “Thanks, but it was all God.” It is important for a teen to find the balance between “superstar” arrogance and the “I am only a worm” mentality. Finding this balance should do at least two things. First, it should help them improve their self-esteem. It is important to feel good about ourselves and our achievements. But secondly, we must also learn that God is the real source of our talent, gifts, and abilities. The bottom line is that God deserves glory for the accomplishments we achieve. When we give God credit, praise for our own efforts will be put in proper perspective.

BIBLE BACKGROUND

The familiar story in this passage is an example of the wonders and signs just mentioned in 2:43, where the activities of the believers are outlined. It takes place in the context of the daily Temple visits mentioned in v. 46. The disciples continued to meet at the Temple for prayer, just as any Jew would do. They understood their faith in Jesus to be a fulfillment of their Old Testament Judaism, not a replacement of it. They maintained all the traditional practices and heritage of the Hebrew religion. So at three in the afternoon, we find Peter and John walking through the temple gate named “Beautiful.”

As was the custom, beggars often waited at the Temple to collect money from any generous person who happened by. It is tempting, when we look at this from our perspective, to denigrate such beggars. But we must remember that in ancient Israel there was no Social Security, no Medicare, no health insurance. A handicapped individual who did not come from a wealthy family had no other recourse but to beg for daily finances.
One such individual, a man who had been lame since birth (3:2) and who was now in his 40s (4:22), asked Peter and John for money as they passed by. These apostles, who had given up their fishing jobs and were themselves recipients of others’ generosity, had no money to give the poor fellow. But still they had compassion on him.

Perhaps Peter and John realized that, even if they had money to give, they would only be supporting him in his miserable lifestyle. (We must also ask, Do our charitable gifts permit the less fortunate merely to continue in their misery?) They wanted to give the man something that would lift him above his misery and poverty.

So in the name of Jesus Christ, they reached out to the man. And in the name of Jesus, hope was restored just as his crippled legs were.

Immediately, the man began walking. In his exuberance, he not only walked but jumped, shouted, and praised God. Not surprisingly, a crowd soon gathered. Peter, since Pentecost the bold preacher, saw a golden opportunity for evangelism.

The first point of Peter’s sermon outline was to make sure that the crowd understood that it was the power of God through Jesus Christ, and not the apostles’ own power, that had caused the man’s healing (3:12-16).

Then Peter moves on, in a manner similar to his sermon recorded in 2:14-41, to sketch a historical context for Jesus the Christ and to call the listeners to repentance.

Even though his sermon was interrupted in midstream (4:1), it was apparently successful. As a result, the number of Christians in Jerusalem grew to about 5,000 men (not counting women and children). We know that on the Day of Pentecost, 3,000 persons were converted. No doubt, many had joined the congregation between that day and this incident, but we can assume that a large percentage of the 2,000 additional converts were added as a result of this one sermon.

This kind of noisy activity bothered the temple guards and Jewish leaders, especially since it was all in the name of the One they had crucified just a few weeks earlier. Even though Peter and John had broken no laws, the authorities arrested them and threw them in jail. Because Jewish law prohibited trials after sundown, the apostles spent the night in custody.

The next morning they were brought before the Sanhedrin, the Jewish supreme court. There, they were not asked to answer to charges, since there were no charges. Rather, the Jewish leaders attempted to trap them by asking, “By what power or what name did you do this?” (4:7). No doubt the leaders were hoping that the apostles’ egos would lead them to take the credit for the miracle, putting them in a position to be charged with either blasphemy or sorcery.

But Peter, “filled with the Holy Spirit” (4:8), again gave the credit to Christ.

The Jewish leaders were thus in a dilemma. They could not deny the miracle (4:16), and yet they wanted to silence the apostles. So they released Peter and John with a warning never to “speak or teach at all in the name of Jesus” (4:18).

The apostles, recognizing that the authority of God superseded the authority of the Jewish leaders, replied, “Judge for yourselves whether it is right in God’s sight to obey you rather than God. For we cannot help speaking about what we have seen and heard” (4:19-20).
The two apostles then returned to their Christian friends, who joined them in a prayer for continued boldness (4:29). The balance of the Book of Acts records God’s answer to this prayer.

ENGAGE THE WORD

Sara’s Solo

Begin the class by asking for a volunteer to read aloud Sara: A Case Study, printed below. Then ask the students to respond to the question at the end of the case study.

The responses following the case study should run from taking all the credit to rejecting all the credit for Sara’s fine presentation. Be sure to ask students to explain their choices.

Lead your class in a brief discussion of the validity of these responses for a Christian. Try not to inject too much of your own opinion or of the theme of this lesson at this point. Let the class reveal their feelings.

Sara: A Case Study

It is Sunday night service at Sara’s church, and the teens are in charge of it. Two weeks ago, the youth group leader asked Sara to prepare a vocal solo. She has worked hard on a special arrangement of “To God Be the Glory.”

Finally, the time comes for her to sing. Although quite nervous, Sara is confident that she will do well. She has been frequently told that she has a nice voice, and she has spent many hours working on this song.

As she begins to sing, her nervousness disappears and she begins to experience tremendous freedom. The tricky rhythms give her no trouble. Even the ending, which is at the top of her range, is strong and beautiful. After the song, Sara takes her seat as the congregation expresses their appreciation with a round of applause, something not frequently heard in her church.

After the service, Sara joins the other teens in the parking lot. Mrs. Graham, the adult choir director, approaches her with a big smile. “Sara, I just want you to know how much I appreciated your solo. You are a very talented young lady and I wish you would consider singing in the adult choir. Your song tonight really blessed me.”

For a moment, Sara doesn’t know how to respond, especially since all of her peers are listening.

Can you give her some help? Below are several responses that are going through Sara’s mind. Which do you think she should give?

• “Thank you, Mrs. Graham. I’m glad all my practice paid off.”

• “How nice of you to say that. My choir teacher at school is always telling me that I have talent.”

• “I didn’t really think I did such a great job. I could have done better.”

• “Well, I was really nervous, but the Lord helped me get over that and sing from my heart.”

• “I don’t really deserve any credit. Like the song says, ‘To God Be the Glory.’”

• “I really can’t sing at all. It was all God’s doing.”
EXPLORE THE WORD

1. What’s Better Than Silver And Gold? (3:1-10)

Without health assistance, handicapped individuals in ancient Israel who did not come from wealthy families had only one choice: beg for a living. This passage records the story of one such individual, a man in his 40s (see 4:22), who had been crippled since birth.

One day Peter and John were going to the Temple for prayer. Notice that they were observing the traditions of the Jewish religion. The first Christians continued to be faithful Hebrews, with no intention of breaking with the religion of their birth. They saw Christianity as fulfilling, not replacing, Judaism.

At the temple gate, the apostles encountered this handicapped man carrying out his daily custom of begging in order to meet his needs.

After reading this short passage, answer these questions:

1. When Peter said, “Silver or gold I do not have” (v. 6), what do you think he meant? Check one of the following:
   - “We’re just poor folk like you.”
   - “We left our money at home.”
   - “We don’t think money is really what you need.”
   - “Compared to what we have to offer, money is nothing.”

2. Did Peter claim the credit for healing the man himself (v. 6)?

3. What did the man do after he was healed (v. 8)?

4. What was the response of the people in the Temple when they saw the man (v. 10)?

2. Peter Delivers His Second Sermon (3:11-26)

The sight of this man, who had been begging for years by the temple gate, running and jumping caused a crowd to gather. And Peter, like most preachers, took advantage of the situation! This was a golden opportunity to deliver another sermon.

Read through the sermon recorded in these verses and then answer these questions:

1. Compare this sermon with the one recorded in 2:14-41. How is it like that sermon? How is it different?

2. How does Peter make clear that he and John were not the ones with healing power?

3. The theme of Peter’s sermon is in verse 19. What is it?

3. Good Sermon, Peter, But You’re Busted! (4:1-22)

Just as Peter was about to wrap up his sermon and give an invitation, he was interrupted—by the temple guard and Jewish officials. They
weren’t too happy about all the disturbance, especially when they realized that Peter was preaching about Jesus again. So they threw him in jail for the night!

The next day Peter was hauled before the Sanhedrin, the Jewish supreme court.

Read through this passage and then answer these questions:

1. Since there was really no legal offense they could charge Peter with, what did the Jewish leaders ask Peter (v. 7)?

2. How did Peter respond to their question?

3. Verse 13 is our Key Verse. What particularly impressed the Jewish leaders about Peter and John?

4. What dilemma did the leaders face (vv. 14-17, 21)?

5. What did the Jewish leaders finally do with the apostles (vv. 18, 21)?

6. We know that on the Day of Pentecost Peter’s sermon resulted in 3,000 converts (see 2:41). How many people believed in Jesus as a result of this sermon (v. 4)?

4. The Congregation’s Response To Threat (4:23-31)

After Peter and John were released, they returned to their Christian fellowship, where a prayer meeting broke out. (Note that wonderful word together again in verse 24.) This prayer reveals to us how the early Christians responded to persecution on that day and how they intended to respond in the future.

Read this passage and then answer these questions:

1. Do you get any sense of Peter and John or the others whining or complaining about their troubles?

2. Verse 29 is crucial, because it reveals their “battle plan.” What do they ask for in this verse?

3. How did God answer their prayer (v. 31)?

EXPERIENCE THE WORD

Personal Reflection

This activity asks your students to look at their talents, abilities, or accomplishments. After assuring them that they will not be asked to share their responses, ask them to list their talents, abilities, or skills. You may need to prompt some of your students who do not think they have talents or abilities.
Then ask them to remember a specific time when they accomplished something they were proud of. Again, assure them that they will not be asked to read aloud what they have written.

At this point, give a brief review of this lesson. Remind them that the proper Christian attitude is neither of the extremes—neither taking all the credit nor rejecting all the credit. Rather, the proper response is a healthy self-concept, recognizing our abilities and accomplishments, having a healthy pride in what we can do, but recognizing that God is the Source of our talents.

Ask your students to craft a personal statement which reveals this balance between extremes. Encourage them to make it personal, about them, using the first-person pronouns I, me, and my.

Close the session with prayer for healthy, balanced self-concepts, thanking God for the talents and abilities represented by your group of teens.
STUDY SCRIPTURE: Acts 4:32-5:42

KEY VERSES: “Peter and the other apostles replied: ‘We must obey God rather than men!’” (Acts 5:29)

TEACHING AIMS

To help the learners:
1. Understand the difference between surface obedience designed to improve one’s status with others and real obedience, which comes from a sincere commitment to God.

2. Desire to live lives of real obedience.

3. Examine their lives for false or surface obedience.

PERSPECTIVE

It takes no great insight to realize that teens face pressure to conform from many groups. Parents want them to conform to family values and mores. Teachers want them to conform to the ideal of the “model student.” The church expects them to conform to denominational standards and practices. Their peers pressure them to conform to the group’s values and behavioral standards.

Because of these pressures, a teen’s observable behavior sometimes is external and surface, not necessarily at harmony with his or her personally held attitudes and values. Sometimes a teen reared in a Christian home or involved with a Christian fellowship obeys the rules or meets the expectations from a desire to conform and receive approval, rather than from an inner desire to obey God. This lesson will help your teens examine the basis for their obedience and determine whether it is external and surface or internal and sincere.

BIBLE BACKGROUND

In Acts 1:8, the key verse for the entire book, Jesus promised, “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” We have seen the first part of this promise come true: The apostles and others in the fellowship were indeed baptized with the Holy Spirit, resulting in power for evangelism. And we have been reading of their witness in the city of Jerusalem, the first of three target areas identified by Jesus.

As those involved in Christian service know, obedience to God results in victories but also in trials. In this lesson we see the Early Church experience both victory and trial from two fronts: internal and external.

In 4:32-37 we read a description of this early fellowship that leaves us with wonder and amazement. “All the believers were one in heart and
mind” (v. 32), Luke tells us. So complete was this unity that even their material goods were shared. Those in the fellowship who were wealthy gave freely of their resources, to be distributed by the apostles to those less fortunate. In a sense, this was a “communist” fellowship. Wealth was redistributed so that all were equal. But notice a significant difference between this situation and what we observe in our world under the name “communism.” These Christians shared their resources freely, out of an inner unity and love. Theirs was not a forced sharing.

Two individuals in this group, however, apparently did not have this inner unity and love. Ananias and Sapphira saw what was going on around them. No doubt they had heard the appreciation and praise that individuals like Joseph received (4:36-37). They wanted to be praised and appreciated, too, but they were unwilling to share without reserve. So they sold a plot of land and conspired to keep part of the price to themselves while claiming that they were giving it all to the fellowship. The result, as we know, was death for both husband and wife.

This is a difficult passage to explain to young people. The penalty for their offense seems harsh. After all, they did give generously to the Church. And the money was theirs to give or keep—even Peter recognized that (5:4). Why, then, were they so severely punished?

It is critical that we understand that their offense was not in keeping back some of the money. Their offense was that they did so and then lied about it. As Peter said to Ananias, “You have not lied to men but to God” (5:4). They were claiming a level of obedience and commitment which they did not actually possess. They were using the Church and what was for others a beautiful act of self-sacrifice to satisfy their own egos and need for approval. They were, in reality, desecrating what should have been a sacred act.

We read elsewhere in Scripture of the seriousness of blasphemy against the Holy Spirit (Mark 3:28-29). In the Spirit-filled atmosphere of the Early Church, the deceptive act of Ananias and Sapphira amounted to just that, a serious attempt to use, and consequently blaspheme, the movings of the Holy Spirit.

This passage reveals the first major challenge to the authority of the apostles, the unity of the Church, and the leadership of the Holy Spirit from within the Church itself. Seen in that light, the penalty seems justified.

As we continue reading, we discover that the ministry of the Church, through the apostles, was becoming well known in Jerusalem and the surrounding area. Typically, the crowds focused on the more spectacular aspect of this ministry: healing.

When Peter and John were arrested for the first time, they had been ordered “not to speak or teach at all in the name of Jesus” (4:18). They replied at that time, “We cannot help speaking about what we have seen and heard” (v. 20).

Because they refused to obey the order of silence, they were again arrested and jailed. This time, however, they didn’t stay behind bars long. In the middle of the night, an angel of the Lord released them.

The next day, when the Jewish leaders discovered that their prisoners had been freed, they once again ordered the apostles to be brought before them. When the apostles were confronted with their disobedience, Peter replied, “We must obey God rather than men!” (5:29).

This statement provides an interesting contrast
to Paul’s instructions in Romans 13:1-2: “Everyone must submit himself to the governing authorities . . . he who rebels against the authority is rebelling against what God has instituted.” We can either see this as a discrepancy in Scripture, a disagreement among the apostles, or as a specific exception to a general principle. Paul’s principle of obedience to civil authorities is superseded by Peter’s example of disobedience when the commandments of the civil authorities are in direct conflict with God’s commandments.

Peter’s disobedience resulted in penalty. Verse 40 tells us that the apostles were flogged and once again ordered to keep silent. In spite of this beating, however, the apostles “left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name” (5:41).

**ENGAGE THE WORD**

*Bill and Tim’s Excellent Sacrifice*

Begin this session by reading the story Bill and Tim’s Excellent Sacrifice. After the story, ask your teens to discuss the following questions. Let them discuss while you listen. Do not interject your opinions or the theme of the lesson at this point.

**Bill and Tim’s Excellent Sacrifice**

The youth group at First Church was excited! In just three weeks they would be leaving for their mission trip to help build a sanctuary for a new congregation. Although the congregation at First Church had agreed to support this project generously, each teen would still need to contribute $300 in order to accompany the group. Tim had been working all summer to raise money so he could go with the other teens. He had mowed lawns, washed cars, cleaned garages, and even watched his neighbor’s children two afternoons a week. Still, he had only $100. Finally, after much prayer and consultation with his parents, he withdrew the rest of the money from his savings account. He had been saving to buy a bike, and using the money for this trip would put off owning a bike for another year. “After all, those people need a church more than I need a bike,” he told his parents.

When he turned in his $300 to the youth group sponsor and explained to the rest of the teens what he had done, everyone praised Tim for his sacrifice. The pastor even mentioned Tim’s action in his sermon on stewardship.

Until that moment, Bill had not planned to go on the mission trip. “It’s too much money, and I have better plans for my vacation,” he had said to his parents. But now, seeing all the attention Tim was getting, he began to think again.

Bill had nearly six hundred dollars in his savings account. He, too, had been saving for a bike—but his sights were on a better bike than Tim had been saving for. Bill also had a regular job clerking at the hardware store. I can take $300 out of my account and make it up in two months, he thought. No one needs to know how much I make or how much I have saved.

At the next youth group meeting, Bill presented his check for $300 to the sponsor. “I guess if Tim can postpone buying a bike in order to go on this trip, so can I!” he announced to the group.

- Who made the greater sacrifice, Tim or Bill?
EXPLORE THE WORD

1. Share And Share Alike (4:32-37)

This passage begins with a wonderful statement: “All the believers were one in heart and mind.” Sadly, that statement has rarely been true in the 2,000 years since.

The harmony and unity among those early Christians was so complete that it extended even to their pockets and purses. Each believer contributed his own personal finances to a common treasury, from which money was distributed according to need. So effective was this system that “there were no needy persons among them” (v. 34).

Read this passage and then answer these questions:

1. Can you think of one word or phrase which would describe this kind of fellowship?
2. We do not read of this kind of sharing of wealth again in the New Testament. Why not?

3. Why do you think our Christian fellowships today do not employ this financial system?

2. Trouble From Within (5:1-11)

It wasn’t enough that the apostles had to face trouble from the outside—it soon began creeping inside even the Christian fellowship.

In the previous passage we read of the selfless sharing of wealth and goods among the Christians in Jerusalem. The last verses we read (4:36-37) gave the example of Joseph the Levite. Now we encounter Ananias and Sapphira, who also sold land to donate to the fellowship.

But something went wrong between the sale and the gift. Read this passage and then answer these questions:

1. The money Ananias and Sapphira gave to the apostles was surely a generous gift. But what was wrong with it?
2. What was the couple’s real sin (v. 4)?

3. Why do you think God exacted such a harsh penalty?
3. The Fellowship’s Fame Spreads (5:12-16)

Just as we read in 2:43, the apostles continued to perform “many miraculous signs and wonders.” This was a time of historical and global significance. The pouring out of the Holy Spirit on humankind, initiated on the Day of Pentecost, was powerful and spectacular.

Word of these miracles and signs filled Jerusalem and the surrounding towns. Crowds of sick people were brought to the apostles for healing. And yet, whenever the believers met in a public place, such as Solomon’s Colonade, “no one else dared join them” (v. 13).

Read this passage and then answer these questions:

1. Why do you think such “miraculous signs and wonders” no longer occur in the Church? Or do they?

2. Why did the citizens of Jerusalem fear joining the Christians in public?

3. This may be the first example of “closet Christians.” Verses 13-14 tell us that, although people feared to join the group in public, “nevertheless, more and more men and women believed in the Lord and were added to their number.” How do you reconcile these two statements?

4. Trouble From Without (5:17-42)

You will recall from chapter 4 that when Peter and John were arrested the first time, the Jewish leaders “commanded them not to speak or teach at all in the name of Jesus” (4:18). Obviously, the apostles were not obeying that warning.

It is no wonder, then, that the Christian leaders found themselves in jail once again. This time, however, they didn’t stay in jail long. An angel came in the middle of the night and let them out, and by daybreak they were back in the temple courts, preaching and teaching!

Read through this passage carefully and then answer these questions:

1. In Romans 13, Paul instructs, “Everyone must submit himself to the governing authorities... he who rebels against the authority is rebelling against what God has instituted” (vv. 1-2). How do you make sense of Paul’s instructions when you read that the apostles continued preaching even after being commanded to keep silent?

2. Which do you think is the greater miracle, the apostles’ deliverance from jail or their courage before the Sanhedrin (vv. 27-32)?

3. Verse 40 tells us that the apostles were “flogged” or beaten. Why didn’t God deliver them from this, just like He delivered them from jail?
4. In spite of the beating, the apostles left the Sanhedrin “rejoicing” (v. 41). Why?

5. Although most of us never experience any severe penalty because of our faith, our Christian brothers and sisters in other parts of the world still do. How strong do you think your faith would be in the face of that kind of persecution?

EXPERIENCE THE WORD

Real Life Obedience

Have the students to respond to the questions below and ask if any would like to share any of their answers, but do not pressure anyone into sharing.

1. Can you think of a time in the past when you followed a rule, one of God’s laws, the instructions of an authority, or the expectations of a group out of a genuine desire to be obedient and helpful?

2. Can you think of a time in the past when you followed a rule, one of God’s laws, the instructions of an authority, or the expectations of a group merely out of a desire to gain approval or acceptance or to avoid punishment?

3. Is there an area in your life right now in which you are giving false obedience to a rule, law, instruction, or expectation?

4. What should you do about that situation?

Conclude the session with a prayer that God would examine our lives for impure motives and give us the strength and power to match our motives with action.
**STUDY SCRIPTURE:** Acts 6:1-8:3

**KEY VERSE:** “Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word” (Romans 8:38-39).

**TEACHING AIMS**

To help the learners:

1. Recognize that “even laymen” have the responsibility and privilege of ministering effectively.
2. Desire to be effective ministers.
3. Examine their own position in the church and find ways to be effective ministers.

**PERSPECTIVE**

Have you ever heard someone say, “But I’m just a layman”? Maybe you hear your students say, “But we’re just teens!” In the Church, there is no such thing as “just a layman” or “just a teen.” Every individual can and should be an effective minister.

This lesson will help your students understand their role in the church—even as laymen and as teens—and realize that they can contribute to the welfare of the fellowship and the witness of the church.

**BIBLE BACKGROUND**

As the Early Church at Jerusalem grew—and we have been reminded frequently of the converts being added daily to their number—the problems of organization naturally grew as well. No organization or institution can grow from a handful of members to thousands of members without experiencing such difficulty. We have observed how a church of 80 to 100 members can be effectively administered and served by one pastor with a simple organizational structure. But when the church grows to between 200 and 300 members, the single pastor and simple organization becomes inadequate. That is exactly what was happening in Jerusalem.

We read in 4:32-37 that the Church was operating under something of a “communal” organization. The financial resources of the individual members were pooled and the resources were then redistributed according to need. As the number grew, however, this system was being taxed.

In the Early Church at Jerusalem there existed two groups. The first was the Hebraic Jews, those Jews (now converted to Christianity) who had lived their entire lives in Palestine. The second group was the Grecian Jews, who were foreigners, Jews who had lived in other parts of the world. No doubt some of the latter group had come to Jerusalem for the Pentecost festival, had heard Peter preach, had been converted to
Christianity, and had stayed in the city to join the Christian fellowship.

These Grecian Jews began to feel that they were not receiving equal treatment in the distribution of food. When they complained to the apostles, the apostles wisely recognized that the situation had grown too large for them to handle by themselves. They realized that if they were to continue their ministry of preaching and teaching, the ministry of administration would have to be turned over to someone else.

We should recognize that this involved more than just “waiting tables.” The Greek word for “tables” has the same root as the word for “bank.” No doubt Luke is using the situation of food distribution as an example of the entire administrative problem in the fellowship.

The apostles decided to introduce a second level of leadership, that of “deacon.” These men were to be “full of the Spirit and wisdom” (6:3). Those qualifications are still good ones for those chosen to serve the church as laypersons.

Seven men were chosen as deacons. The first two, Stephen and Philip, we know. The other five, we never hear of again, although we can be assured that they, too, ministered faithfully and effectively.

The first deacon, Stephen, had a short but meritorious career. Although “just a layman,” he was “a man full of God’s grace and power, [who] did great wonders and miraculous signs among the people” (6:8). As with the apostles, this kind of ministry soon drew the attention of the Jewish leaders. The privilege of persecution is not reserved for the clergy!

Stephen was called before the Sanhedrin on false charges of speaking against the Temple and against the Law. These charges, though false, did have an element of truth in them. As a believer in Christ, Stephen understood that the Jewish customs and holy places were part of the old covenant, already being replaced by the new covenant.

Nonetheless, false witnesses were brought in to testify against Stephen. When the deacon was asked to respond to the charges, he did so with a magnificent sermon. (Just a layman, but what a preacher!)

In his sermon, Stephen emphasized three points:

1. The heroes of the Jewish people were men who heard God’s call to leave their homes and follow the “wild dove” of the Holy Spirit to new places. This was in stark contrast to the static and petrified lives of Stephen’s jurors.

2. In specific response to the charges concerning the Temple, Stephen reminded his listeners that the Jewish nation had worshiped God long before there ever was a temple.

3. When the Jewish leaders caused Jesus to be crucified, they were following a historical pattern of persecuting and destroying true prophets.

When the members of the Sanhedrin heard Stephen’s sermon, they were “furious and gnashed their teeth at him” (7:54). The final insult was Stephen’s vision of “Jesus standing at the right hand of God” (v. 55). This, to their disbelieving ears, was blasphemy. So without benefit of trial, and beyond their authority under Roman rule, they hauled Stephen outside the city walls and executed him. Stephen’s last words, like Jesus’, were words of forgiveness for his murderers.

Luke tells us that in the crowd of witnesses to Stephen’s death was one special young man,
Saul, about whom we’ll read much in the remaining pages of the Book of Acts.

In commenting on this passage, Henrietta C. Mears has written, “We have a record of but one day of [Stephen’s] life—the last . . . It is not the length of time we live that counts, but how we live.”

**ENGAGE THE WORD**

*Rank, Please!*

Copy the list below onto a chalkboard, markerboard, or posterboard; make it large enough for the whole group to read. Instruct the group to rank according to their “importance to the church” (1, 2, 3, etc.) Allow time for the group to come to a consensus on each one and assign a recorder to write in the rank number each is given.

Once this is done, just leave the matter alone for now. Don’t try to “correct” their ranking. Let the Scriptures do that.

___ the groundskeeper
___ the youth Sunday School teacher
___ the pastor
___ the Sunday School superintendent
___ the nursery supervisor
___ the church board
___ the custodian
___ the church secretary
___ the choir director
___ the choir
___ the senior citizens
___ the teens
___ the treasurer
___ the ushers
___ the president of the missionary group

**EXPLORE THE WORD**

1. *Your Waiter Today Will Be . . . (6:1-7)*

As we read in 4:32-35, the fellowship in Jerusalem was living in something of a communal situation. The financial assets of the members were pooled, and the money was distributed to each according to need.

As the fellowship grew, this system became cumbersome. The apostles no doubt were finding it difficult to keep up with the daily chore of distribution in addition to their duties of preaching, teaching, and leading the group. (Especially since they were being arrested and thrown in jail on a regular basis!)

Although the fellowship at this point was composed entirely of Jews, there were two different groups represented. One group was the “Hebraic Jews” or those Jews who had lived their entire lives in Israel. The other group, the “Greek Jews,” were foreigners, some of whom no doubt had come to Jerusalem for the Pentecost celebration, had been converted to Christianity, and had stayed on in Jerusalem to be part of the Christian fellowship.

These Grecian Jews began to feel that the distribution of goods, especially food, was unfairly biased toward the Hebraic Jews. They complained of favoritism.

This complaint prompted the apostles to create a new job in the fellowship.
Read these verses and then answer these questions:

1. What were the qualifications for this new job?

2. The phrase “wait on tables” probably has a broader meaning than just serving food. In fact, some translations use the word steward for this job description. The Greek word for “waiting tables” has the same root as the word for “bank.” What do you think might also have been included in the job description for these seven men?

3. Do you think the apostles were just too proud to “wait tables”?

4. How were these seven men chosen?

2. Stephen Is Arrested (6:8-15)

No sooner were these seven men appointed to take care of the daily financial administration of the fellowship than the first of them, Stephen, was arrested. The privilege of arrest was not limited to the apostles! Laymen like Stephen were also at risk.

Read this passage and then answer these questions:

1. Although Stephen was a layman, he wasn’t just a layman. What does verse 8 tell us about him?

2. What were the charges brought against Stephen?

3. In the heated atmosphere of the Sanhedrin cross-examination, we can imagine that tensions were rising. But what was Stephen’s reaction to the trial (v. 15)?


When Stephen was asked to respond to the charges against him, he did more than respond. He preached! This sermon is the longest one recorded in the Book of Acts. Stephen had three main themes:

- The heroes of the Jewish people were men who were not afraid to obey God’s call, even if it meant packing up and leaving home.

- The Jewish nation had worshipped God long before there ever was a temple.

- When the Jewish leaders caused Jesus to be crucified, they were following a historical pattern of persecuting and destroying true prophets.
Read through Stephen’s sermon slowly, for it contains many rich ideas. Then answer these questions:

1. In Stephen’s whirlwind tour of Jewish history, he makes reference to many stories that may be familiar to you. Is there a particular one that you consider special?

2. Verse 48 says, “The Most High does not live in houses made by men.” Put that idea into your own words:

3. In verse 53 Stephen accuses the Jewish leaders of having “received the law” but having not “obeyed it.” What do you think he means?

4. Remembering that Stephen was “just a layman,” what inscription would you carve on his gravestone?

4. The First Layman Becomes The First Martyr (7:54-8:3)

Stephen’s listeners “were furious and gnashed their teeth at him” (v. 54). They were so angry with Stephen, in fact, that they hauled him outside the city and stoned him, making him the first Christian to die for his faith.

Read this passage and then answer these questions:

1. Why do you think the Jewish leaders were so angry with Stephen’s sermon?

2. The Bible records the story of only one day in the life of Stephen—the last! Commenting on this, Henrietta C. Mears has written, “It is not the length of time we live that counts, but how we live.” If today were to be the only day of your life written about in history, how would it read?

3. Luke notes that there was a special witness to Stephen’s death. Who was it?

EXPERIENCE THE WORD

So Do It!

Ask your students once again to consider the list they brainstormed. Take them through a series of steps to identify one activity they could get involved in this week. You may need to help
them with the last question, listing the steps they would have to take to get involved. They may not know the individuals they would need to contact to volunteer. Take time to go around the group and hear a response from every person to every question.

- Look back over the ministry list. Are there a lot of jobs still remaining? Are you involved in any of these activities? If so, which ones?

- Are there any jobs on that list that you would like to be involved in? Which ones?

- Are there any reasons why you can’t be involved in these jobs? What are they?

- Is there one of these jobs that you would be willing to get involved in this week? Which one?

- What steps would you have to take in order to become involved in this activity?

Now, it’s up to you. Even though you’re “just a layperson” and “just a teenager,” you can be involved in the life of the church! Will you do it?

Close the session in prayer and encourage your students to carry through with what they have learned in this lesson.
STUDY SCRIPTURE: Acts 8:4-9:31

KEY VERSE: “Those who had been scattered preached the word wherever they went” (Acts 8:4).

TEACHING AIMS

To help the learners:

1. Recognize the need for each Christian to be involved in personal evangelism.

2. Desire to share Christ with a friend.

3. Identify a friend who needs to be told about Christ and make plans to share with that friend.

PERSPECTIVE

Many of us have grown up with a “guilt complex” about witnessing. Our mental vocabulary is filled with words like should, ought to, responsibility, and commandment. Teens don’t relate well to those words, and when discussions of witnessing use those words, teens “tune out.”

This lesson will present the idea of witnessing in a more natural, contextual framework of friendship and sharing. It will stress that personal evangelism (one-on-one sharing) is a complement to mass evangelism (large-group public sharing).

BIBLE BACKGROUND

We have been using 1:8 as the key verse for Acts and as a “table of contents” for the book. You will remember that recorded in that verse is Jesus’ promise that the disciples would be filled with the Holy Spirit and would become witnesses “in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

In the first seven chapters of Acts, Luke has shown us how the promise of the Holy Spirit was fulfilled and how the Christian fellowship did indeed become witnesses in Jerusalem. Now Luke’s attention is going to shift to the second of the “target areas,” Judea and Samaria.

The impetus for moving out of Jerusalem did not come from careful strategy or prayerful planning. Indeed, it did not come from the Christians at all. Rather it came from the outside in the form of attack.

You will remember in 8:1 we read that on the day of Stephen’s death “a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.” Although the early Christians certainly did not recognize it at the time, this persecution became a tool in God’s hands to move the Church out of Jerusalem and into the world.

As we read in 8:4, “Those who had been scat-
tered preached the word wherever they went.” One of those “scattered” individuals was Philip, the deacon we first met in 6:5. He wound up in Samaria, the country to the north of Judea. You know that the inhabitants of Samaria were hated by the Jews because they were “half-breeds,” the descendants of Jews who had intermarried with pagans.

In Samaria, Philip preached, healed, and attracted a significant amount of attention (8:4-8). One of the individuals who was attracted to Philip’s ministry and who “believed and was baptized” (8:13) was a local magician named Simon.

When news of this revival in Samaria reached Jerusalem, Peter and John were sent to assist. On arrival, they realized that the converts were lacking something, “because the Holy Spirit had not yet come upon any of them” (8:16). With the apostles’ assistance, the Samaritans received the baptism of the Holy Spirit.

Simon, mistaking the apostles’ assistance for the ability actually to give the Holy Spirit, offered to buy that power. Peter severely chastised the magician and urged him to repent (8:20-23).

After Peter and John returned to Jerusalem, Philip was instructed by an angel to begin a journey. According to Luke’s record, he was not given any idea of where he was going or what he was going to do when he got there. He joined the great group of Jewish heroes Stephen preached about who were “called out of” without always knowing where they were “called in to.”

When he was on the road, Philip encountered a treasury official from Ethiopia who was reading from the Book of Isaiah. Luke doesn’t tell us whether this man was a Jewish convert or just a student of Judaism, but he had been to Jerusalem to worship.

When Philip approached the Ethiopian, he discovered that the man was reading from Isaiah 53, one of the great Christological passages of the Old Testament. Seeing the opportunity to share the message of Christ, Philip explained the prophecy to the Ethiopian, who was converted and baptized on the road.

Luke’s narrative now leaves Philip and moves back to Saul, whom he introduced as a witness to Stephen’s murder in 7:58 and 8:1. We read in 8:3 that Saul “began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.” Now Luke tells us that “Saul was still breathing out murderous threats against the Lord’s disciples” (9:1).

On the road to Damascus to carry out further mayhem against the Church, however, Saul encountered the risen Christ. This encounter is one of the three or four most significant moments in the history of the Christian Church.

Blinded from his meeting with Jesus, Paul traveled into Damascus, where he spent three days in fasting and, no doubt, meditation.

Meanwhile the Lord was speaking to a disciple whom we have not met before and will not hear of again, Ananias. Although at first hesitant because of Saul’s wicked reputation, Ananias obeyed the Lord’s instruction and met with Saul, laying hands on him to heal his blindness and to initiate Saul’s baptism with the Holy Spirit.

Ananias must be considered one of the “unsung heroes” of Scripture. It took great courage and obedience for him to meet with Saul. Had he not been so courageous or obedient, only God knows how the history of the Church would have been changed.

After his conversion, Saul lost no time in sharing
his newfound faith with the citizens of Damascus. Ironically, this man who had persecuted the Christians now became the target of persecution. Only with the help of the Christians in Damascus did he escape death.

Saul moved to Jerusalem, where again he encountered fear on the part of the Christians because of his reputation. But again a brave and obedient individual, Barnabas, assisted him and introduced him to the Christian community there. And again, he became the target of persecution, escaping Jerusalem with the help of his new brothers in Christ.

ENGAGE THE WORD

“Bible-Blitz” Brad

Begin your class session with the story of “Bible-blitz” Brad, the best example of the worst kind of personal evangelism. Ask a student in advance to be prepared to read it to the group.

After your students have heard the story, ask them the questions below. Allow your class to express their feelings about Brad’s approach. Avoid the temptation to express your feelings or teach the lesson here.

• Do you think Brad is doing something wrong?

• How would you feel if Brad were a member of your youth group?

EXPLORE THE WORD

1. The Gospel Reaches Samaria (8:4-25)

Before you study this passage, go back and read again 8:1-3. There we read that “on that day [the day of Stephen’s death] a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.”
One of the Christians who was “scattered” was Philip, the deacon we first met in 6:5. He went to Samaria, a country north of Jerusalem, populated by people who had Jewish heritage but had intermarried with pagans. These people were hated by the Jews, who often would go miles out of their way just to avoid going through Samaria.

Read the story of Philip’s work in Samaria (8:4-25) and then answer these questions:

1. Do you think those early Christians viewed their “scattering” as something good?

2. Remembering that Philip was “just a layman,” how would you describe his ministry?

3. Verse 13 tells us that Simon “believed and was baptized.” Based on the rest of the story, do you believe his conversion was sincere?

4. When Peter and John arrived in Samaria, what did they recognize the new Christians there still lacked (vv.15-17)?

2. One-On-One Evangelism (8:26-40)

After the “mass evangelism” Philip had been involved with in Samaria, he was instructed by the Lord to take a hike. On the way, he met up with an Ethiopian, an African who was a treasury official at home. Under the leadership of the Holy Spirit, Philip had an instrumental role in this man’s conversion.

Read this story and then answer these questions:

1. According to Luke, the angel told Philip to just start walking, giving him no idea what for. How do you feel about Philip’s “blind” obedience?

2. The Ethiopian was either a converted Jew or just a student of Judaism, because he had gone to Jerusalem to worship and was reading from the Book of Isaiah when Philip encountered him (vv. 27-28). Do you think the Lord had already prepared his heart for Philip’s witness?

3. The passage the Ethiopian was reading is from Isaiah 53. Take a few moments to read that chapter in the Old Testament. Summarize the chapter in a sentence or two:

4. Which do you think is more important, mass evangelism—like Philip conducted in Samaria (vv. 4-8)—or personal evangelism—like Philip conducted with the Ethiopian?
3. Changing The Leopard’s Spots (9:1-19a)

You remember Saul. We first met him at Stephen’s stoning: Stephen’s murderers “laid their clothes at the feet of a young man named Saul” (7:58); “And Saul was there, giving approval to his death” (8:1). Then we read that “Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison” (8:3).

In this passage we read that Saul was “still breathing out murderous threats against the Lord’s disciples” (v. 1). Read what happens to Saul in this passage and then answer these questions:

1. Do you think Jesus really appeared to Saul or was he hallucinating?

2. Why do you think Saul had to spend three days without sight and without food or water before the Lord sent Ananias?

3. Although we are told very little about Ananias, considering Saul’s reputation and the risk Ananias was taking in obeying God’s instructions, what kind of Christian do you think he was?

4. Read carefully verse 15. If the Book of Acts were a novel, this verse would be considered “foreshadowing.” Why?

5. Like Peter and John in Samaria, Ananias recognized that Saul needed more than just conversion (v. 17). What else did he need?

4. The Hunter Becomes The Hunted (9:19b-31)

After his conversion, Saul wasted no time: “At once he began to preach in the synagogues that Jesus is the Son of God” (v. 20). This man who had been the terror of Christianity was now its champion.

But the fate that Saul had inflicted on the Christians in his previous life soon was inflicted on him. Read Luke’s account in 9:19b-31 and then answer these questions:

1. What do you think the Christians in Damascus thought about Saul?

2. After Saul’s narrow escape from Damascus, he traveled to Jerusalem. What did he encounter there (v. 26)?

3. Just as Ananias had befriended Saul in Damascus, Barnabas befriended him in Jerusalem. Knowing what we know about Saul’s later impact on Christianity, how do you think things would be different if these two Christians had not obeyed?
EXPERIENCE THE WORD

Top Ten
Ask each member to list in a piece of paper the names of 10 of their closest friends. Next, provide a few minutes of quiet time so that your students can think about the friends they have listed and what difficulties some of them might be facing right now. As they think, you should be praying that the Holy Spirit will lead them to a certain individual or individuals who are in need. Encourage your students to write the name or names of specific friends who are experiencing difficulty. Again assure them that this will remain between them and the Lord.

Finally, ask them: “Would you be willing, as a friend, to share with those individuals what you have discovered about being a Christian?” This question doesn’t need a response orally or in writing. But it does need a response in their minds.

Close the session with prayer that God will give your students peace about the idea of sharing with friends, courage to speak when it is appropriate, and wisdom to know what to say.
STUDY SCRIPTURE: Acts 9:32-12:25

KEY VERSE: “Do not call anything impure that God has made clean . . . So then, God has granted even the Gentiles repentance unto life” (Acts 11:9, 18).

TEACHING AIMS

To help the learners:

1. Recognize the barriers created by prejudice in our world, in the Church, and in their individual lives.

2. Desire to eliminate prejudice from their lives.

3. Commit to ending prejudice in their lives and to discovering creative ways of relating to those who are different.

PERSPECTIVE

As our world continues to shrink, we find ourselves constantly encountering those unlike ourselves. Race, color, religion, and social status are but a few of the barriers we meet. For no one is this more true than teenagers. School might be a melting pot. However, the tendency is still to cluster together in comfortable groups of similarity.

This lesson will examine how the Early Church broke through the barrier of racial prejudice and give your teens an example of how they can break through similar barriers.

BIBLE BACKGROUND

Up until this point in the Book of Acts, the Christian Church was a subgroup of Judaism—although the Jewish leadership certainly didn’t claim them. Most of the early Christians saw their faith in Christ as a fulfillment, not a replacement, of their Jewish tradition and religion. Their understanding was that an individual came to Christ through the Old Testament. That’s why the sermons recorded so far have been so heavy on Old Testament quotation and commentary.

But in the passage for today’s study we’re going to see all that change. The Church has perhaps faced no greater crisis than the one over racial prejudice. Had the Church not followed the leadership of the Holy Spirit, it no doubt would have remained a Jewish sect, perhaps even dying out within a few generations.

Before we get to that story, however, we have a brief passage (9:32-43) in which we find Peter in the coast towns of Lydda and Joppa. In the first town, Peter was instrumental in the healing of Aeneas, a bedridden paralytic. In the second town, he found a greater challenge. One of the
saints there, Dorcas, had died and was being mourned by the believers. But on Peter’s command, Dorcas came back to life.

The major study in this lesson begins in 10:1 with Cornelius, a Roman centurion stationed in Caesarea. Although Luke refers to him as “devout and God-fearing,” he was nonetheless a Gentile, as the passage later makes clear.

Cornelius experienced a vision in which he was instructed to send for Peter, a man whom he did not know. At the same time, Peter was also experiencing a vision. (Interesting, isn’t it, how God’s orchestration is perfect?)

Peter’s vision involved food, specifically unclean food. Jewish Law forbade eating a number of different types of food. (We’re all familiar with the Jewish aversion to pork.) In Peter’s vision he was instructed to eat some of this unclean food.

When Peter protested that he had never violated the Law at this point, the voice said, “Do not call anything impure that God has made clean.” Three times this exchange was repeated before Peter finally got the message. Before we’re too harsh on Peter, however, let’s remember that the vision was in direct contradiction to centuries of tradition and belief.

As Peter was still shaking off his vision, Cornelius’s messengers were there to take him to Caesarea. Peter went with them, met Cornelius, and began to share the gospel with him.

But before Peter could finish his sermon, the Holy Spirit fell on Cornelius and his guests, accompanied with the phenomenon of speaking in tongues. We can assume, since Peter later says, “The Holy Spirit came on them as he had come on us at the beginning” (11:15, emphasis added), that these were known tongues, just as on the Day of Pentecost.

Peter’s change of heart is revealed in three statements he makes in these verses: “You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean” (10:28); “I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right” (vv. 34-35); “Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have” (v. 47).

This doesn’t end the story, however. Word of this incredible event reached Jerusalem before Peter did. The Jews there were furious with Peter for violating Jewish Law and, upon his return, called him to answer.

Because of the importance of this matter, Luke takes the time and space to record once again Peter’s story as he told it to the Jewish Christian leadership. The story was so clear, so factual, and so indisputable that the leadership recognized the truth of it and agreed, “So then, God has granted even the Gentiles repentance unto life” (11:18).

Luke leaves Peter briefly at this point to catch us up on what has been happening elsewhere. Some of the Christians scattered during the persecution following Stephen’s death wound up in Antioch, where they began a revival among the Greeks there. The Jerusalem leadership sent Barnabas to oversee this new outpost of the gospel. When Barnabas arrived, he was thrilled with what he saw and set out to find Saul. (Remember that Barnabas was the first of the Jerusalem group to accept Saul and introduce him to the others.)
Barnabas and Saul then ministered for a year at Antioch, where, incidentally, the believers were first called Christians (11:26).

Luke’s attention now shifts back to Jerusalem and the reign of terror there at the hands of King Herod. Under his command, the apostle James, the brother of John, became Christianity’s second martyr. This act so pleased the Jews (12:3) that Herod arrested Peter and had him jailed. But, once again, the Lord intervened and Peter was miraculously released from prison. It is interesting to note that, although the Christian community was in prayer for Peter at the time of his deliverance, when he appeared at their door they would not believe it. (How like us, to pray for something and then be surprised when it happens!)

Herod’s reign ended, however, when he became too full of himself. When some of his supporters began to praise him as a god, Herod made the mistake of accepting that praise. And he paid for it with his life.

In spite of the persecutions, however, “the word of God continued to increase and spread” (12:24).

**ENGAGE THE WORD**

**P-R-E-J-U-D-I-C-E**

Instruct your students to supply words that begin with the nine letters in the word PREJUDICE. The words should be reasons why people are prejudiced or areas where prejudice exists.

Students can work individually or in groups on this activity. Go around the group and ask your students to share their words, while you copy them on the board.

Here are some examples of answers that might be appropriate:

- **P** physique, pedigree, poor
- **R** race, religion, retardation
- **E** education, elderly
- **J** job, Jewish, juvenile
- **U** ugly, unimportant, unclean, useless
- **D** dumb, different, denomination, deformity
- **I** inferior, illiterate, immigrant
- **C** country, color, creed, class, crippled
- **E** employment, effeminate

Ask your class to respond to the question, “Why do people tend to stereotype and classify others so easily?”

**EXPLORE THE WORD**

1. Peter’s Prejudice Exposed and Destroyed (10:1-48)

Here is one of the most incredible chapters in Church history, for here is where the gospel crosses the wall of racial prejudice.

The story involves a centurion in the Roman army, stationed in the town of Caesarea. You may remember that at this time, Israel was part of the Roman Empire, controlled completely by the Roman army. The Jews, a proud people, despised this occupation and despised the Romans among them. Although Luke refers to Cornelius
as “devout and God-fearing,” he was not a Jew.

But Peter was to learn something about how God looks at people of other races. Read this chapter and then answer these questions:

1. Notice how God orchestrated this great event. He instructed Cornelius in a vision to send for Peter. At the same time, he was giving Peter a vision about clean and unclean food. Why do you think this careful orchestration was important?

2. To the Jews, certain kinds of food were “unclean.” (We’re all probably familiar with the refusal of Jews to eat pork.) But three times in the vision, God instructed Peter to eat food considered unclean by Jewish law. Why do you think it took three repetitions?

3. Why do you think the vision Peter had was about food and not about people?

4. Read carefully verses 28-29 and 34-35. What do these verses indicate had happened to Peter?

5. What sign of His approval did God give while Peter was still speaking (v. 44)?

2. Peter Convinces The Leadership Of The Church (11:1-18)

What had happened at Caesarea was so extremely significant that word got back to Jerusalem before Peter did. In fact, by the time Peter arrived home, the Jewish Christians there were already in a furor. Just entering a Gentile home and eating with them was a violation of Jewish law. Peter would have to answer for his actions. And answer he did! Read Peter’s defense in 11:1-18 and then answer these questions:

1. Why do you think Luke tells the story again that we’ve already read?

2. The heart of Peter’s argument is in verse 17. Read this verse again and then put it into your own words:

3. Verse 18 says, “So then, God has granted even the Gentiles repentance unto life.” Remembering that you—unless you are the offspring of full-blooded Jewish parents—are a Gentile, how do you feel about this verse and about this entire incident in the history of the Church?
3. The Church Extends Further (9:32-43; 11:19-30)

When the Christians were “scattered throughout Judea and Samaria” (8:1), the apostles remained in Jerusalem. But they didn’t stay there long. The Church was growing rapidly in Judea and Samaria and it needed the assistance and oversight of the apostles.

In the first passage we find Peter in Lydda, a town not far from Judea’s coast on the Mediterranean Sea, where he healed Aeneas, a bedridden paralytic. Next Peter moved to nearby Joppa, where an even greater miracle took place. Read 9:32-43 and then answer these questions:

1. Notice Peter’s phrasing during the healing of Aeneas (v. 34). Where did Peter place the credit for the miracle?

2. Some have speculated that Dorcas wasn’t actually dead, only in a coma. They would claim that the miracle was in Peter’s ability to diagnose the coma and bring her out of it. What do you think?

3. If Peter, as an agent of the Holy Spirit, could raise Dorcas from death, couldn’t he also have raised Stephen? Why do you think he didn’t?

In 11:19-30, Luke leaves the story of Peter for another location to which the Christians had been “scattered” during the persecution following Stephen’s death. There a revival was breaking out among the Greeks.

Read these verses and then answer these questions:

1. The apostles sent Barnabas to Antioch to assist in the revival. Where have we met Barnabas before?

2. Who did Barnabas find to help him minister in Antioch?

3. Verse 26b gives us a choice bit of Church history trivia. What is it?

4. Peter Is In Jail . . . Again! (12:1-25)

In this passage we’ll read of King Herod’s persecution of the Church in Jerusalem, including the murder of Christianity’s second martyr and the arrest of Peter. Read 12:1-25 and then answer these questions:

1. Who was the second Christian to lose his life for the faith? What do you know about him?
2. While Peter was in prison, what were the other Jerusalem Christians doing? Was it effective?

3. What was Herod’s downfall and the cause of his death?

4. In spite of all of the persecution, what was happening with the Church (v. 24)? What does this tell you about the Word of God?

**EXPERIENCE THE WORD**

**Tearing Down the Walls**

Your students are probably well aware of people who offend them or against whom they are prejudiced. As your students complete the following activity, instruct them not to mention specific individuals by name, but rather groups of people.

Make Peter’s vision your own. In his vision he analyzed his prejudices. Take a minute to examine yours. What three groups of people do you need to make a conscious effort to love more? Write the following on a piece of paper and take a moment to record your response.

**Group 1**

Who are they?

Why am I prejudiced against them?

On a scale of 1 to 10, how much am I prejudiced against them?

**Group 2**

Who are they?

Why am I prejudiced against them?

On a scale of 1 to 10, how much am I prejudiced against them?

**Group 3**

Who are they?

Why am I prejudiced against them?

On a scale of 1 to 10, how much am I prejudiced against them?

Tearing down walls and melting fences that have separated us from each other does not happen overnight. It would be wrong to suppose that deeply ingrained hostilities and prejudices will erase themselves from our lives merely because we wish it. The answers are to be found in continual self-examination and sensitivity to the needs and hurts of those we have discriminated against. Ask God to give you the strength, and the obedience, and the vision to keep advancing in this area.

After they have worked through this activity, spend a few minutes in silent meditation on today’s lesson. Then close with prayer.

KEY VERSE: “We must go through many hardships to enter the kingdom of God” (Acts 14:22).

TEACHING AIMS

To help the learners:
1. Recognize that following Jesus sometimes includes sacrifices and hardships.
2. Be willing to experience difficulties for the cause of Christ.
3. Analyze their own personal difficulties with living the life of a disciple and commit them to God.

PERSPECTIVE

“Nobody knows the trouble I’ve seen,” says the old spiritual. Most of us, including our teens, have from time to time sung that refrain. Life is filled with difficulties, and the Christian often experiences some of these difficulties because of being a Christian.

From the perspective of an adolescent’s keen sense of right and wrong, it often seems unfair that they should suffer because they are trying to live for Jesus. Using Paul’s example, this lesson will help them understand that all Christians experience similar tribulations and that these are part of the Christian experience, to be endured with patience, if not conquered with victory.

BIBLE BACKGROUND

Beginning with the 13th chapter of Acts, we reach a turning point in Luke’s story. Up to now, the action has centered in Jerusalem and the surrounding Palestinian countries. The Early Church, under the leadership of Peter, has been fulfilling Jesus’ promise that they would be witnesses “in Jerusalem, and in all Judea and Samaria” (1:8), primarily to other Jews.

Now the focus will shift on several counts. For the balance of the book, we will see the Church expand “to the ends of the earth” (1:8). We will also see the emphasis shift from Peter to Paul, with a corresponding shift from Jerusalem as the center of the Church to Antioch, Paul’s “headquarters.”

Today’s scripture begins in Antioch, where the saints, gathered for prayer and fasting, were instructed by the Holy Spirit to “set apart for me Barnabas and Saul for the work to which I have called them” (13:2). Whether these two Christians had plans to be missionaries we don’t know, but the Holy Spirit had plans for them!

The church at Antioch commissioned the missionaries and they set off for what we know as the first of Paul’s three missionary journeys, a trip which would take approximately three years.

Their journey first took them to the island of
Cyprus, in the Mediterranean Sea. There they preached in Salamis, on the western coast, and in Paphos, on the eastern coast. It is in Paphos that the apostle ceased using the name “Saul” in favor of “Paul,” by which we know him through the rest of Acts. It was common for Jews to have two names, one being the Hebrew name they were given at birth and the other being a Greek translation. Paul, being the missionary to the Gentiles, probably chose to use his Greek name to make him more acceptable in the non-Hebrew world.

From Cyprus they sailed to the coast of what we now call Turkey, in Asia Minor. At that point, one of their traveling companions, John Mark, left to return home. We will read more about him later.

Paul and Barnabas then traveled inland to Pisidian Antioch (a different Antioch than the one from which they began their journey). Although Luke does not give us any details, this trip was no doubt a difficult one, for the missionaries would have had to cross the Taurus range to reach Antioch, 3,600 feet above sea level. They would have traveled over one of the hardest roads in all Asia Minor, a road also notorious for robbers.

Paul and Barnabas had established the pattern of first contacting the Jewish community in each town they visited, a pattern which Paul would continue on all his journeys. In Antioch, he was invited to speak to the Jewish synagogue. The sermon he delivered there is the only one Luke records completely in Acts. It had three main points. The first and second, tracing the history of Israel and its prophets and showing how Jesus was proven to be the Messiah by His death and resurrection, follow the pattern Peter used on the Day of Pentecost. In the third main point, however, Paul moves beyond Peter’s sermon. Paul told the Jews at Antioch that “through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the law of Moses” (13:38-39). Here we see a change in the understanding of the relationship between the old and new covenants and the beginning of a theme Paul would treat heavily in his epistles.

Paul’s sermon was so successful that the next Sabbath the entire town turned out to hear him preach, including the Gentiles. This angered the Jewish congregation, who began to severely criticize Paul and his message. At this point, Paul and Barnabas made a significant decision, declaring to the Jews: “We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles” (13:46).

Because of their ministry to the Gentiles in Antioch, Paul and Barnabas became the objects of persecution, culminating in their expulsion from the region.

Shaking the dust from their feet (13:51), the missionaries moved further inland, to Iconium. There, again, they began with the synagogue but soon moved into the Gentile community. Again, the Jews were jealous and angry and plotted to take their lives. Hearing of the plot, Paul and Barnabas fled to Lystra.

In Lystra, Paul healed a crippled man, much to the amazement of the pagan community, who thought that the missionaries were the incarnation of the Greek gods Zeus and Hermes. When the local citizens prepared to worship Paul and Barnabas, the missionaries protested. In 14:15-17, we find Paul’s first sermon to an entirely pagan audience. This sermon differs radically
from his previous ones and from the other sermons we have already read in Acts. Because of the pagan audience, Paul made no reference to the Old Testament or to prophecy, but rather appealed to what is known among theologians as “natural theology.”

Some of the Jews from Antioch and Iconium had apparently been following the missionaries, and in Lystra their campaign against Paul resulted in his being stoned and left for dead. But he recovered and left with Barnabas for Derbe.

After a brief ministry in Derbe, the missionaries began to retrace their steps through Lystra, Iconium, and Antioch. In light of the persecution and violence they had suffered in these towns, this seems like a foolish thing to do. But Paul’s goal was to encourage and strengthen the recent converts and appoint local leadership for each fledgling Christian congregation (14:22-23). Here we see the “pastor’s heart” of Paul. He was not a hit-and-run evangelist, interested only in the statistics of conversions. His goal was the establishment of solid, enduring congregations.

On this return visit, Paul told the new converts, “We must go through many hardships to enter the kingdom of God” (14:22). Above all, Paul was honest with these “baby” Christians. He wanted them to understand that their faith would be more than “love and joy”–although there would be plenty of that. Real discipleship has always involved sacrifice and hardship.

From Asia Minor the missionaries sailed home to Antioch, where they reported to the church “all that God had done through them and how he had opened the door of faith to the Gentiles” (14:27).

**ENGAGE THE WORD**

If Acts were to be divided into two books, here is where the second book would begin, for chapter 13 marks a turning point in Luke’s account. First, the Church, having fulfilled the promise in 1:8 to be witnesses “in Jerusalem, and in all Judea and Samaria,” now moves into the third target area, “to the ends of the earth.” Second, Luke’s attention shifts from Peter, who has been the central figure to this point, to Paul, who will be the central figure for the balance of the book. And finally, because it is now Paul’s story, the “headquarters” of the movement shifts from Jerusalem, Peter’s town, to Antioch, Paul’s town.

In this study we will read of the first of Paul’s three missionary journeys, a trip that took him probably about three years to complete. Read Acts 13:1—14:28 and answer these questions:

1. If you could sum up Paul’s first journey in one sentence, what would it be?

2. Is there anything in this passage that you find particularly interesting or intriguing?

3. What section do you most want to find out more about?
EXPLORE THE WORD

1. Ready, Set, Go! (13:1-12)
Did Paul intend to be a missionary? We don’t know. But we read here that the church at Antioch, while in prayer, was instructed by the Holy Spirit to “set apart for me Barnabas and Saul for the work to which I have called them” (v. 2). It’s clear from the order of their names and from Barnabas’ position in the church that Barnabas was intended to be the leader of the journey.

After fasting and prayer, the church at Antioch commissioned the missionaries and sent them on their way. Read about the first leg of their journey in 13:1-12 and then answer these questions:

1. Who went with Barnabas and Paul as a “helper” (v. 5)?

2. Where did the missionaries first preach when they arrived at Salamis, on the island of Cyprus? What does this tell us?

3. Notice that in verse 9 we first read the name “Paul.” It was common for Jews to have two names. The first was their Hebrew name; the second, their Greek name. Up to this point, the Hebrew name “Saul” has been used. But from this point on, the Greek name “Paul” will be used. Do you think there is significance to this shift in names?

4. In this passage we meet two sorcerers. Look that word up in a dictionary. (And refer back to the sorcerer we met in 8:9-24.) Why do you think sorcerers would be both attracted to and opposed to the work of the Early Church?

2. Another Antioch, Another Sermon (13:13-52)
From Cyprus, the missionaries sailed to Perga, on the coast of what is now known as Turkey. Then they traveled inland to Pisidian Antioch. This is not the same Antioch where they began their journey and where their headquarters was. Pisidian Antioch was 3,600 feet above sea level, and to accomplish this leg of their journey, they would have had to cross the Taurus mountain range by one of the hardest roads in all Asia Minor, a road which was notorious for robbers. Note that here John Mark leaves their company to return home. Remember this—we’ll talk about it later.

Paul’s sermon in Antioch is the only one Luke records fully in Acts. After the sermon, something happened that would influence the rest of Paul’s ministry. Read through this passage and then answer these questions:

1. The first part of Paul’s sermon is in verses 16-22. What is his main point in these verses?

2. The second part is in verses 23-37. What is the main point in this section?
3. The Missionaries Move Further Inland (14:1-20)

At Antioch, their previous stop, Paul and Barnabas were persecuted and thrown out (13:50), so they moved further inland to Iconium. As was their custom, they spoke first in the Jewish synagogue. The success of their ministry there was greeted with a plot to kill them, so they once again moved on, this time to Lystra and Derbe. Read 14:1-20 and then answer these questions:

1. In Lystra Paul healed a crippled man. Why did Paul single this man out (v. 9)?

2. What was the crowd’s response to this healing (vv. 11-13)?

3. In verses 15-17 we have Paul’s first recorded message to a completely pagan audience. How does it differ from his previous sermon and from the other sermons we have read in Acts?

4. Once again, Paul experienced persecution, this time involving a severe stoning. Who were the instigators of the persecution (13:50; 14:2, 19)? Why do you think they disliked Paul’s ministry?

4. Home Again (14:21-28)

After a stop in Derbe, Paul and Barnabas began to retrace their steps through Lystra, Iconium, and Antioch, before returning home to the Antioch in Syria. Read this short passage and answer these questions:

1. Returning to the cities where they had faced persecution and physical violence seems foolish. Why did they do it (vv. 22-23)?

2. The missionaries told their recent converts, “We must go through many hardships to enter the kingdom of God” (v. 22). Certainly Paul and Barnabas had experienced this, but why say something so discouraging to new Christians?
3. When the missionaries returned home, they reported on their journey. Notice the wording in verse 27: “all that God had done through them.” What does this tell us about these two men?

**EXPERIENCE THE WORD**

*Take Courage*

Ask each member of the group to respond to the following questions by writing the answers in a paper.

- What for you is the single, most wonderful thing about being a Christian?

- What for you is the single, most difficult thing about being a Christian?

After a few moments of reflection, take a moment and write a letter to God, expressing how you feel about this difficulty:

Close the session with a prayer that God would give your teens the courage to endure the hardships in order to be disciples.
STUDY SCRIPTURE: Acts 15:1-35

KEY VERSE: “Why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are” (Acts 15:10-11).

TEACHING AIMS

To help the learners:

1. Draw distinctions between essentials and nonessentials in Christian discipleship, especially with regard to the expectations they place on other Christians.

2. Begin to accept themselves and others as they are, without neglecting the importance of Christian growth.

3. Make a commitment to allow one another freedom and to exercise that freedom responsibly.

PERSPECTIVE

A word frequently used to describe our society is pluralistic. Like the old melting pot metaphor, that means that we are a mixture of races, cultures, philosophies, religions, and lifestyles.

In our courts, our legislatures, and our schools, teens are taught to appreciate this diversity and accept all persons as equals.

But how pluralistic can the Church be? How much diversity can we accept? If we draw the line too closely, we become legalistic and exclusive. If we draw the line too loosely, we lose our definition as Christians.

This lesson will help your teens understand what is basic and nonnegotiable and what is optional and nonessential in our definition of discipleship.

BIBLE BACKGROUND

We know from our reading in chapter 10 that the Church had already faced its first great crisis concerning racial and religious prejudice. After the conversion of the Roman soldier Cornelius, it was accepted that a Gentile could become a Christian.

However, the Church was apparently ready to accept non-Jews only in certain circumstances or in limited numbers. As Paul’s ministry became more and more focused on Gentiles and the number of Gentile converts rapidly increased, some within the Church became concerned.

Luke tells us, at the beginning of chapter 15,
that a certain group from Jerusalem traveled to Antioch, the center of Paul's operations, to tell the Gentiles that they would have to convert to Judaism in order to be accepted by the Church. This involved the rite of circumcision and acceptance of the Old Testament Law. Naturally, this concerned the Gentile believers and their champions, Paul and Barnabas.

The language Luke uses, though conservative, gives us a clue to just how great a problem this was: “sharp dispute and debate” (v. 2). Indeed, this disagreement could have prompted the Antioch church to break off from the Jerusalem church, thus dividing Christianity into two factions. Had this happened, there is no way to estimate the damage to the cause of Christ which might have resulted.

But rather than taking such a drastic step, a delegation was appointed, including Paul and Barnabas, to go to Jerusalem to get the matter settled.

In Jerusalem the conservative Jews (Luke tells us they were Pharisees in verse 5) demanded that the Gentile converts “be circumcised and required to obey the law of Moses” (v. 5).

Peter, who had initiated the problem with the conversion of Cornelius, stated his position clearly: “Why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are” (vv. 10-11). This is perhaps the first clear statement of the doctrine of justification by faith alone, a doctrine which Paul will deal with in much more depth in his epistles.

After Peter spoke, Paul and Barnabas gave testimony to the success of the gospel among the Gentiles in their first missionary journey. It is interesting that they limited their contribution to the debate to factual and historical data.

Next James, the brother of Jesus, who had by this point assumed leadership of the Jerusalem congregation, spoke. After an appeal to Old Testament passages, he concluded that the Church “should not make it difficult for the Gentiles who are turning to God” (v. 19). He asked for only four requirements: they should abstain from food offered to idols; from sexual immorality; from the meat of strangled animals; and from blood. (The last two are probably references to the same thing.)

If we are not careful in our interpretation of this, we may place James in the position of replacing one set of rules with another, of dismissing legalism by instituting a different legalistic structure.

James's concern here is for the fellowship of Christians. Knowing that Gentile and Jewish believers would need to worship and socialize together, he identified those practices which would make such fellowship impossible.

The first request, abstaining from meat offered to idols, was a definite problem in the first century. Paul addresses it later in 1 Corinthians 8:1-13. The custom was for meat that had been used in idolatrous worship to be sold at the market. While pagans had no problem with buying this meat and eating it, the Jews felt that such meat had been polluted, and that eating it would imply condoning the practice of idol worship. If such a practice were to continue among the Gentile believers in a congregation, it would be a constant source of friction.

The second request is obvious. The sexual mores of the first century were notoriously lax. Many of the Gentile converts were probably having
difficulty in determining which of their former practices were inconsistent with the lifestyle of a disciple. As long as sexual practices which the Jewish believers understood to be immoral were continued, no real fellowship would be possible.

The last two requests concerned eating meat which still contained blood. The Jews understood the blood to carry the life of an animal. They were meticulous in the way that they killed and prepared meat so that all the blood would be drained away. Again, if some in a congregation, the Gentiles, continued to eat meat that contained blood, the possibility of social and religious fellowship would be jeopardized.

The council of leaders at Jerusalem saw the wisdom in the testimony of Peter, Paul and Barnabas, and James. They agreed to James’s compromise position and drafted a letter to the congregation at Antioch. In a move that was diplomatically correct, they sent delegates to present and explain the letter so there would be no misunderstanding. This was particularly important, so that the Gentile believers would not get the feeling that they were being dictated to by the Jewish believers.

Notice that the tone of the letter (recorded in verses 24-29) is cordial and conciliatory. Rather than laying down requirements, the letter encourages the Gentile believers and states the four guidelines in terms of a request.

The letter was well received and another crisis in the Church was resolved under the leadership of the Holy Spirit.

**ENGAGE THE WORD**

**You Make the Call**

Ask each student to read each case study and then indicate his or her rating by circling a number from 1 to 10. After all have recorded their responses, take a group vote on each case study.

Ask the teens to briefly explain why they responded the way they did. Do not get into a lengthy discussion over any of the specific issues (alcohol, tobacco, church attendance, etc.) at this point. Just let the issue of tolerance vs. legalism be introduced.

**You Make the Call**

Read the following situations and decide whether the authority figure involved is being too legalistic (too strict, too narrow) or too tolerant (too soft, too loose). Rate each one on a scale from 1 to 10.

1. Rachel has been invited by her friends at school to a New Year’s Eve party. She asks her mother if she can go. Rachel’s mother finds out that alcohol will be served at the party and tells Rachel that she may not go. Rachel’s mother is:
   
   TOO TOLERANT  TOO LEGALISTIC
   1 2 3 4 5 6 7 8 9 10

2. Steve is a tobacco farmer who lives in North Carolina. He has been a Christian for 24 years and has attended the same church for at least that long. The pastor will not accept him into membership, however, because he grows tobacco. Steve’s pastor is:

   TOO TOLERANT  TOO LEGALISTIC
   1 2 3 4 5 6 7 8 9 10

3. First Church has a policy that only those who attend church can play on the church softball team. Carol has a friend, Kathy, who only comes
to church once a month and just during the softball season. Yet Mike, the coach of the team, continues to let Kathy play. Mike, the coach, is:

TOO TOLERANT   TOO LEGALISTIC
1 2 3 4 5 6 7 8 9 10

4. Mr. Wright has been going to Rev. Woods for the last six months for counseling. Mr. Wright often comes home angry and, in violent outbursts, beats his wife. Some progress is being made in counseling, but Mr. Wright’s problem has not stopped. Rev. Woods has thought about it but has decided not to turn Mr. Wright over to the authorities. Rev. Woods is:

TOO TOLERANT   TOO LEGALISTIC
1 2 3 4 5 6 7 8 9 10

5. Linda has dated Paul, a divorced man, for two years. They have decided to get married. Rev. Lewis, the minister in the church where Linda grew up, however, refuses to marry the two because of Paul’s divorce. Rev. Lewis is:

TOO TOLERANT   TOO LEGALISTIC
1 2 3 4 5 6 7 8 9 10

EXPLORE THE WORD

1. The Problem (15:1-5)

We have read that during Paul’s first missionary tour many Jews, many “God-fearing” Gentiles (Gentiles who were studying and worshiping with Jews), and many outright pagans had become Christians. While we would rejoice over this evangelistic thrust “into all the world,” some of the Jewish Christians in Jerusalem were pretty upset by it.

There were two, and perhaps three, opinions on the matter. Paul and Barnabas obviously believed that God accepted Gentiles into the Church just as they were, honoring their faith in Christ, regardless of their status as Gentiles. Some of the Jewish Christians in Jerusalem, however, still firmly held to the opinion that a Gentile must first convert to Judaism before becoming a Jew. And there were probably some holding an in-between position, accepting Gentile Christians into some sort of “associate” or “second-class” membership in the Church—perhaps until they became Jews.

The Hebrew nation had always accepted Gentiles into their fellowship if they would do two things: submit to circumcision and agree to live by the Old Testament Law. (Circumcision is a minor surgical procedure performed on baby boys shortly after birth—or in this case, on adult males. For the Jews, it was a symbolic act which marked their obedience to the Law.)

Read these five verses and then answer these questions:

1. Notice that the group of Jewish Christians from Jerusalem weren’t merely saying, “You really should be circumcised.” What were they saying (v. 1)?

2. The church at Antioch could have thrown the Jerusalem party out or split off from the church in Jerusalem. Instead, how did they choose to handle the problem?
3. The group in Jerusalem raising the problem were members of the “party of the Pharisees” (v. 5). What do you know about Pharisees?

2. The Council Makes A Decision (15:6-21)

When the leadership of the Church met with Paul and Barnabas in Jerusalem, there was “much discussion.” We can imagine that Luke is being careful in his wording. There was probably a great deal of heated discussion.

Three key individuals spoke to the group: Peter, Paul and Barnabas (speaking as one), and James. Read their comments in verses 6-21 and then answer these questions:

1. When Peter spoke, what previous incident did he make reference to?

2. Notice Peter’s wording: “God made a choice” (v. 7); “God . . . showed” (v. 8); “He made no distinction” (v. 9). Why do you think Peter put it in these words?

3. What was Paul and Barnabas’s contribution to the discussion (v.12)?

4. James spoke next. This is not the brother of John, one of the first apostles. Remember that he had been martyred (12:2). This is James, the brother of Jesus, who became a believer and who, by this time, had become the leader of the congregation in Jerusalem. He quoted from the Old Testament. Summarize that quotation here:

5. Finally, James agreed that Gentiles should be admitted to the Church without first becoming Jews, as long as they followed four rules. These four requirements were suggested in order that Gentile Christians could fellowship with Jewish Christians without offending them or violating their vows. What were the four requirements?

3. Put It In Writing! (15:22-29)

After James had spoken, the Church decided to accept his position. To avoid any misunderstanding, they put the decision in writing and then sent representatives to explain the document in person. Read these verses and then answer these questions:

1. Why do you think the Church chose to put the decision in writing and send a delegation?

2. How did the letter attempt to smooth over the trouble caused by the Pharisees who first went to Antioch (see v. 1 and 24)?
3. The first requirement asked the Gentile Christians to refrain from eating meat that had been sacrificed to idols. This was a big problem for the Jews, since eating such meat would appear to condone the practice of idol worship. Paul addresses this problem later in 1 Corinthians 8:1-13. Read that passage and then summarize the problem here:

4. The second and third requirements probably refer to the same thing. Because the Jews believed that life was contained in the blood, they were careful to drain all the blood from an animal before cooking the meat. (No raw steaks for them!) Why would such a simple matter as the preparation of meat cause problems in the fellowship between Gentile believers and Jewish believers?

5. The last of the requirements we can easily understand. The pagan world was full of sexual immorality. Some of the new Gentile converts may not have yet understood how much of their previous life was inconsistent with Christian discipleship. How would this situation cause fellowship problems?

4. The Letter Is Received (15:30-35)
One might get the impression from the conservative and kindly way Luke has recorded this entire incident that it was a small matter. But, in reality, this was a great crisis in the Church. Had it not been resolved, the Church might have split into two factions, Jewish and Gentiles. Reading between the lines, one gets the impression that everyone involved took great care to deal with the matter logically and compassionately, without threats or authoritarian pronouncements. Read these verses and then answer these questions:

1. How did the Gentile church at Antioch receive the letter and the messengers?

2. What did Judas and Silas, the representatives of the Jerusalem church, do while they were in Antioch?

EXPERIENCE THE WORD

Acceptance

This activity brings this lesson to a more personal level. Remind your class that our theme is acceptance—God’s acceptance of us and our acceptance of each other.

Ask your teens the questions below about the degree of acceptance they feel from each other. Then ask them to determine the level of acceptance they give others. Give them time to respond to these questions, assuring them that they will not be asked to share their responses.
If you feel that you have teens in your group who are not Christians or who are having difficulty trusting in God’s acceptance, this would be a good opportunity to explain the nature of God’s grace. If we trust in Jesus Christ for salvation, that is the only requirement. God accepts us regardless of our previous lives, our weaknesses, or our unworthiness.

- At what points do you have the most difficulty accepting other Christians?

- What can you do to make your acceptance of other Christians more complete and Christlike?

Take a few minutes to pray for grace and patience when you run into differences of opinion with someone that tend to separate you from one another rather than unite you under the mercy of God.
FINDING GOD’S WILL

STUDY SCRIPTURE: Acts 15:36-18:22

KEY VERSE: “During the night Paul had a vision of a man of Macedonia standing and begging him, ‘Come over to Macedonia and help us.’ After Paul had seen the vision, we got ready at once to leave for Macedonia” (Acts 16:9-10).

TEACHING AIMS
To help the learners:
1. Understand that finding God’s will can be a reasoned, as well as a mystical, process.
2. Desire to know God’s will for their lives.
3. Make a plan for discovering God’s will.

PERSPECTIVE
Anyone who has worked with church youth for a few years has heard some questions again and again: “How can I resist temptation?” “How do I establish a consistent relationship with God?” “How can I improve my devotional life?” Another question that Christian teens ask frequently is, “How can I know God’s will for my life?”

Many teens seem to believe that discovering God’s will is a magical, mystical process requiring levels of devotion they are incapable of. Many think that the process of finding God’s will is one to be invoked only in major, life-changing decisions.

This lesson will help your teens understand that the pursuit of God’s will is a daily process for the Christian and one that involves more reason and research than magic and mysticism.

BIBLE BACKGROUND
In this lesson we will look at the second of Paul’s three missionary journeys. This one is unique for several reasons: It began with a serious conflict between Paul and Barnabas; it took Paul into Europe rather than Asia, as he had planned; and it led Paul through some of the cultural, economic, and philosophical centers of Greece. One thing that is clear in this journey, perhaps clearer than in any other, is that Paul was following the “wild dove” of the Holy Spirit.

After the Jerusalem conference we studied in the last lesson, Paul and Barnabas made preparations to begin their second missionary journey. But before they got out of town, a significant problem erupted. Barnabas wanted to take John Mark with them again. Luke tells us in 13:13 simply that “John left them to return to Jerusalem.” Here we find out that, at least in Paul’s eyes, John Mark had “deserted” them (15:38). Many scholars have speculated about the reason for John Mark’s earlier departure, but it is just that—speculation. We are never told why.

The disagreement between Paul and Barnabas over John Mark was so strong that “they parted company” (v. 39). It is to Luke’s credit that he was honest enough to record this painful breach
in the relationship between two apostles. It shows us that sanctified Christians, even ones in leadership, can disagree and go their separate ways. We should note, however, that all the parties involved eventually reconciled. (Check Paul’s later references to Barnabas and John Mark in 1 Corinthians 9:6; Colossians 4:10; 2 Timothy 4:11; and Philemon 24.)

Silas replaced Barnabas as Paul’s traveling companion, and in one of their first stops, Lystra, Paul found a young man to replace John Mark as helper and apprentice. There Timothy, later to be a pastor, the recipient of two of Paul’s Epistles, and a worker whom Paul described as “my true son in the faith” (1 Timothy 1:2), joined the missionary party.

The next portion of Paul’s journey receives only five verses in Luke’s account, but it marked a significant point in Paul’s ministry and in the history of the Church. Until this point, Paul had ministered exclusively in Palestine and in Asia Minor. Apparently he and Silas planned to continue doing so on this trip. But when they tried to enter Bithynia, “the Spirit of Jesus would not allow them to” (16:7). We are given no details as to how the Holy Spirit prevented them from continuing with their plans.

The party then went to Troas where, during the night, Paul had a vision of a man imploring him, “Come over to Macedonia and help us” (v. 9). The significance of this is that Macedonia was in Europe, a part of the modern country of Greece. While we can assume that the gospel would eventually have found its way to Europe without Paul (indeed, some scholars feel that it already had found its way to Rome by this time), certainly the European church would not have become as strong as soon. Some have speculated that if Paul’s journeys had taken him east rather than west, India, Japan, and China would be sending missionaries to us!

In spite of his previous plans, Paul and his party “got ready at once to leave for Macedonia” (v. 10). His willingness to change courses because of the leadership of the Holy Spirit is an example of the kind of sensitivity and commitment to the will of God that all disciples should cultivate.

In Europe, Paul visited the major cities of Macedonia and Greece. The first major city was Philippi, a Roman colony. (It was to the church he founded there that Paul later wrote the Epistle to the Philippians.) In Philippi, Paul’s ministry touched individuals at all strata of society. The first convert (and the first European convert of record) was Lydia, a wealthy merchant woman (16:11-15). The second individual to be affected by the gospel was a poor slave girl, whose masters were exploiting her apparent gift at foretelling the future (16:16-18). When Paul recognized her “gift” to be the result of demon possession, he healed her. This left her masters without a source of income and they had Paul thrown into the Philippian jail.

During the night an earthquake hit the prison, and the fetters of the prisoners were broken away. The jailer, assuming that the prisoners had escaped, was preparing to kill himself when Paul shouted, “We are all here!” (v. 28). To the jailer’s question, “What must I do to be saved?” Paul gave perhaps the clearest and simplest explanation of salvation in the Bible: “Believe in the Lord Jesus, and you will be saved” (v. 31).

After their release from prison, Paul’s team traveled to Thessalonica, another church to receive later letters from Paul that would become part of our New Testament. There they experienced persecution at the hands of the Jews that had so marked their first missionary journey.
The next stop was Berea, where they received a much warmer welcome.

Still following the “wild dove” of the Holy Spirit, Paul next found himself in Athens, the cultural and intellectual center of Greece. There he was amazed and distressed by the idol worship in which the Athenians engaged. So worried were they that they might overlook some god that they had erected an altar “to an unknown god” (17:23). Paul took advantage of this situation and delivered his second sermon to an entirely pagan audience (his first being in Lystra, recorded in 14:15-17).

The last major stop of this third missionary journey was Corinth. From there he traveled to Ephesus, where the Jews begged him to stay. But Paul declined, promising, “I will come back if it is God’s will” (18:21). By this time Paul had learned well that his itinerary was set by God.

**ENGAGE THE WORD**

**Pop Quiz**

Open your session with a “pop quiz” on finding God’s will. Listed below are three multiple-choice questions. Let your students individually choose answers to these questions and then compare their answers with the rest of the class.

At this point, do not discuss the “correct” answers. Let the balance of the lesson comment on the validity of these answers.

1. Finding the will of God is:
   a) critically important task for every Christian
   b) something that only preachers and other “super-Christians” need to worry about
   c) really just hocus-pocus to give people an excuse to do what they want to
   d) something so mysterious that most Christians really don’t understand it

2. A Christian should seek to find God’s will about:
   a) every single decision of life, including what to wear each morning
   b) only the big decisions like career and marriage
   c) only the decisions that can’t be made alone
   d) only spiritual matters

3. The process of finding God’s will involves:
   a) an enormous amount of prayer and an intense level of commitment
   b) waiting for a mystical “inner voice” to make a clear declaration
   c) logical, rational, mature thinking
   d) looking for a supernatural “sign”

**EXPLORE THE WORD**

**1. Choose Your Partners (15:36-16:5)**

The record of this trip begins with the story of a painful incident concerning the ministry personnel. Read these verses and then answer these questions:

1. In 13:13, Luke simply says, “John left them to return to Jerusalem.” Now we find out that, at least in Paul’s mind, John (or John Mark) “had deserted them” (v. 38). We are given no explanation for the cause of John Mark’s “desertion” anywhere, and it serves no useful purpose to
speculate about it. But now, Barnabas’s insistence that they take John Mark with them on this second journey caused a “sharp disagreement” (v. 39). What is the result of this disagreement?

2. Obviously both Paul and Barnabas were Christians—Christians filled with the Holy Spirit even. Many people feel that sanctified Christians should never get angry with each other. How would you explain this incident?

3. Before we leave this story, we need to find out how it ends. Paul makes reference in his later writings to both John Mark (whom he calls simply “Mark”) and Barnabas. Read 1 Corinthians 9:6; Colossians 4:10; 2 Timothy 4:11; and Philemon 24. What do these references tell you about Paul’s later relationship with these two men?

4. Barnabas was replaced by Silas as traveling companion for Paul. In 16:1-5, we find out that Paul found a replacement for John Mark, too, as a young helper. Who was that replacement and what do we know about him from these verses?

2. A Change Of Plans (16:6-10)

So far, all of Paul’s travels have been in Palestine and the region we now call Asia Minor (now the country of Turkey). Apparently, he planned to continue his missionary work in this region. But while he was in Troas, he got new traveling orders. Don’t miss the importance of these verses. “Macedonia” is in what we now know as Greece. This region was not only the intellectual and cultural center of the Western world, it was also in Europe, not Asia. After reading these verses, answer these questions.

1. From what you know of history, why is it so important that Paul’s traveling plans were shifted from Asia to Europe? (Why is it important to you?)

2. In verse 7 we read that when Paul wanted to enter Bithynia “the Spirit of Jesus would not allow them to.” We are given no further explanation. What do you think are the possible ways the Holy Spirit might have communicated His instructions to Paul?

3. After Paul’s vision of the man from Macedonia, Luke tells us that he “got ready at once to leave for Macedonia.” What does this tell us about Paul?

4. Throughout the Book of Acts, we see the Holy Spirit acting in spectacular and supernatural ways. Here we have seen Him clearly communicate His direction through a vision. Very few of us have ever experienced such a clear, unmistakable revelation of God’s will. What are the ways God usually communicates His will to us today?
5. Notice that for the first time Luke begins to use the pronoun “we” in describing these events (see v. 10). He will use this pronoun regularly from now on. What do you think this means?

3. The Philippian Jail (16:11-40)

From Troas, where Paul received the vision of the Macedonian man, the group traveled on to Philippi, a Roman colony. (The church Paul founded here was the recipient of his later letter, which we know as the Book of Philippians.) Here we discover the influence the gospel had on three very different people: a wealthy merchant woman, an abused slave girl, and a Roman jailer.

Read these verses and then answer these questions:

1. According to Luke’s account, the first Christian convert in Europe was a woman named Lydia. As a seller of “purple cloth,” an expensive fabric in the ancient world, she was probably quite wealthy. Luke says that “the Lord opened her heart to respond to Paul’s message” (v. 14). What do you think that means?

2. The next person who encountered Paul’s ministry was a poor slave girl who was a fortune-teller. Why do you think Paul became “troubled” at this girl’s behavior? Was she making a scene? Was she saying untrue things? Or was it something else?

3. Because Paul cast out the girl’s evil spirit, her owners had Paul and Silas thrown into jail. There the missionaries encountered the third Philippian character in these verses, a Roman jailer. What was the event that lead to his conversion?

4. Verse 31 contains one of the clearest and simplest declarations of the gospel in the Bible. Copy it here and consider memorizing it:

5. Why do you think Paul demanded that the Roman officials personally escort them from jail? Was he being proud? Was he trying to humiliate the officials? Or something else?

4. Paul Tours Greece (17:1—18:22)

We are now going to cover quickly the rest of Paul’s second missionary journey. In these verses, we will read of Paul’s visits to some of the great cities of Greece: Thessalonica, Athens, and Corinth, among others. In Thessalonica and Corinth, Paul founded congregations to which he later wrote the New Testament books of 1 & 2 Thessalonians and 1 & 2 Corinthians.

Read this passage and then answer these questions:

1. Notice that Paul continued his custom of visiting the Jewish synagogue first upon his arrival in each city (17:2, 10, 17; 18:4, 19). And notice, too, that he suffered a great deal of persecution at the hands of the Jews (17:5, 13; 18:6, 12). Why
do you think Paul continued trying to evangelize the Jews in spite of their harsh treatment of him?

2. In 17:16-34 we read of Paul’s visit to Athens, a city we identify with the best in Greek culture and philosophy. There Paul was distressed at the idol worship he observed. In verses 22-31 we read his sermon to these pagans. Compare this sermon with the one Paul delivered to another group of pagans in Lystra (14:15-17). How are they alike? How are they different? How do they differ from the other sermons delivered to Jewish audiences in the Book of Acts?

3. Briefly summarize the ministry approach Paul used in each of the cities he visited and the results he achieved:

- Thessalonica (17:1-9)
- Berea (17:10-15)
- Athens (17:16-34)
- Corinth (18:1-17)

EXPERIENCE THE WORD

The Top Three

This portion of the lesson asks your students to look at the three biggest decisions they are facing right now. Assure your students that they will not be forced to share anything they record.

First, ask them to list their top three decisions.

After your students have done this individually, ask if any would volunteer to share what they have discovered in this lesson and how they plan to approach these decisions in their lives.

Consider the following 10 principles for finding God’s will:

1. God has a “master plan” for this universe and for humankind.

2. God has chosen to give us the freedom of choice. We can choose to fit into His master plan or ignore it.

3. The vast majority of decisions we must make in life are already covered in Scripture. When we carefully read the Bible we will find laws which will guide us through most moral decisions. (For example, we don’t have to ask, “Is it God’s will for me to embezzle money from my school club’s account?” The answer to that is clearly covered in the Ten Commandments. We don’t have to ask, “Is it God’s will for me to be sexually promiscuous?” Scripture frequently forbids sexual immorality.)

4. Sometimes God causes or uses forces outside our control to shape our lives. (For example, if a particular university rejects your application for admission, there is no point in asking whether it is God’s will for you to go there. Or, if your parents move to a new city, you have to accept your new location as the place where God wants you to live and be a disciple.)

5. As long as we have been reared in a Christian environment and are walking closely with Jesus Christ, our conscience is a good guide.

6. Frequently, God chooses to speak to us through the counsel of wise, spiritual, and Christlike friends and leaders.
7. When we are making very important decisions, we should spend time in prayer and Bible reading, keeping our minds open to any direction God might give us.

8. We should never act on impulse, because our impulses may not be from God.

9. We should never rely on “signs” or tricks to find God’s will. (For example, saying “If I hit three red lights on my way to the job interview, that means God is trying to tell me that I should not take this job.”)

10. For many decisions, especially those that are not moral decisions and are not covered in Scripture, God expects us to use our own logic, common sense, and research to choose an appropriate action.

Be sure to conclude the session with a prayer for wisdom and God’s guidance in all of our decisions.

KEY VERSE: “Did you receive the Holy Spirit when you believed?” (Acts 19:2)

TEACHING AIMS

To help the learners:
1. Understand that genuine discipleship is a way of life made possible by the baptism with the Holy Spirit subsequent to repentance and conversion.
2. Desire to be sanctified.
3. Pray for the baptism with the Holy Spirit.

PERSPECTIVE

Ask any man or woman on the street, “Are you a Christian?” Nine times out of 10, you will get a positive response. After all, they’re not Buddhists, Muslims, or atheists. They are Christians in that they believe—at least nominally—in the religious system founded by Jesus.

But our teens need to understand that real Christianity, genuine discipleship, is more than intellectual assent. It is a lifestyle, a way of life, that involves complete commitment of a person’s life to the way of Christ. This lesson will look at that commitment in its most complete form, entire sanctification.

BIBLE BACKGROUND

In today’s scripture we will follow Paul on his third and final missionary journey. The record begins with a “meanwhile back in . . .” section.

As Paul was beginning his journey, a disciple named Apollos was arriving in Ephesus. He was a Christian in that he knew about the life, and probably death and resurrection, of Jesus. But “he knew only the baptism of John” (18:25).

What does Luke mean by this? It will become clearer in the next passage, but let’s refer now to John’s own words in Matthew 3:11: “I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.”

Apparently, Apollos knew nothing of Pentecost, nothing of the baptism with the Holy Spirit that the apostles had experienced in Jerusalem and that subsequent converts had experienced. He understood that becoming a Christian involved repentance for past sins and was apparently an evangelist for the converted life (18:25-26). But he knew nothing of the deeper walk of entire sanctification.

This becomes clearer as we move into chapter 19, where Paul encounters more “incomplete” believers. Here, he asks them plainly, “Did you receive the Holy Spirit when you believed?” (v. 2). The word translated when can also be trans-
lated after. In either case, by their own admission, they had not. After Paul's instructions and the laying on of hands, these disciples also received the baptism with the Holy Spirit.

This is the fourth record of an outpouring of the Spirit in Acts. The first, of course, was on the Day of Pentecost in Jerusalem (2:1-4). The second was in Samaria, under the ministry of Peter and John (8:14-17). The third was in the house of Cornelius (10:44-46). In each case, it is clear that the baptism with the Holy Spirit occurred after the individuals had repented of their sins and been converted.

The baptism with the Holy Spirit is known by several names, including the theological name of “entire sanctification.” In this experience, the believer, already a Christian, makes a complete commitment of his or her life to Christ and is filled with the Holy Spirit. The resulting benefits include cleansing from original sin and empowering for a holy life.

As Luke goes on to describe Paul's three-year ministry in Ephesus, he uses an interesting term to describe Christianity. He calls it “the Way” (19:9). He has used this term previously in 9:2 and will use it again in 19:23; 22:14; 24:14, 22. While this term is a simple one, it is packed with meaning, for it indicates that those who took the name of Christ did more than just assent to a philosophical or religious system. They adopted a way of life. They had begun on a life-changing relationship which would influence every aspect of their daily existence. They were following the “wild dove” of the Holy Spirit, regardless of the consequences.

Paul's ministry in Ephesus eventually began to have an impact on the merchants and craftsmen who made and sold statues of the city’s patron goddess, Artemis (the same as the Roman goddess Diana). These businessmen, led by the silversmith Demetrius, caused a riot in Ephesus that could have had disastrous consequences for the disciples had not a calm official intervened.

In 19:21 we read that Paul had decided to go to Jerusalem. Chapter 20 records the first part of this journey home. In Troas, Paul conducted a worship service that extended past midnight. A teenager in the congregation, Eutychus, who had probably worked a full day before the service began, fell asleep and plummeted from the second-story window to his death. But, through Paul's intervention, the boy was brought back to life.

The balance of chapter 20 records Paul's tearful farewell to the leaders of Ephesus. Reading this passage carefully gives us a clue to the type of ministry Paul had conducted in that city for three years.

This passage also tells us that Paul understood fully the danger that a visit to Jerusalem would involve (see 20:22-24). But, in spite of the danger, Paul was determined to go.

In two more stops on his way to Jerusalem, Paul was warned of the danger of his trip (21:4, 10-12). But Paul's response was, “I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus” (21:13). Having already suffered imprisonment and beating at the hands of his persecutors on his three journeys, he was ready to make the ultimate sacrifice for the gospel.

**ENGAGE THE WORD**

*On the Spot*

The first activity is a transcript from a fictional TV interview program. If you don't have time to prepare this activity in a play role style, your
class can just read through the printed activity.

After the interviews have been presented, ask: “How many Christians did Will find in the mall today?” Discuss briefly with your class that people have different ideas of what being a Christian means. To the first person interviewed, Frank, being a Christian is almost synonymous with being an American. It just means he isn’t a Buddhist, Muslim, or other faith. To Jenna, being a Christian means attending church. To Dan, it means a repeated cycle of sinning and asking forgiveness. But to Chloe, it means the consistent lifestyle of a daily relationship with Christ through the Holy Spirit.

On the Spot

Today, roving reporter Will Spot is conducting his “On the Spot” interviews from the Pizza-by-the-Slice stand at the mall. He is stopping busy shoppers and asking today’s question: “Are you a Christian?” Let’s join this broadcast . . .

WILL: Excuse me, sir. Before you bite into that slice of pepperoni pizza, which, by the way, looks delicious, would you mind answering a question?

FRANK: Uh, I guess that would be OK. Just make it quick.

WILL: Are you a Christian?

FRANK: What kind of a question is that? Of course I’m a Christian. This is America, isn’t it? Do you see me wearing saffron robes, chanting mantras, or selling books? I was christened when I was six months old. Of course, I haven’t been back to church since, but I’m a busy man. Now can I get back to my pizza?

WILL: Certainlly. Bon appetitie! Excuse me, miss? May I ask you a question?

JENNA: You’re Will Spot! Am I on TV? This is fabulous! Just give me a minute to wipe this tomato sauce off my chin. OK, ask away.

WILL: Are you a Christian?

JENNA: Am I a what? A Christian? Oh, well, certainly I am. Everyone in my neighborhood is. My husband’s an insurance salesman, you know. It’s very important for businessmen and their families to belong to the right church. Important contacts. We attend regularly—at least once a month. And I never miss the ladies’ socials. Why, just last week I sat next to the mayor’s wife. She was telling me about the new housing project that her husband . . .

WILL: Thank you. This is only a 30-minute show, you know. By the way, there’s still a spot of tomato sauce on your upper lip. Excuse me, young man? Would you answer a simple question for me?

DAN: You bet.

WILL: Are you a Christian?

DAN: I certainly am. I attend church every week and even go to a Bible study every Wednesday night. Last summer at church camp I asked God to forgive my sins. Of course, I’ve messed up a few times since then, but He’s always ready to forgive me again. That’s what I like about being a Christian—you can rack up a few mistakes during the week and then get the slate cleaned again on Sunday and start over. Say, I’ve got to run. I’ve got a hot date tonight to the “Guns and Tulips” concert. It’s a good thing tomorrow’s Sunday. I think I’ll probably need to go to church, if you catch my drift.

WILL: Right. Time for one more interview. Young lady? Oh, excuse me. You were praying over your pizza. Are you a Christian?
CHLOE: Why, yes, I am.

WILL: That’s it? Just “Yes, I am”?

CHLOE: Well, I don’t really know what else to say. I’m a Christian. By taking that name, I have committed myself to a personal relationship with Jesus Christ. Since I invited the Holy Spirit to take control of my life, He helps me daily to live the way Jesus wants me to live. Isn’t that what being a Christian means?

WILL: Look, I ask the questions on this show. And that’s all the time we have. Until next week, this is Will Spot, putting people “On the Spot.”

— How many Christians did Will find in the mall today?

EXPLORE THE WORD

1. The Baptism Of John (18:23-28)

Although the first verse concerns Paul, the rest of this section is about something happening “meanwhile” in Ephesus, one of the churches Paul had founded on an earlier journey.

An Egyptian Jew named Apollos moved to Ephesus. He had obviously encountered the gospel earlier, for “he had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately” (v. 25). However, he knew only part of the story.

Read these verses and then answer these questions:

1. According to verse 25, how was Apollos’ information incomplete?


2. Paul In Ephesus (19:1-41)

The 19th chapter of Acts records some of the events in Paul’s three-year stay in Ephesus, one of the great cities of Asia Minor. Read through this chapter and then answer these questions:

1. Once again we encounter disciples with an incomplete understanding of the gospel. Just like Apollos, these disciples understood “John’s baptism” (vv.3-4). How did Paul define this baptism (v. 4)?

2. What were these disciples lacking (v. 2)?

3. Read again Acts 2:1-4; 8:14-17; 10:44-46. How do these previous verses relate to 19:1-7?

3. Verses 22-24 give us a “foreshadowing” of things to come. What do these verses tell us about Paul?

4. What does verse 34 tell us about Paul?

3. Paul Says Good-Bye To Asia Minor (20:1-36)

As Luke is describing the final portion of Paul’s third missionary journey, he seems to be rushing, leaving out many details. In this chapter, however, he pauses long enough to give us two stories, one of a near tragedy and the other of a tearful farewell.

Read these verses and then answer these questions:

1. In verses 7-12, Luke tells the story of an all-night church service and Eutychus, a teenager who fell asleep while the service was in progress (sound familiar?). Why do you think Luke took time to tell this one story?

2. In verses 17-38, Luke records Paul’s farewell meeting with the leaders of the church in Ephesus, where Paul had spent three years. Can you summarize in a few words the tone of these verses?

4. On To Jerusalem (21:1-16)

These verses record the final leg of Paul’s third missionary journey. Read this passage and then answer these questions:

1. Verses 4 and 10-12 echo something we read in the previous section. What is that?

2. What was Paul’s reaction to the prophecy that he would face arrest in Jerusalem (v. 13)?
EXPERIENCE THE WORD

A Question from Paul

In this activity, your students are asked individually to answer Paul’s question, “Did you receive the Holy Spirit when [or after] you believed?” Assure your students that they will not be asked to answer this question aloud. Give them a few moments to reflect on this question and their answer.

The conclusion of this lesson will depend on many factors: your time, the makeup of your group, your physical surroundings, and your comfort with giving an invitation.

If you have time, the setting seems appropriate, and you feel comfortable, ask if your Christian teens who have not been sanctified would like to pray for that experience at this point.

If this is not appropriate, suggest that any who are interested in pursuing this experience meet with you or with your pastor after the class session.

In Acts 19:2, Paul asked the “incomplete” disciples, “Did you receive the Holy Spirit when [or after] you believed?” If Paul were here today, asking you that same question, how would you answer?
STUDY SCRIPTURE: Acts 21:17-26

KEY VERSE: “Then everybody will know there is no truth in these reports about you” (Acts 21:24).

TEACHING AIMS
To help the learners:
1. Understand that compromise for the sake of Christian fellowship, as long as it does not involve compromising genuine principles, is a Christlike attitude.

2. Desire to accept other Christians and modify their own attitudes and actions in the spirit of Christlike compromise.

3. Examine their lives for points at which they should make this kind of compromise.

PERSPECTIVE
Each of us lives in relationship with several groups: family, church, coworkers, neighborhood, friends. And each of us knows that the more diverse the group, the more problems arise over differing opinions, attitudes, and practices.

The Body of Christ is no different. In any Christian group—the local congregation, a Sunday School class, the youth group—disagreements arise. With their egocentric view of reality and their idealistic devotion to “principle,” even Christian teens can find themselves in serious conflict with each other.

This lesson will look at such conflicts, help your teens differentiate between genuine principle and mere differences in opinion or methodology, and encourage them to adapt an attitude of Christian compromise on nonessential differences.

BIBLE BACKGROUND
With the previous lesson, Paul finished the last of his three missionary journeys and was headed toward Jerusalem. As you remember he was warned several times that going to Jerusalem was dangerous (see Acts 20:22; 21:4, 10-11). But he was determined.

Upon his arrival in Jerusalem, Paul reported to the church there on the events of his latest journey. The report of his ministry among the Gentiles was greeted with praise.

However, there was a problem. In his ministry to the Gentiles, Paul had been instructing them that they did not need to adapt the traditional Jewish rituals and legalistic structures. In doing so, he was following the decision of the Jerusalem Council reported in Acts 15.

Rumors were circulating, however, that Paul was also teaching the Jews that they should “turn away from Moses, telling them not to circumcise their children or live according to our customs” (v. 21).
It is obvious from verse 24b that the leaders knew this rumor to be untrue. Nevertheless, in order to pacify those who believed the rumor, they suggested that Paul undergo a ritual purification (probably the one described in Numbers 6).

No doubt this proposal was distasteful to Paul, a man of strong principles, especially on the point of Gentile ministry. But, to his credit, he agreed to the plan.

In doing so, Paul was certainly not admitting that the rumors were true. Nor was he violating any of his genuine principles. He was agreeing to a compromise. We saw this spirit earlier in chapter 16, when Timothy joined the missionary party. Although Timothy was of Jewish lineage (through his mother), he had not been circumcised. In order to facilitate the young man’s acceptance among the Jews whom they would encounter, Paul circumcised Timothy.

This spirit of compromise must be examined closely. First, it must be recognized that Paul was not compromising principle. He was making a conciliatory gesture by enduring what was, in reality, a nonessential ritual. Second, Paul was doing this in order to restore peace in the fellowship. He was following Jesus’ encouragement to be “peacemakers” (Matthew 5:9). Third, Paul accepted the compromise in a spirit of humility. He did not apparently argue with the Jerusalem leaders nor undergo the ritual “under protest.”

This attitude is one which all Christians should adopt. With the diversity within and between congregations over issues of politics, standards, rituals, and practices, genuine fellowship can be achieved only if individual Christians are willing to accept other Christians and meet them halfway in the spirit of compromise.

**ENGAGE THE WORD**

*Clash of the Council*

The first activity of this lesson looks at an argument at a fictional youth council meeting. Make a copy of the dialogue below and ask four of your teens in advance to read over this and be prepared to act it out for your class.

After the presentation, ask your class to comment on what they saw happening. Obviously, the meeting degenerated into an argument, with the parties involved questioning each other’s discipleship.

Then ask your class to suggest some solutions to the problem. Be sure not to let your discussion degenerate into an argument over the abortion issue. All of the members of the youth council were opposed to abortion—that wasn’t the problem. The problem was their methods.

The youth council at First Church is having their monthly planning meeting. Let’s listen in...

**JASON:** OK, the next item on our agenda is deciding how we will respond to last week’s Sunday School lesson on abortion. At the end of that lesson we all agreed that we should “do something,” but just what to do was left up to the council to plan. Does anyone have an idea?

**BETH:** Yes, I do. I’ve been thinking about this a lot and have done some research. Since we’re all in agreement that abortion is wrong, I think we should take a strong action. I called the local Pro-Life action group, and they are planning a sit-in protest at the clinic on 12th and Central in two weeks. I move that we organize, paint some anti-abortion posters, and join the sit-in.

**DON:** Yeah, that sounds like a good idea. I’m all for it!
MEGHAN: Wait a minute. We're moving a little fast here. I'm not sure that we should get involved in such a political demonstration.

DON: What do you mean? You're not in favor of abortion are you?

MEGHAN: No, not at all. I'm just not sure that protests and sit-ins are the way to go. That kind of action has led to violence and destruction of property in some cities, and I don't think Christians should be involved in such behavior.

BETH: But we're not talking about some insignificant issue here. We're talking about the murder of innocent babies. That calls for a strong response.

MEGHAN: Even your choice of language bothers me, Beth. “Murder of innocent babies” is really an emotional phrase. Talking like that only gets people angry. Isn’t there a more rational, more peaceful way to deal with the situation?

BETH: Rational? Peaceful? Is murder rational or peaceful? I don’t think you really understand the situation. As Christians, we have an obligation to make the strongest statement possible. I think protesting is the way to do just that.

MEGHAN: I understand the situation, Beth, but I’m not sure you do. You’re just being swept along by your emotions. I think Christians have an obligation to be peacemakers, not troublemakers.

BETH: Then you just don’t understand what being a Christian is all about!

MEGHAN: What? Are you saying that I’m not a Christian just because I won’t participate in a violent demonstration at the clinic?

BETH: Are you saying I’m not a Christian because I want to stand up and fight against a great moral evil?

MEGHAN: Maybe you should check your motives on this one, Beth.

BETH: Yeah, and maybe you should reexamine your commitment to Christ!

JASON: Whoa! Hold on a minute. This meeting has turned into an argument. This is not the way to accomplish anything.

• What’s happening here? These young Christian leaders are about to come to blows over this issue. What do you think they should do?

EXPLORE THE WORD


When Paul arrived in Jerusalem, he reported immediately to the church there, telling them about his latest journey. The leaders of the church praised God for Paul’s success but then immediately hit him with a problem: Rumors were circulating that Paul was encouraging Jewish Christians to ignore Jewish laws and customs. Read the first portion of this passage (vv. 17-26) and then answer these questions:

1. Was the rumor true?

2. What compromise did the leaders suggest?
3. Why do you think Paul agreed to go through the purification ritual, even though he was innocent?

4. How important is it to accommodate ourselves to those within the church whose standards are different from ours?

The second portion of this passage reveals that this compromise plan didn’t work, after some of the Jews from Asia (probably from Ephesus) saw Paul and started a riot. Read verses 27-36 and then answer these questions:

1. The penalty for bringing Gentiles into the Temple was death. Was Paul actually guilty of that accusation?

2. Why do you think the Jews were so easily stirred up against Paul?

3. Even though Luke passes over it quickly, don’t miss the violence Paul suffered in verses 30-31. If it weren’t for the Roman soldiers, he would have been beaten to death. What do you think Paul was thinking while this was happening?

2. Face-To-Face With a Mob (21:37-22:21)

Just as the Roman soldiers were rescuing Paul from the angry mob, the apostle asked permission to speak to his would-be murderers. Read this passage and then answer these questions.

1. Paul spoke to the Roman commander in Greek, the soldier’s language, but he addressed the mob in Aramaic, their language. What does this show us about Paul?

2. In 22:3 Paul tells the crowd that his former teacher was a man named Gamaliel. Do you remember that name? Review Acts 5:34-39. What do you think Paul might have learned from this teacher?

3. In 22:4-16, Luke tells the story of Paul’s conversion, a story he has already told us (see chapter 9). Why do you think he tells this story again?

4. Verse 21 records the last thing Paul was able to say to the mob before they interrupted him. Based on what you have read so far of Paul’s defense, what do you think he was planning to say next?
3. Let The Trials Begin (22:22-23:11)

Because ancient Israel was an occupied territory, there was a double system of justice. Israel itself, being a theocracy (a country ruled by God and the religious leaders), relied on a system lead by the Sanhedrin, the “supreme court” of Judaism. But the Sanhedrin’s power was limited by the Roman government. They could not, for example, legally impose or carry out the death penalty. The real power in Israel was the Roman army and the Roman system of justice.

After Paul’s arrest, he was in the custody of the Roman government. But because the charges were religious, not civil, the first step was an appearance before the Sanhedrin.

Read this passage and then answer these questions:

1. Before Paul’s appearance at the Sanhedrin, the Roman commander decided to interrogate him through the use of flogging or whipping. But before this torture could start, Paul informed the soldier that he was a Roman citizen. Flogging a citizen was illegal. Did Paul inform the soldier of his citizenship out of fear of pain? If not, what other reason can you think of?

2. Paul’s behavior before the Sanhedrin has caused scholars a lot of problems. First, he addressed the group as “my brothers” (22:1). This would have been considered by them as disrespectful. Why do you think Paul did this?

3. Paul’s response to the high priest (v. 3) is pretty harsh. Why did Paul respond in this way? (See verses 4 and 5 for clues.)

4. One of the major points of disagreement between the Sadducees and the Pharisees (the two major parties who made up the Sanhedrin) was over the resurrection of the dead. The Sadducees believed that when a person died that was the end. The Pharisees, however, believed in a resurrection and an afterlife. Some think that when Paul brought up the subject of the resurrection, he was merely trying to divert attention away from his case and get the Sanhedrin embroiled in an argument. Do you think that was what he was trying to do?

4. The Plot Thickens (23:12-35)

Even though Paul was in Roman custody, the Jews still had plans for him. Read through this passage and then answer these questions:

1. Why do you think the 40 men (vv. 12-13) were so determined to kill Paul?
2. Do you think the fact that Paul’s nephew just happened to be in Jerusalem and just happened to find out about the plot was coincidence or God’s work?

3. The seat of the Roman government in Israel was in Caesarea, about 60 miles from Jerusalem. The Roman commander, no doubt at his wit’s end with the whole matter, sent Paul there to be dealt with. Read his letter to Felix, the Roman governor, in verses 26-30. Did the soldier tell the entire truth?

When your class has had time to respond to the questions below, ask if any would be willing to volunteer some of their answers.

- Think back over the disagreements you have had with other Christians in the past. Briefly describe the latest one or the most important one.

- Thinking about this disagreement, do you think you were guilty of stressing the unimportant?

- On a scale from 1 to 5, with 1 indicating very flexible and 5 indicating very inflexible, how flexible and willing to compromise are you with other believers who disagree with you?

- What can you do to be more open to valid compromises when disagreeing with other Christians?

Conclude the session by reading Matthew 5:9 and then praying that your students would allow the Holy Spirit to guide them in finding a solution for conflicts.

EXPERIENCE THE WORD

Meet in the Middle

In this activity your students are asked to examine how they handle conflicts with other believers. Assure them that they will not be forced to share their responses with the class before they begin.

Remind them that we are dealing with conflicts with other Christians, not conflicts with nonbelievers, and that we are looking for compromises on nonessentials.


TEACHING AIMS
To help the learners:

1. Realize that even Christians are sometimes falsely accused.
2. Trust in God in spite of adversity.
3. Submit their consciences to God’s searching.

PERSPECTIVE
Being a Christian does not guarantee that life will be sunshine and flowers. Sometimes thunderstorms and weeds make our lives miserable—just ask Paul! Teenagers, with their keen sense of justice, frequently do not understand why God allows Christians to suffer. They have difficulty trusting God when their faith does not seem to make their lives easier.

This lesson will look at a frequent element in Paul’s life—false accusation. Your teens will see how Paul stood confidently before a Roman governor and maintained both his innocence and his faith. He will provide your teens with a model of how to handle adversity.

BIBLE BACKGROUND
As we learned in the last lesson, after Paul’s third missionary journey, he returned to Jerusalem. While worshiping at the temple there, some of his Jewish enemies began to shout to the other worshipers that Paul was an enemy of the Law and that he had defiled the temple by bringing Gentiles into the holy place. Although both charges were false, the crowd was stirred to anger and began to physically attack Paul.

A Roman commander was called in to break up the fight, and he arrested Paul. When the officer discovered that Paul was a Roman citizen, he took special care to protect him from the Jews. After being apprised of a plot to assassinate Paul, the Romans had Paul transferred secretly to Caesarea, the residence of Felix, the Roman governor.

When the Jews discovered that Paul had been moved, several of them traveled to Caesarea with a lawyer named Tertullus, who accused Paul before Felix of being a rabble-rouser, the “ringleader of the Nazarene sect,” and a desecrator of the Temple (24:5-6). In his speech before the governor, Tertullus used flattery and deception to gain the governor’s favor.

Speaking calmly and respectfully to the governor, Paul invited the Jews to provide evidence to support their charges. Of course, they were unable to do so. Nonetheless, Felix, who was un-
comfortable in the face of Paul’s gospel preaching, kept Paul imprisoned for another two years. At that time, Felix was replaced by Festus, who decided to send Paul to Rome for trial.

Notice that the Jews and their lawyer, Tertullus, created their case against Paul by twisting the truth and using Paul’s own missionary work to make him look guilty. Indeed, trouble did seem to follow Paul, but it was not he who had caused it. Frequently, it was the Jewish community in the cities which Paul visited which incited riots. And Paul did preach the gospel to Gentiles and invite them to accept Christ, but only after he had presented the gospel first to the Jews in each location. The good work that Paul had done on the mission field was now being used against him in an emotional, bitter, and totally false accusation.

It is one thing to suffer because of our own blundering or impure motives. We can understand the suffering in that case. But it is a little harder to accept suffering which comes as a result of doing good. As he had often before, Paul was suffering because he had claimed the name of Jesus. But notice his reaction: He did not indulge in self-pity or blame God. He did not even launch a counterattack against his accusers. He simply claimed a clear conscience, gave a strong testimony for Jesus Christ, and left the results in God’s hands.

Paul had been warned earlier that he would face serious trouble in Jerusalem, but his response was “I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus” (21:13). That kind of confidence in the face of opposition makes men like Tertullus and Felix look small indeed.

**ENGAGE THE WORD**

_Falsely Accused_

Ask one of your students to read aloud the story below. Then ask each student to write two endings for this story, one in which the young man is believed and another in which he is punished for the crime which he did not commit.

Ask several of your students to read the endings they have written.

_Falsely Accused_

Mark watched Mr. Carlson hand back the research papers to the third period history class. He had worked hard on this paper and he needed a good grade. Mark was hoping to get a scholarship to the Christian college he wanted to attend. It was more expensive than a state school, so the scholarship was important.

When Mr. Carlson got to Mark’s paper, his face clouded and he laid the paper facedown on Mark’s desk. Apprehensive, Mark turned the paper over and inhaled sharply—an F! He couldn’t believe it.

As soon as class was over, he hurried to Mr. Carlson’s desk. “I thought this was a good paper—worth at least a B. What happened?”

“Just because you and Tim Phillips are in two different periods, did you think I wouldn’t notice that your papers are almost identical? Tim explained that you had asked to borrow his paper two days before it was due in order to check the footnote form—and didn’t return it for several hours. What happened is pretty obvious.”

“I can’t believe he told you that!” Mark exclaimed. “I thought he was my friend! I can’t imagine how—” Mark’s eyes grew wide as he
realized what had happened.

“Mr. Carlson, several days before this paper was due, Tim asked me to help him study for his algebra test. Although I really didn’t have the time, I agreed. After I left his house that night, I realized that I had misplaced my history folder. The rough draft for my paper was in that folder. I was sick—until Tim handed me the folder the next morning, saying that I had left it at his house. Honestly, Mr. Carlson, I wrote every word of that paper myself.”

Write two endings for this story, one in which Mr. Carlson believes Mark, and one in which he does not.

First ending:

Second ending:

EXPLORE THE WORD

1. The Trial Before Felix (24:1-27)

After Paul had been in Caesarea for five days, the Jewish leaders finally arrived—with a lawyer. No doubt they had spent the time preparing their shaky case. Read through this chapter and then answer these questions:

1. What were the charges Tertullus, the lawyer, presented against Paul?

2. How did Paul answer the charges?

3. Felix no doubt realized that Paul was innocent, but he did not want to have trouble with the Jewish leaders. Under what pretext did he end the trial?

4. When Felix and his wife, Drusilla, had a private meeting with Paul, what was the result?

2. The Trial Before Festus (25:1-12)

In the last verse of chapter 24, we read that Paul stayed in jail another two years, until Felix was replaced as governor by Festus. As soon as Festus arrived on the scene, the Jewish leaders urged him to do something about Paul. Read these verses and then answer these questions:

1. Why do you think the Jewish leaders were still anxious to have Paul’s life, even after two years?
2. Why did Paul not want to go to Jerusalem for trial?

3. Verses 11 and 12 are another example of foreshadowing. Refer back to 23:11. How is God's plan working out?


A few days later, Festus’ boss, King Agrippa, arrived in Caesarea. Festus, obviously at a loss as to what to do with Paul, decided to discuss the case with Agrippa. Read these verses and then answer these questions:

1. Why do you think the Roman authorities were having so much trouble deciding what to do with Paul?

2. Do you think Festus did a good job of summarizing Paul’s case to Agrippa?

3. Why did Festus bring Paul before Agrippa?

4. The Trial Before Agrippa (26:1-32)

Yet again Paul was asked to respond to the charges against him, this time before King Agrippa. Read these verses and answer these questions:

1. Why did Festus interrupt Paul?

2. Do you think there was any chance of Paul persuading Agrippa to become a Christian?

3. Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar” (v. 32). Some scholars have felt that Paul made a mistake by making that appeal. Do you think so?

EXPERIENCE THE WORD

Free and Clear

Paul was able to stand confidently before Felix because he knew that his conscience was clear. He had done no wrong. It is a blessed thing to live with a clear conscience! This activity gives the students a chance to examine their own consciences and invite God to show them any “unfinished business” that needs attention.

It is very important that each individual in your group feel comfortable and secure in doing this activity. Arrange the setting so that each stu-

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dent can respond privately to the directions. Assure your class that no one will be asked to share their responses. Try to establish a quiet and reflective atmosphere so that God can truly work with individuals during this time. If you sense that any student is recognizing a serious need in his or her life, be sure to provide a way for that individual to meet later with you to discuss the problem.

- Is there anything for which you need to ask God’s forgiveness? Write it down.

- Is there anything for which you need to ask another person’s forgiveness? Write the person’s name.

- Decide that you are going to live your life this week so that your conscience will be clear and so that any accusations of wrongdoing made against you will have to be false! Write a prayer of commitment.

Conclude the session with a prayer of thanksgiving for forgiveness which produces a clear conscience. Pray that God will give your students courage in the face of adversity and confidence in God in spite of difficult situations.

KEY VERSE: “So keep up your courage, men, for I have faith in God that it will happen just as he told me” (Acts 27:25).

TEACHING AIMS

To help the learners:

1. Discover that it is not the situation, but their response to the situation that matters.

2. Delight in their freedom to chose the attitude with which they will face life.

3. Commit their difficult situations to God and experience true freedom.

PERSPECTIVE

When life hands you a lemon, make lemonade!” Bumper-sticker philosophies are more easily quoted than lived, but this one expresses biblical truth. Paul’s life is a story of constant lemonade making. He models for us the truth that what happens to us is not nearly so important as how we respond to what happens. It is our choice to control our reactions.

Teenagers feel that their lives are to a great extent controlled by others—parents, teachers, employers, etc. They haven’t yet realized that they will never be in control of all of the situations of their lives. But they are not too young to learn that even though they will frequently face unpleasant or unfortunate circumstances, they can maintain the freedom of positive and healthy attitudes—with God’s help.

BIBLE BACKGROUND

Paul always wanted to go to Rome—but as an evangelist, not a prisoner! It was in chains, however, that Paul completed the deeds recorded in the Book of Acts.

After his arrest in Jerusalem, Paul knew that he would not be able to get a fair trial, nor would his life be safe, in Judea. Therefore he exercised his right as a Roman citizen and appealed to Caesar. (Any Roman citizen who felt that he could not get a fair trial could do that and be transported to Rome to argue his case before the emperor.) So Paul took his last recorded voyage as the “guest” of the Roman empire.

The journey was certainly anything but a vacation cruise. Sea travel was dangerous at best in Paul’s day. The sailors did not have the help of our modern navigational instruments. They were often at the mercy of the winds and the waves. When Paul’s ship arrived at the island of Crete, Paul (perhaps the most experienced traveler among them) urged them to spend the winter there rather than journey into the open sea during winter.
Ignoring Paul’s advice, however, the captain set out for Rome. Before long, he regretted his decision! Caught in a fierce winter storm, the crew and passengers feared for their lives. In spite of the danger, however, Paul spoke words of assurance because he had been assured by the Master of the waves that the passengers would be safe. After two weeks of being tossed violently by the sea, Paul urged the crew to eat and again reassured them that they would not perish.

Eventually, the ship ran aground off the shore of the island of Malta, where Paul and the other travelers were treated hospitably by the natives. Eventually Paul reached Rome, where he continued for at least two years under “house arrest.” The Book of Acts ends without recording Paul’s trial or what happened after that.

As the Book of Acts records, and as Paul himself tells us in his letters, the apostle led less than a comfortable life. The victim of shipwrecks, beatings, stonings, and imprisonments (see 2 Corinthians 11:23b-28), Paul nonetheless maintained a positive attitude. He tells the Philippians that everything that had happened to him was for the advance of the gospel (Philippians 1:12) and that he had learned to be content regardless of his situation (4:11-12). Paul had discovered the secret of peace and joy: looking within, rather than without, for true freedom. On the outside, he might have been cold and hungry, but inside he was warmed by God’s love and fed by the Bread of Life. On the outside he might have been tossed by wild sea waves, but inside he was safe in the arms of a loving Father. On the outside, he might have been wearing chains, but inside he was free from the bondage of sin and death. Paul was always freer than his jailers, healthier than his doctors, and happier than his persecutors. That is what being in Christ is all about!

**ENGAGE THE WORD**

*The Worst!*

Begin this session with a rather whimsical look at all the awful things life can send a person’s way. Ask everyone to respond to the following questions. Have a good time with this activity, and don’t forget to give your responses too.

1. What is the worst place in which you’ve ever had to spend a night?

2. What is the worst food you’ve ever had to eat?

3. What is the most embarrassing thing that has ever happened to you?

4. Who is the worst experience you’ve ever had with a pet?

5. What is the worst Christmas present you’ve ever received?

6. What is your worst experience at the dentist’s or doctor’s office?

7. What is the worst punishment your parents have ever given you?

8. What is the ugliest or most uncomfortable article of clothing you’ve ever been forced to wear?
9. What is the hardest test you’ve ever taken?

10. What is the most boring book you’ve ever had to read?

**EXPLORE THE WORD**

1. **Paul Sets Sail For Rome (27:1-12)**

Finally, the voyage to take Paul to Rome was prepared. Paul, along with other prisoners, was put under the charge of a Roman soldier named Julius. The voyage, however, was in trouble from the beginning because they set sail very late in the year, with winter coming on fast. As you read, keep in mind that these events happened nearly 2,000 years ago, before modern navigational equipment, weather tracking expertise, and seagoing vessels. The party was traveling in a star-guided, wind-driven, wooden ship. Read these verses and then answer these questions:

1. What does verse 3 tells us about the Roman commander Julius?

2. It is interesting that Paul was probably the most experienced traveler on this ship. Do you think his warning in verse 10 was the result of divine guidance or human knowledge?

2. **A Traumatic Voyage (27:13—28:10)**

From “Fair Haven,” where they had harbored and where Paul urged them to spend the winter, the ship set sail for another port on the same island, Crete. A storm, however, carried them out into the open sea. As Luke describes the subsequent events, he does so as an eyewitness (notice all the “we” references). Read through this passage and then answer these questions:

1. When the situation became very serious and the passengers “finally gave up all hope of being saved” (v. 20), Paul, the most experienced traveler on board, began to take over the ship’s operations. In verse 21 the apostle reminds them that they would not have been in this situation if they had taken his advice in Fair Haven. Why do you think he did this?

2. Notice Paul’s phrase in verse 23: “whose I am and whom I serve.” What does this tell us about Paul?

3. Why do you think the Roman soldiers followed Paul’s orders in verse 31?
4. In verses 42-43 we read that Julius spared the prisoners' lives because of Paul. Why do you think he did this?

5. How does Paul's stay on the island of Malta resemble his previous missionary trips?

3. Finally, Rome! (28:11-31)

After more than two years in Roman custody in Palestine, and after a near-disastrous voyage across the Mediterranean Sea, Paul finally arrived in Rome. The Book of Acts ends with a description of the two years Paul spent there in custody. Read these verses and then answer these questions:

1. Note that verse 15 refers to “the brothers there [in Rome].” You may remember that Paul wrote the Epistle to the Romans to the Christian congregation there before he made the trip we have been reading about. How do you think Paul felt when he met these “brothers”?

2. One of Paul's first acts in Rome was to call together the Jewish leaders in Rome. Why do you think he did this? (Keep in mind his custom on the previous missionary journeys.)

3. What was the result of Paul's preaching and teaching to the Jews (vv. 24-25)? How is this like the response Paul had from the Jews in the other cities he had visited?

4. Verses 16 and 30 give us a glimpse of Paul's living arrangements in Rome. Although he was allowed to live in his own house and receive visitors, he was still in custody—under what we would today call “house arrest.” What was Paul's reaction to this situation?

5. The two years Paul spent in Rome awaiting trial were busy years. During that time he wrote the Epistles to the Philippians, Colossians, Ephesians, and Philemon. Spend a few moments reading these references in some of those letters: Ephesians 6:19-22; Philippians 1:12-14; 4:18, 21-22; Colossians 4:7-10; Philemon 1-25. What idea do these verses give you about Paul's activities?

4. Farewell To Acts

Congratulations! You have now finished one of the most exciting books in the New Testament. But before you leave it for good, take a few moments and reflect on what you have learned. Flip back through the pages of Acts. Pause to reread some of your favorite passages. Go back through this workbook and look at some of the
things you have recorded. Let God speak to you again through the Book of Acts. Then take a few minutes to answer these last questions:

1. The Book of Acts ends rather abruptly, without telling us what happened to Paul. Remember that Luke’s purpose in writing this book wasn’t to give a biography of Paul—or anyone else. It was to tell us how the Church spread in fulfillment of Jesus’ promise to the original small band of disciples: “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (1:8). How well do you think Luke achieved his purpose?

2. Thinking back over the history of the Church Luke has described to us—from the small group of Christians in Jerusalem led by Peter to the large number of Christian congregations scattered all over Asia Minor and eastern Europe founded by Paul—the leadership of the Holy Spirit is clear and unmistakable. How would you describe this leadership?

3. What is the most important lesson you have learned from the Book of Acts?

EXPERIENCE THE WORD

Thermo - what?

Explain to your students the difference between a thermometer and a thermostat: A thermometer merely reflects the temperature, but a thermostat controls the temperature. In any given situation, we can decide whether to be like a thermometer and merely react to our environment or like a thermostat and have an influence on our environment.

After assuring your teens that no one will be forced to share, ask them to list in their journals a difficult situation they are facing right now— at work, at school, at home, at church. If any volunteer to share, allow them to do so. Then ask the students to record how they want to respond to that situation in order to maintain control over their attitudes and be a positive agent for Christ in their world. Again, allow any who volunteer to share this response.

Conclude the session by reading again Paul’s words in Philippians 4:12-13 and by praying that your students will take the situations which life gives them, commit them to God, and let Him work through those situations as they experience the freedom that only Christ can give.

- What is the difference between a thermometer and a thermostat? Which would you rather be?

- Describe one difficult situation which you are facing right now:
• How would you like to respond to that situation so that you can maintain control over your attitude rather than merely reacting to the situation? Be specific!

Listen to Paul’s words again in Philippians 4:12-13: “I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength.”
What is Bible Quizzing?

Bible Quizzing is a program that helps youths study and learn about the Scriptures. About once a month, youths from different churches gather for a time of fellowship and competition. In each competition, there are questions about a specific pre-announced portion of Scripture and the teams compete in order to correctly answer those questions.

The official slogan of the Nazarene Youth International is quoted from I Timothy 4:12 - “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity”. The purpose of Bible Quizzing is to help cultivate the actions, attitudes, and the lifestyle that are necessary to accomplish this slogan. The Bible Quiz program intends to reach this goal through a tactic that is divided in these different areas:

- An avenue of meaningful Bible study for youth to attain a deep and intimate knowledge of Scripture.
- A means of increasing fellowship and interaction among youth around the world.
- An integral part of the outreach and discipleship aspects of local church youth ministry.
- A medium for the training and mentoring of youth leadership.
- A catalyst for encouraging active participation in ministry and mission projects.
- A bridge for building relationships between youth from different world regions.
- An arena for exciting Christian competition.

Rules alone can never prevent unfair tactics or unsportsmanlike attitudes. However, these rules are necessary in order for the competition aspect of Bible quizzing to be clear and consistent. It is the duty of every individual associated with Bible quizzing to uphold the integrity and intent of these rules and guidelines. Any attempt to gain an advantage by circumvention, disregard, or manipulation is unethical and detrimental to the mission and purpose of Bible quizzing. The pursuit of success must never dominate the commitment to exhibit a Christ-like example.

How to Organize a Bible Quizzing Ministry?

1. Bible Quizzes are intended to be for youths between 12 and 25 years old. You may want to divide the competition into two categories: 12-18, and 19-25.

2. The year for Bible Quizzing starts in August through May or June of the following year, or January 1st and continues until
November or December (whichever works better for your district). Decide how much Scripture to be covered at each weekly meeting (e.g. one chapter or one story) and plan a calendar study chart.

3. During the year a tournament will be planned for every one or two months, generally on a Saturday or a Sunday afternoon.

4. Every local church can have one or more teams that meet together for Bible study and competition practice. Each team is composed of 4 or more people in a small group setting.

5. The location for the competition events (tournaments) must be rotated amongst all the churches participating in the District.

6. For every year, there is a book (or books) from the New Testament that is used as a resource material for the questions of the competition.

Following is the 8 year cycle that is used around the world for Quizzing.

- Acts
- Galatians, Ephesians, Philippians, Colossians, Philemon
- Luke
- 1 & 2 Corinthians
- John
- Hebrews and 1 & 2 Peter
- Matthew
- Romans & James

Then the cycle begins again.

7. Every church must have someone who is the Bible Quiz chairman and two or three more mature helpers to help train the teams and lead them in a weekly Bible study over the Scripture. (e.g. If meeting twice a week, spend time in Bible study, discussion, devotion and make an effort to understand the material together in one meeting. In a second meeting spend time practicing for competition. If meeting once a week divide the time between Bible Study and Competition practice.)

8. The District must have an elected or nominated Bible Quiz chairman, to plan and organize the calendar of the competition and also co-ordinate the different tournaments.

**How to organize a weekly Bible team meeting**

1. Before the meeting, the leader should read and study the material to be covered during the meeting. Pray for the Lord’s guidance.

2. The leader should arrive at the church where the Bible Study will take place before the time in order to prepare.

3. The group can play a game that helps the group begin thinking about the Scripture being covered.

4. Pray together.

5. Read the material out loud together. Spend time asking and answering questions regarding the passage. Help everyone in the group understand what the Scripture means.

6. Allow God to speak through the message of the text. Share a story or a personal experience that relates to the Scripture.

7. Allow time for more questions or input re-
garding the understanding.

8. Talk about what kind of response the Scripture calls for in the life of the church or in individual lives.

9. Close with prayer.

10. Encourage the study of material for next meeting. Hand out a paper w/ the material to be covered in the next meeting, the time, the place, and some study questions.

How to organize a weekly competition practice

1. After the Bible Study or at a separate time during the week, practice for competition.

2. Encourage the memorization of important verses; spend time memorizing and quoting to each other.

3. Play a learning game to familiarize the group with the material being covered (ex. Hangman or Pictionary or charades.

4. Ask quizzing questions from the material being covered. (see examples)

5. Divide the group and compete against each other.

6. Keep the focus on knowing and understanding the Word and not on winning and losing.

7. Give out study “homework” for next practice.

COACHING
Coach’s Job Description

1. Plan and attend practices

2. Arrange for personnel at practice and quizz-

3. Arrange trips to district invitationals and coach a team

4. Plan and participate on trips to off district tournaments

5. Contact quizzers on a weekly basis using notes (maybe an email) and phone calls

6. Demonstrate good sportsmanship at all quizzing events

7. Demonstrate and facilitate interest in God’s Word

8. Plan quiz parties at least twice during the quiz year

9. Recruit new quizzers and coaches

10. Plan a demonstration quiz with local pastors

11. Mentor assistant coaches

12. Organize and lead weekly devotionals (at practice or maybe during Sunday School)

13. Keep statistical records from quizzes

14. Manage a quiz budget if available from the local NYI

15. Keep an organized quiz schedule and keep parents of quizzing up to date

16. Keep local pastors updated on the state of quizzing. Encourage announcements, make sure events are on the church and NYI calendars and interact with the pastors on a regular basis

17. Product a newsletter to keep everyone, especially parents, up to date
18. Attend non-quizzing activities that the quizzers may be involved in. For example, a band concert or play at school.

19. Integrate with the rest of the youth group. Be involved in other activities with the youths and work together with the NYI president or youth pastor. They will feel more comfortable with you when that occurs.

**Assistant Coach’s Responsibilities**

1. Attend practices and assist with the quiz activities – be a quizmaster or scorekeeper

2. Coach at district invitationals and off district tournaments

3. Call quizzers during the week to encourage them to study and see how things are going

4. Check quizzer’s memory verse recall at practice

5. Fill in during the coach’s absence

6. Help lead devotionals

7. Assist in team formation – give opinions about how quizzers are doing and share with the coach

**HOW TO MOTIVATE**

Every individual has a personal agenda, the “Real Reason” he or she wants to be on the team. That personal agenda is the key to motivating each person.

It has been said that the only true motivation is self-motivation. If that is true, then our responsibility is to remove the barriers that de-motivate an individual. Some factors that can limit a quizzers motivation is the fear of failure, not being successful, lack of excitement, lack of challenges and not seeing what they are capable of achieving in quizzing.

A quizzers may become less motivated because they do not realize what they are capable of accomplishing. When a quizzers experiences success or sees what they might accomplish, they become excited. Our goal should be to help them have big dreams or the desire to do better.

Quizzers like to be involved in things that provide them a sense of success. If they do not perceive that they have been successful, then they will not give more than the minimum effort required or they will drop out altogether. They must also have a sense of security and safety within the group. If they do not feel safe or accepted, many quizzers will not risk failure.

The biggest thing that makes quizzing different from any other Bible study is the competition factor. This factor is also a key to motivating most quizzers. Most people like to win and will often go to great lengths to win as long as the correct environment is there. Most quizzers are naturally motivated by the competition, but lack the safety from failure, and the vision to push themselves.

Seeing and knowing that there is more to achieve can be just the challenge needed to motivate. Help your quizzers see what they can accomplish if they work hard enough. Let them see really good teams quiz, great individual quizzers and award ceremonies. Discuss what it will take to accomplish what they have seen. It may take a while to convince them that they can accomplish the same thing.

Help them to create individual and group goals. Make some of them easily attainable and others that require a great stretch to achieve. Most quizzers also need to see how they have been
successful before they will dare try to accomplish more. Each of us is normally our harshest critic. Take every opportunity to point out the successes, no matter how small they may be. Look hard to find things to compliment every quizzler on.

True motivation is internal, but external factors can play an important role in motivation. Consider these ideas when motivating.

- Set a good example – your enthusiasm will rub off on them
- Set appropriate goals – create multiple goals including some that will challenge them
- Give lots of feedback – praise first and then improvement
- Help quizzers measure success against themselves not others
- Provide incentives for reaching goals
- Keep track of personal scores and awards
- Make trips to tournaments
- Allow quizzers the opportunity to quizmaster when they reach certain goals like quizzing out or studying a certain amount
- Provide public recognition in church

Another effective way to help motivate is to create some yearly awards. Feel free to make up some unique ones of your own. Make sure the quizzers know exactly how to earn them and try to keep them updated on how they are doing.

Organizing a Quiz Competition Tournament
What to do before the tournament

1. Announce, clearly, to all the participants, coaches, and officials the details of the Quiz (date, time and place, what to study, etc.)

2. Prepare the questions

   a. Write down the questions or use prepared questions.

   b. Divide the questions into groups of 22 or 23 (That would be 20 questions, plus extras for bonus questions or challenges.) You will need enough groups of questions for all the rounds.

3. Choose a format for the Quiz (Each team quiz each team; Round-robin style with each team quizzing within a group of 4-5, and the winner of each group quizzing against each other for the championship, etc.)

4. Arrange for people to serve as Quiz Chairman (he or she reads the questions and rules on the correctness of the answer) and scorekeepers/jump judges (He or she keeps score and determines who jumped first for each question. Jump judges are not used if electronic jump seats are used.) If you have enough teams, you might have 3, 4, or more competitions going on at the same time in different rooms. If that is the case, you will need a Quiz Chairman and a scorekeeper for each competition.

5. Organize with someone to provide something to eat and drink. You may charge a fee for lunch, or have each person bring their own lunch.

6. Make or buy the prizes

   a. Choose some special prizes (Bibles, books, trophies, etc.)

   b. Make strips or ribbons (for individuals
What to do on the tournament day

1. Arrive at the church where the tournament will take place at least one hour before the time in order to prepare the venue.

2. Items to take to the tournament
   a. Points sheets
   b. Groups of questions (hidden from the participants)
   c. Pencils or pens for the quizzing officials
   d. Prizes
   e. Tape recorder and music tapes (optional)

3. Organize the venue
   a. A table and chairs for the quizzing officials. (One set needed for each competition location.)
   b. 2 benches or 8 chairs for the contestants
   c. Seats for the quiz officials
   d. Microphones (optional) - 1 for the quiz chairman and 1 for the contestants
   e. Tape recorder and music tapes

4. Begin the quiz with the devotion and the announcements

5. After the quiz
   a. Sum up the points and organize the contestants according to their points
   b. Give the prizes.
   c. Pray
   d. Clean the church

Rules for Youth Bible Quizzing for the Church of the Nazarene

These rules are necessary to run a program whose purposes are clear and solid. Every member of the Bible Quizzing program must make sure that the rules and the program are respected. However, these rules cannot prevent unfair acts or attitudes that are not fair play. The actions and attitudes of those who are involved (teams members, coaches, competition officials, etc) must reflect the purposes and objectives of the program and of NYI. The pursuit of success must not dominate the goal of exhibiting a Christ-like attitude.

METHODS OF COMPETITION - Before any competition, the chairman should choose the quizzing method (electronic jump seats or jump judges) for all the teams. The methods that are going to be used must be clearly indicated to the officials, coaches, and captains of the team before the beginning of the competition.

THE TEAM

1. The Team is composed of four or more
contestants who regularly attend the Church of the Nazarene and are members of the local NYI. More than five contestants can be used on a team during a competition, but only five can be included in the team in each round. No one can be a member of the team if he or she has attended any university, college, Bible school, or any other educational training beyond high school.

2. The coach can talk with or assist his team only during the breaks between the questions.

3. Only four contestants per team can be competing. The fifth one is substitute.

4. Specific members of each team must be designated by the coach before the competition as the captain, and another as co-captain.

5. Only the captain can talk with the quiz chairman after a decision, either to challenge a decision, to protest, or to correct.

THE OFFICIALS OF THE QUIZ

A. The Quiz Director - the person who organizes the tournament. His or her responsibilities include:

1. Prepare the study and tournament calendar in advance

2. Obtain all the officials necessary for the competition.

3. Provide all necessary materials for the competition: seats, groups of questions, score sheets, copy of biblical material, a stopwatch, pencil, etc.

4. Prepare enough groups of questions for the competition.

5. Prepare or buy the prizes for the quiz: certificates, trophies, or others

6. Advertise the time, place and date of the tournament in all local churches and to all the people involved.

B. The Quiz Chairman - the person who leads and controls the rounds in the tournament. His or her responsibilities include:

1. A good knowledge of the rules and of the material in the competition. During a competition, the interpretation of the Quiz Chairman is final.

2. Be unbiased and consistent.

3. Read each question during the round

4. Recognize the first contestant and ask for the answer.

5. Judge the correctness of each answer

6. Consult, if necessary and wanted, with the scorekeeper when judging answers, challenges, or appeals.

7. Note faults when they take place

C. The Scorekeeper - the person who maintains the official scoring sheet during the tournament rounds. His or her responsibilities include:

1. A good knowledge of the rules of the Bible Quiz

2. Register each member of the competing teams onto the scoring sheet.

3. Register points obtained and/or lost by each team and individual contestant.
4. Notify the Quiz Chairman when a contestant:
   a. Has correctly answered four questions
   b. Has committed three errors
5. Regularly notify the Quiz Chairman of the running score
6. Register the final team and individual results
7. Serve as timekeeper.

THE TOURNAMENT

1. Duration of the tournament.
   a. There are 20 questions in a round
   b. If there is a draw after twenty questions, there will be play-off questions until the draw is broken. Only one question is necessary to break the draw, unless no one answers it.

2. Composition of the teams
   a. Each team's coach must give the names of his or her team to the scorekeeper before the first question is read.
   b. The captain and the co-captain of the team must be designated before the first question is read.

   a. A break lasts for one minute and can only be asked between questions.
   b. Each team can ask for two breaks per round, and only the captain, the coach, or one of the officials can ask for a break.

4. Substitutions
   a. The coach can only change an active member during a break. The contestant that leaves a round is a substitute and can come back in the competition later. The substitute comes back automatically to the competition when one of the contestants answers all the questions he has to answer, or makes all the faults and/or errors he is allowed to make.
   b. Only a substitute can take the place of a contestant - two contestants who already are competing cannot exchange places.

5. Questions
   a. All the questions will be based on the same version of the Bible (announced ahead of time).
   b. A question for all can be read only once.
   c. If no contestant stands to answer a question within five seconds after it has been read, it will be considered closed. The Quiz Chairman must read the answer, and go on. No points will be given for that question.
   d. At any time before beginning to read the next question, the Quiz Chairman can throw out a question that contains incorrect information or has not been well read.
   e. A captain may appeal to the Quiz Chairman if there is incorrect information in a question, if the question was not well read, or if the question could not be understood because of interference.

6. Electronic Seats
   a. The equipment used for a Bible Quizzing competition is called “jump seats”. The cushions are plugged in to a box at the officials' table. Each cushion functions as a switch that shows with a light who stood up first.
b. When all the lights are off (all the contestants are seated) the Quiz Chairman can start reading a question.

c. When the question is being read, the first contestant to stand must answer the question.

d. The Quiz Chairman observes the lights while reading the questions.

e. When a light is on, the Quiz Chairman stops reading, and calls the name of the contestant whose light is on.

N.B. Most quizzing programs will not have access to jump seats to begin with. In that case, a Jump Judge (or scorekeeper) will determine who jumped first.

7. Answers

a. A contestant cannot answer before being recognized by name by the Quiz Chairman.

b. The time limit of 30 seconds starts immediately after the contestant is recognized by the Quiz Chairman.

c. The contestant must finish the question (if he interrupted the reading of the question) and give the correct and complete answer during the 30 seconds time limit.

d. The Quiz Chairman cannot repeat the question or give any information to the contestant. The contestant must answer without any help.

e. If the correct question and answer are given in the correct time limit, without any errors in information, the answer will be considered as correct.

DECISIONS OF THE OFFICIALS

The Quiz Chairman must judge if the answers are correct this way:

1. When the contestant gives all the necessary information for the question and the answer, and sits back down, the Quiz Chairman will judge if the answer is correct.

2. The Quiz Chairman must not interrupt the contestant. The only exception is when the contestant gives enough incorrect information to eliminate any possibility to give a correct answer. If more information is necessary, the Quiz Chairman will not say anything until the contestant sits down or the 30 seconds time limit has ended.

3. If the Quiz Chairman considers that an answer is “correct” the points will be given to the team and the contestant.

4. If the Quiz Chairman considers that an answer is “incorrect”, the points will be deducted from the score of the team and/or contestant (if after question 16), and a bonus question will be read.

5. The Quiz Chairman will not judge an answer “incorrect” because of a pronunciation error.

ERRORS AND BONUS QUESTIONS

1. If an incorrect answer is given, the contestant with the corresponding seat on the opposite team can answer that question as a bonus.

2. The Quiz Chairman must read the question completely before the contestant answers the bonus question.

3. The contestant must answer the bonus question within 30 seconds.

4. A correct answer to a bonus question is worth 10 points for the team of the contestant.
ant who answered the question. Individual points are not given for bonus questions.

5. Points will not be deducted for incorrect answers given to bonus questions.

**CHALLENGE AND APPEALS OF THE DECISIONS OF THE OFFICIALS**

1. Only the acting team captain can challenge or appeal the decisions of the officials.

2. The captain may not challenge or appeal before the question and the bonus question (if necessary) are asked, answered and judged. All the challenges or appeals must be done before the beginning of the next question.

3. There may be no communication between the coach & captain, between two contestants, or the contestants and the audience.

4. Each captain can challenge a question only once.

5. Challenge

   a. A captain may challenge a decision of the Quiz Chairman if he thinks an incorrect decision has been taken.

   b. The captain can ask the Quiz Chairman to read the correct question and answer before challenging.

   c. The captain of the other team can refute the challenge, once it is complete.

   d. After hearing the challenge and the refutation, the Quiz Chairman will judge the validity of the challenge.

   e. The challenge will be invalidated if it contains incorrect information, or if the argument does not justify a different decision than the first one.

   f. The challenge will be accepted when the argument justifies the modification of the previous decision. When a challenge is accepted and the previous decision is reversed. The points will be adjusted as if the error happened in the beginning.

6. Appeals

   a. The captain can appeal to the Quiz Chairman to invalidate the answer due to an incorrect reading, incorrect information in the question, or visual/audio interference.

   b. After hearing the appeal, the Quiz Chairman may consult the scorekeeper for the final decision.

   c. The appeal will be upheld if the argument justifies the change of the first decision.

   d. When an appeal is upheld, the question appealed will be invalidated, and another question will be asked.

   e. The official point sheet must be changed as if the appealed question was not asked. The points given after the first decision will be deducted and the points deducted after the first decision are given again.

**FAULTS**

1. There is a fault when:

   a. There is communication (verbal or non-verbal) after the Quiz Chairman asks the Question and before the points are given.
b. A contestant begins answering a question before being recognized by the Quiz Chairman.

2. Any contestant who does three faults in a round must leave the round. He may be substituted.

**POINTS**

1. A correct answer to a question is worth 20 points for the team and the individual contestant.

2. A correct answer for a bonus question is worth 10 points for the team.

3. Four correct answers (not including bonus questions) by any one contestant is worth 10 bonus points for the team and the contestant who answered the four questions. This is called a “quiz out.” When a contestant has quizzed out, he or she must step down from the quizzing seat and may be substituted for if there is a substitute.

4. When 3 members from the same team answer at least one question correctly, there is a 10 point bonus for the team.
   
   a. The forth contestant who answers correctly gains 10 points for the team
   b. The fifth contestant who answers correctly gains 10 more bonus points

5. Beginning with question #16, 10 points are deducted from the points of the team for each error.

6. At the third error of a contestant, 10 points are deducted from the points of the team and of the contestant. This is called an “error out” and the contestant may no longer answer questions for that round. The contestant may be substituted for.

7. For the fifth error of the team (and each subsequent error) 10 points will be deducted from the points of the team.

8. The points for the play-off questions after the time limit are not part of the individual or team points.

**Study Tips: Memorization**

**Memory Verses**

If your quizzers plan to learn all the memory verses this year, you’ll want to pay special attention to the prejump list in the back of Book 1. The purpose of having a prejump list is to show them where the earliest “safe” place to jump on each memory verse is, and to help you learn to complete the verse with the fewest possible beginning words. Use it to perfect their skills in jumping on memory verses. Also, download the free memory verse flash cards from www.youthquiz.com or from the Power Tools CD.

**“15” Method**

1. Read the verse through a couple of times.

2. Have them say it without looking. If they get stuck, check the Scripture, and then go on.

3. When they can say the verse through without looking, they’re ready to start memorizing. (You thought you were through, didn’t you?)

4. Have them say the verse through as fast as they can, five times, without a mistake. If they make a mistake, start over.
5. Read the verse again to make sure they are saying it right. If not, do it over.

6. Have them say the verse five more times without a mistake. Then five more times. (That makes 15.) If at any time they make a mistake, start over with that group of five.

7. Do the next verse the same way, then return to the first verse memorized to make sure they still know it?

8. Continue the process until they are done memorizing.

Writing Questions

It's a proven fact that the more you deal with a subject, the better you learn and remember it. It is a great idea to have your quizzes write their own questions as they study the material. Make sure they have a solid knowledge of the material before they begin to write questions. Once they do, they will find that practicing forming questions and answers will really test their knowledge of the material. Once they learn this method, you might find they don’t need to actually write the questions and answers down on paper; it may be enough to simply form questions mentally and answer them in their mind. Those written questions could be used in practice and compared to the questions in this book.

Phrase Method

1. Read the verse carefully, making sure they understand its meaning.

2. Break the verse into phrases (punctuation marks do this pretty well) and say each phrase several times, emphasizing words that are difficult to remember.

3. Read the entire verse again, concentrating on difficult parts.

4. Quote the verse 5 or 6 times, or until they can say it smoothly without error.

5. Review the verse about 10 times the same day they learn it.

6. Review the verse at least once a day for three or four days after they learn it.

3-5-7 Plan

Assume that you’ve just studied 1 Corinthians 8. Now have the quizzers review the chapter three chapters before this chapter—chapter 5. Then review the chapter five before—chapter 3. Then review the chapter seven before your original chapter—chapter 1. Hence, the name 3-5-7 Plan. When the total number of chapters gets high enough, it will need to become the 3-5-7-9 Plan.

Index Cards

A great way to help quizzers learn the memory verses (or all of the material) is to create a catalog of the verses they (or you want them) want to memorize. Write or type each verse on one side of an index card and put its reference on the back. Computer programs have made this a somewhat simple task, especially with the ability to purchase the NIV for that computer. (It’s important that they do this step themselves (regardless of the method); try not to have their parents or you as coach do this for them. The cards will mean much more to them—and they’ll remember the verse much better as well—if they take the time to mentally process each verse as they prepare the catalog.) Once they have all the verses on cards, they’re now ready to begin. They’ll probably want to memorize the verses in the order as they appear in the Scripture. Have them use any of the memorization methods already mentioned to actually learn the verse.
The big advantage of this method is being able to separate those verses that they’re having difficulty learning. They will also able to review the verses by looking at the reference or review the references by looking at the verses.

Study Tip: Comprehension
Underline Method

Have the quizzers read the chapter enough times that they know most of it, starting at the beginning of the chapter and underlining every fact in the chapter that they are not sure they would remember in a quiz without further study. Then, beginning with the first verse, have them study all the underlined phrases. To fully complete the study method, have them continue working on all these phrases until they know each of them well enough to recall details in a quiz.

Study Tip: Reading

CD/Cassette Method/MP3/Podcast

Learning comes easier when one can not only see the words but hear them as well. You can purchase a pre-made audio recording of the book to help your quizzers read and memorize. You might consider making your own recording using a blank recordable CD, (you will need a computer with a microphone and appropriate recording software) or a cassette tape and recording your own voice reading each chapter for study purposes. (Remember that it is illegal to make copies of pre-made Bible recordings, or to distribute or sell copies of your own voice recording of Bible passages without permission.) This may take some time, but you’ll find it worth your while in the long run. Remember to read clearly and loudly. You might want to identify each chapter and/or verse with its reference as you come to it. Recorded CD’s should be available at www.youthquiz.com.

There are several ways you can use a recording like this in your study. Here are a couple:

- Straight Reading—Read along in the Bible or scripture portion, and listen carefully to the recording at the same time while reading. In this way, they will not only see the words on the page but hear the words as well. This combination will help them remember the material better. A variation is to try to quote the material along with the recording.

- Pantomime Reading—Turn on the CD/Tape player/MP3 player. As the verses are read, pantomime (act out) everything that is happening. Exaggerate! Do fun, crazy things to act out the passages. If they are not too self-conscious, have your quizzers act out the passages. You’ll be surprised to see how well this method helps them remember the material.

Straight Reading Method

Simply have them read through the chapter carefully and thoughtfully five times. The more they read something, the better they will know it. Also, have them read the related scripture or commentary if they have some type of reference Bible. Be careful to use only the NIV for memory work but other versions can be helpful when trying to understand what the author is trying to convey.

Repetition Method

1. Read verse 1 (of the chapter they are studying) three times.

2. Read verse 2 three times, verse 3 three times, verse 4 three times, and verse 5 three times.
3. Now read verses 1 through 5 all together at once.

4. Read verses 6, 7, 8, 9, 10 three times each.

5. Now read verses 6 through 10 all together at once.

6. Now go back to verse 1 and read straight through to verse 10.

7. Read verses 11 through 15, each three times; then read them together once; then go back to verse 1 and read through to verse 15.

8. Read verses 16 through 20 three times each; then 16 to 20 once all together; then 1 to 20 altogether.

9. Keep doing this until they finish the chapter.

Paraphrase Method

Have you ever stopped to think that if you were writing some of the Scriptures you're studying; it would sound a lot different from what you are reading?

Before you suggest this method to your quizzers, they’ll need about three or four pieces of notebook paper. At the top of the first page they should write the number of the chapter they’ll be reading. Have them read the chapter, through a couple of times. Now the goal is for them to rewrite the chapter, verse by verse, in their own words.

They can make it serious or funny, creative or normal—however they usually talk. They should paraphrase (explain how to accomplish paraphrasing) at least 10 verses of a chapter just to find out if they like this method. They do not even have to use it all the time. They should try it once in a while to lend variety to their study.

Study Tip: Prejumping

Question Writing

In order to fine tune your quizzes prejumping ability it is really not as important for them to write hundreds of questions as it is for them to learn how to write questions. You will eventually have them move from actually writing questions and answers to simply forming them mentally. The key to good prejumping is not simply winning the jump but being able to correctly complete the question from the point where they jumped. Learning to recognize questions and answers in their mind will be of tremendous advantage as they begin to prejump.

In the average verse, there are four or five possible quiz questions. Even though several questions may cover the same information, the way a quizzers prejumps on each question is different. So, it is helpful to be able to look at a verse and see the different questions that can come from it. To write a question, have them begin by finding the answer in the verse and then decide how to ask a question about it. Beginning at the first verse, have them look at each phrase, each noun, each action verb, each adjective, and each adverb, to see if any could be an answer to questions. Then, have they written the questions.

Key Word Spotting

Key word spotting is to help a quizzers be able to jump faster. It is very difficult to improve their jump reaction time without learning to spot key words.

What is a key word? The key word is the word that comes at that place in the question where, for the first time, one can tell what the rest of the question is. In other words, if they hear a ques-
tion and the quizmaster stops reading just before the key word, they won’t know for certain what the rest of the question is. There may be only a few possibilities, and they may make an educated (or lucky!) guess, but they won’t be for certain. However, if they were to hear one more word—the key word—they would know without a doubt what the correct question is.

Your job as a coach is to help the quizzer learn to locate that key word so that they can jump at that place in the question. In a quiz, that means faster decision-making under pressure. To get started, though, have them practice with a few questions and take all the time they need to decide what is the key word.

Here is an important point to remember: the key word will not always be the same for everyone! The better they know the chapter, the sooner they will be able to jump. Right now the key word for questions may be the last word; but by the end of the year, the key word on some of the very same questions could possibly be the third or fourth word. The key word changes as their knowledge of the material improves.

Anticipating the Key Word

Anticipation is accurately predicting that the next word of the question will be the key word. Why anticipate you ask? If a quizzer can tell that the next word of a question will be the key word, then they can jump just as the quizmaster begins to say it, but late enough that he or she does not have time to stop before he or she says at least the first syllable of the key word. The quizzer can then identify the key word by watching the quizmaster’s mouth as a clue to the remainder of the word. This means that they will actually jump before they hear the complete question! If they can learn to anticipate accurately, they will obviously win many more jumps than a quizzer who does not anticipate. Remember, though, that anticipating is taking a definite risk; they will want to be sure that they know the material well enough to take this risk before you jump! Prejumping is a major hurdle for most quizzers to overcome, but when they do, they will find competition much easier.

Recording Jumping

To practice their jumping and to improve anticipation of the key word, you may want to try this method. In order to use this method they will need computer recording equipment and a CD/DVD/MP3 burner, or a simple cassette recorder. To prepare for the study, record some of the questions and the answers to the CD/DVD/MP3 or cassette. Start the CD/DVD/MP3 or cassette and have them “jump” (either physically or mentally), and stop the recording at the point where they jump. Now have them try to complete the question and give the correct answer. To check yourself simply restart the cassette and then listen to the correct question and answer. They’ll find that as their knowledge of the material increases, their ability to prejump earlier also improves.

Study Tip: General Review

After studying one-fourth of the chapters, take time out for a general review of all the chapters they’ve covered. Test them in each of the following areas:

1. Have them read through each chapter again. If there is time, they may even want to use a repetition method (Read chapter 1, then read chapters 1 and 2, then read chapters 1, 2, and 3, etc.)

2. Have them write out either a chapter-by-chapter outline, or a list of what events are in
each chapter.

3. Have them review all the underlined phrases that they thought they might not remember in a quiz. Test them to see how well they still remember those verses. If they’ve forgotten any of the phrases, spend some more time studying with them.

4. Work with the prejump list of memory verses, and test their ability to complete each verse and give the reference.

Repeat this general review after completing one-half, then three-fourths, then all of the chapters. In each case, review all the chapters they’ve covered.

Study Tip: Using a Concordance

Have you ever noticed how some quizzers always seem to be able to jump way before your quizzers do? And how you could say almost any word in the material and they can tell you exactly what verse it’s in? Chances are that those quizzers have been using a concordance.

What is a concordance? A concordance is a type of index—you know, those lists in the back of books that tell you where a certain subject is mentioned. A biblical concordance will tell you where and how many times any word is used in the Scripture. (Would it surprise you to know that the word “the” is used 55,728 times throughout the Bible?!) There are several types of these concordances: entire Bible, Old Testament, New Testament, and individual book concordances.

How can you use a concordance to help your quizzers in their study? Each year, youthquiz.com makes available a Quizzer’s concordance that covers only the material being covered during that quiz year. This resource will tell you where and how many times each word is used in this book. Of special help to a quizzer is the list of “Unique Words.” These are words that are used only once in the material.

Being familiar with these words can be invaluable to a quizzer. A quizzer knowing that a particular word is used only once throughout an entire year’s material will more quickly direct them toward the right passage when answering a question. Once they’ve acquired a concordance, find the unique word list, or go through the entire list of words and note those that are used only once. Have them mark these words with a certain color of marker or colored pencil—blue, perhaps. Then have them take their Scripture portion or Bible and locate each of these “blue” words and mark them. Now as they read and study the Scripture, they will be able to note when they come across a “blue” word. Many quizzers use the same approach with words used two or three times throughout the material, marking them with a different color, such as red and green.

Now, as soon as they hear one of these unique words, they should be able to recognize it as a key word, remember the reference, and quickly go there mentally to form their question and answer. You will find that knowing these key words will greatly enhance your quizzer’s ability to prejump. (You can also tailor this system as it suits their study style).

However you decide to have your quizzers use a concordance, be sure they have a good understanding of the material, as well as of the individual words. The concordance should supplement a good study plan—don’t let them rely on it to solve all of their study problems.

Knowing the Scripture in this way will also help them in the future. It may help them find a verse that they need when speaking to a person seek-
ing God. The Holy Spirit will bring that verse they learned years ago to memory at the appropriate time.

Study Tip: Variety in Your Study

Throughout this book the quizzers will find many different study methods for use in individual study times. Chances are no one study method is right for everyone. What works best for one may not work for teammates. Just as important, however, is that their knowledge and recollection of the material will improve if they vary the study methods they use. Have them try a new method every now and then so they don’t get bored and frustrated using the same technique over and over.

**PRE-ANNOUNCING KEY**

Remember that all questions will be “preannounced” in actual quizzing competition. In order to prepare your quizzers for this practice (and in case your team decides to use these questions in practice), we’ve included the preannouncing codes in this book as well.

**PRE-ANNOUNCING KEY**

(Code=Question Type)

G = General

X = Context

A = According to

S = Situation

I = In What Book and Chapter

Memory: Q = Quote;

V = Finish this (these) verse(s) (no reference);

R = Finish this (these) verses and give the reference
Acts 1

A According to Acts, chapter 1, verse 1, who began to teach?
A. Jesus (Acts 1:1)

G Where was Jesus taken up after giving instructions through the Holy Spirit?
A. To Heaven (Acts 1:2)

G To whom did Jesus present himself after his suffering?
A. The apostles (Acts 1:3)

X In Acts, chapter 1, who was the gift Jesus’ Father promised?
A. The Holy Spirit (Acts 1:4-5)

G Who baptized with water?
A. John (Acts 1:5-16)

G Who asked, “Lord, are you at this time going to restore the kingdom to Israel?”
A. The apostles (Acts 1:6)

S Situation question: who said it and to whom: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth”?
A. Jesus said it to the apostles (Acts 1:7)

A According to Acts, chapter 1, verse 8, when will you receive power?
A. When the Holy Spirit comes on you (Acts 1:8)

G From what did a cloud hide Jesus?
A. The apostles’ sight (Acts 1:9)

G Into what were they looking intently as Jesus was going?
A. The sky (Acts 1:10)

G Who has been taken from the apostles into heaven?
A. (This same) Jesus (Acts 1:11)

G From where is the Mount of Olives a Sabbath day’s walk?
A. Jerusalem (Acts 1:12)

G Of whom was Judas the son?
A. James (Acts 1:13)

G In what did the apostles all join together constantly?
A. Prayer (Acts 1:14)

G What was numbering about a hundred and twenty?
A. A group of believers (Acts 1:15)

A According to Acts, chapter 1, verse 16, when did the Holy Spirit speak?
A. Long ago (Acts 1:16)
G Who shared in our ministry?
A. Judas (Acts 1:17)

G What spilled out?
A. Judas’ intestines (Acts 1:18-16)

G What was Field of Blood in their language?
A. Akeldama (Acts 1:19)

G Who said, “For it is written in the book of Psalms, ‘May his place be deserted; let there be no one to dwell in it’”?
A. Peter (Acts 1:20)

S Situation question: who said it, and to whom: “Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us, beginning from John’s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection”?
A. Peter said it to the believers (Acts 1:21-22)

A According to Acts, chapter 1, verse 22, who was taken up?
A. Jesus (Acts 1:22)

G Which two men did they nominate?
A. Joseph called Barsabbas (also known as Justus) and Matthias (Acts 1:23)

G Who knows everyone’s heart?
A. The Lord (Acts 1:24)

G What did Judas leave to go where he belongs?
A. This apostolic ministry (Acts 1:25)

G What fell to Matthias?
A. The lot (Acts 1:26)

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G When did a sound like the blowing of a violent wind come from heaven?
A. Suddenly, when the day of Pentecost came and they were all together in one place (Acts 2:1-2)

A According to Acts, chapter 2, verse 2, what filled the whole house?
A. A sound like the blowing of a violent wind (Acts 2:2)

G Where did tongues of fire come to rest?
A. On each of them (the believers) (Acts 2:3)

G From where were God-fearing Jews staying in Jerusalem?
A. Every nation under heaven (Acts 2:5)

G Who came together in bewilderment because each one heard their own language being spoken?
A. A crowd (Acts 2:6)

A According to Acts, chapter 2, verse 7, what did they ask?
A. “Aren’t all these who are speaking Galileans?” (Acts 2:7)

G In what language does each of the crowd hear them?
A. Their native language (Acts 2:8)

G Who heard them declaring the wonders of God in their own tongues?
A. Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs (Acts 2:9-11)
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who were visitors from Rome?</td>
<td>Both Jews and converts to Judaism (Acts 2:10-11)</td>
</tr>
<tr>
<td>In Acts, chapter 2, what were those filled with the Holy Spirit declaring?</td>
<td>The wonders of God (in their own tongues) (Acts 2:11)</td>
</tr>
<tr>
<td>Who asked one another, “What does this mean?”</td>
<td>The crowd (that came together in bewilderment) (Acts 2:12)</td>
</tr>
<tr>
<td>What did some who made fun of them say?</td>
<td>“They have had too much wine” (Acts 2:13)</td>
</tr>
<tr>
<td>How should the crowd listen to what Peter says?</td>
<td>Carefully (Acts 2:14)</td>
</tr>
<tr>
<td>What did the crowd suppose?</td>
<td>That these men were drunk (Acts 2:15)</td>
</tr>
<tr>
<td>What was Joel?</td>
<td>A prophet (Acts 2:16)</td>
</tr>
<tr>
<td>What will your young men see?</td>
<td>Visions (Acts 2:17)</td>
</tr>
<tr>
<td>When will both men and women prophesy?</td>
<td>When God pours out His Spirit on his servants in those days (Acts 2:18)</td>
</tr>
<tr>
<td>Where will God show wonders?</td>
<td>In the heavens above (Acts 2:19)</td>
</tr>
<tr>
<td>Two-part question: to what will the sun be turned, and to what will the moon be turned?</td>
<td>1) darkness 2) blood (Acts 2:20)</td>
</tr>
<tr>
<td>How was Jesus handed over to you?</td>
<td>By God’s deliberate plan and foreknowledge (Acts 2:23)</td>
</tr>
<tr>
<td>According to Acts, chapter 2, verse 24, from what did God raise Him?</td>
<td>The dead (Acts 2:24)</td>
</tr>
<tr>
<td>Where did David see the Lord always?</td>
<td>Before him (Acts 2:25)</td>
</tr>
<tr>
<td>In what Old Testament book is the following: “I saw the Lord always before me. Because he is at my right hand, I will not be shaken”?</td>
<td>Psalms (Acts 2:25)</td>
</tr>
<tr>
<td>In what Old Testament book is the following: “Therefore my heart is glad and my tongue rejoices; my body also will rest in hope, because you will not abandon me to the realm of the dead, you will not let your holy one see decay”?</td>
<td>Psalms (Acts 2:26-27)</td>
</tr>
<tr>
<td>Whom will the Lord not let see decay?</td>
<td>His holy one (Acts 2:27)</td>
</tr>
<tr>
<td>What has the Lord made known to David?</td>
<td>The paths of life (Acts 2:28)</td>
</tr>
<tr>
<td>According to Acts, chapter 2, verse 29, what is here to this day?</td>
<td>David’s (the patriarch) tomb (Acts 2:29)</td>
</tr>
<tr>
<td>Where had God promised David that he would place one of his descendants?</td>
<td>On his throne (Acts 2:30)</td>
</tr>
</tbody>
</table>
What did the Messiah’s body not see?
A. Decay (Acts 2:31)

G Of what are we all witnesses?
A. That God has raised this Jesus to life (Acts 2:32)

To what is Jesus exalted?
A. The right hand of God (Acts 2:33)

Who did not ascend to heaven?
A. David (Acts 2:34)

What will I make your enemies?
A. A footstool for your feet (Acts 2:35)

Who should be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah?
A. All Israel (Acts 2:36)

Who were cut to the heart?
A. The people (Acts 2:37)

When will you receive the gift of the Holy Spirit?
A. If you repent and are baptized in the name of Jesus Christ for the forgiveness of your sins (Acts 2:38)

Who pleaded with the people, “Save yourselves from this corrupt generation”?
A. Peter (Acts 2:40)

When were about three thousand added to their number?
A. That day (Acts 2:41)

To what did they devote themselves?
A. The apostles’ teaching and to fellowship, to the breaking of bread and to prayer (Acts 2:42)

What were performed by the apostles?
A. Many wonders and signs (Acts 2:43)

Who had everything in common?
A. All the believers (Acts 2:44)

Two-part question: in Acts, chapter 2, what did the believers sell, and to whom did they give?
A. (1) Property and possessions; (2) anyone who had need (Acts 2:45)

Who ate together with glad and sincere hearts?
A. All the believers (Acts 2:46)

What were all the believers enjoying?
A. The favor of all the people (Acts 2:47)

Acts 3

At what time were Peter and John going up to the temple?
A. At the time of prayer—at three in the afternoon (Acts 3:1)

What was called Beautiful?
A. The temple gate (Acts 3:2)

According to Acts, chapter 3, verse 3, whom did he ask for money?
A. Peter and John (Acts 3:3)

Situation question: who said it, to whom, and in response to what: “Look at us!”?
A. Peter said it to a man who was lame from birth, in response to the man asking Peter and John for money (Acts 3:3-4)

Who looked straight at the man who was lame from birth?
A. Peter and John (Acts 3:4)
G Who expected to get something from Peter and John?
A. A man who was lame from birth (Acts 3:5)

A According to Acts, chapter 3, verse 7, by what did he take the man?
A. The right hand (Acts 3:7)

G Who was walking and jumping, and praising God?
A. The man who was lame from birth (Acts 3:8)

G Who saw a man who was lame from birth walking and praising God?
A. All the people (Acts 3:9)

G What was called Beautiful?
A. The temple gate (Acts 3:10)

A According to Acts, chapter 3, verse 12, who saw this?
A. Peter (Acts 3:12)

G Who has glorified his servant Jesus?
A. The God Abraham, Isaac and Jacob, the God of our fathers (Acts 3:13)

A According to Acts, chapter 3, verse 14, whom did you ask be released to you?
A. A murderer (Acts 3:14)

G From what did God raise the author of life?
A. The dead (Acts 3:15)

G Who was made strong by faith in the name of Jesus?
A. This man whom you see and know (the man who was lame from birth) (Acts 3:16)

G In what did your leaders act?
A. Ignorance (Acts 3:17)

G What had God foretold through all the prophets?
A. That his Messiah would suffer (Acts 3:18)

G Who has been appointed for you?
A. The Messiah (Acts 3:20)

G Through whom did God promise long ago to restore everything?
A. His holy prophets (Acts 3:21)

G Like whom will the Lord your God raise up for you a prophet?
A. Moses (Acts 3:22)

G What has Samuel foretold?
A. These days (Acts 3:24)

G Through whom will all peoples on earth be blessed?
A. Abraham’s offspring (Acts 3:25)

A According to Acts, chapter 3, verse 26, whom did God raise up?
A. His servant (Acts 3:26)

Acts 4

A According to Acts, chapter 4, verse 1, who came up to Peter and John while they were speaking to the people?
A. The priests and the captain of the temple guard and the Sadducees (Acts 4:1)

G Who were greatly disturbed because the apostles were teaching the people, proclaiming in Jesus the resurrection of the dead?
A. The priests and the captain of the temple guard and the Sadducees (Acts 4:2)

G Who put Peter and John in jail until the next day?
A. The priests and the captain of the temple guard and the Sadducees (Acts 4:3)

G. Why did the number of men who believed grow to about five thousand?
A. Because many who heard the message believed (Acts 4:4)

S. Situation question: who said it, and to whom: “By what power or what name did you do this?”
A. The rulers, the elders and the teachers of the law [OR Annas the high priest, Caiaphas, John, Alexander and others of the high priest’s family] said it to Peter and John (Acts 4:5-7)

G. Who was Annas?
A. The high priest (Acts 4:6)

A. According to Acts, chapter 4, verse 7, who were brought before them?
A. Peter and John (Acts 4:7)

G. With whom was Peter filled?
A. The Holy Spirit (Acts 4:8)

G. For what are Peter and John being called to account?
A. An act of kindness shown to a man who was lame (Acts 4:9)

G. By whose name does this man stand before you healed?
A. Jesus Christ of Nazareth (Acts 4:10)

G. Who is the stone you builders rejected?
A. Jesus (Acts 4:11)

A. According to Acts, chapter 4, verse 12, what is given to mankind?
A. No other name under heaven by which we must be saved (Acts 4:12)

G. Who took note that Peter and John had been with Jesus?
A. The rulers and elders of the people (Acts 4:13)

G. Why was there nothing they could say?
A. Since they could see the man who had been healed standing there with them (Acts 4:14)

S. Situation question: who said it, and to whom: “Everyone living in Jerusalem knows they have performed a notable sign, and we cannot deny it”?
A. The Sanhedrin said it to themselves (Acts 4:15-16)

G. Who cannot deny Peter and John have performed a notable sign?
A. The Sanhedrin (Acts 4:16)

X. In Acts, chapter 4, what were Peter and John commanded?
A. Not to speak or teach at all in the name of Jesus (Acts 4:18)

G. Who replied, “Which is right in God’s eyes: to listen to you, or to him? You be the judges!”?
A. Peter and John (Acts 4:19)

G. Who cannot help speaking about what they have seen and heard?
A. Peter and John (Acts 4:20)

A. According to Acts, chapter 4, verse 21, who were praising God for what had happened?
A. All the people (Acts 4:21)

A. According to Acts, chapter 4, verse 22, how was the man healed?
A. Miraculously (Acts 4:22)
A According to Acts, chapter 4, verse 24, what did the Sovereign Lord make?
A. The heavens and the earth and the sea, and everything in them (Acts 4:24)

G Who plot in vain?
A. The peoples (Acts 4:25)

G What do the kings of the earth do?
A. Rise up (Acts 4:26)

G Whom did the Sovereign Lord anoint?
A. His holy servant Jesus (Acts 4:27)

G Who did what the Lord’s power and will had decided beforehand should happen?
A. Herod and Pontius Pilate together with the Gentiles and the people of Israel in this city (Acts 4:28)

G Who should consider their threats?
A. The Lord (Acts 4:29)

G How should the Lord stretch out his hand to heal and perform signs and wonders?
A. Through the name of his holy servant Jesus (Acts 4:30)

A According to Acts, chapter 4, verse 31, what did they speak?
A. The word of God (Acts 4:31)

G Who were one in heart and mind?
A. All the believers (Acts 4:32)

G Who continued to testify to the resurrection of the Lord Jesus?
A. The apostles (Acts 4:33)

G At whose feet did those who sold lands or houses put the money from the sales?
A. The apostles’ (Acts 4:34-35)

G What did the apostles call Joseph?
A. Barnabas (Acts 4:36)

G What did Joseph own?
A. A field (Acts 4:37)

**Acts 5**

G Together with whom did Ananias also sell a piece of property?
A. His wife Sapphira (Acts 5:1)

G What did Ananias put at the apostles’ feet?
A. The rest of the money (Acts 5:2)

G What belonged to Ananias before it was sold?
A. The land [the piece of property] (Acts 5:4)

G When did Ananias’ wife come in?
A. About three hours later (Acts 5:7)

S Situation question: who said it, to whom, and what was the reply: “Tell me, is this the price you and Ananias got for the land?”
A. Peter said it to Sapphira, and the reply was, “Yes, that is the price” (Acts 5:8)

G Who will carry Sapphira out also?
A. The men who buried her husband (Acts 5:9)

G Who found Sapphira dead?
A. The young men (Acts 5:10)

A According to Acts, chapter 5, verse 11, whom did great fear seize?
A. The whole church and all who heard about these events (Acts 5:11)

G Among whom did the apostles perform many signs and wonders?
A. The people (Acts 5:12)
G How were all the believers regarded by the people?
A. Highly (Acts 5:13)

G In whom did more and more men and women believe?
A. The Lord (Acts 5:14)

A According to Acts, chapter 5, verse 15, where did people lay the sick?
A. On beds and mats (Acts 5:15)

G Who brought their sick and those tormented by impure spirits?
A. Crowds (Acts 5:16)

G Of what were all the high priest’s associates members?
A. The party of the Sadducees (Acts 5:17)

G Where did the high priest and all his associates put the apostles?
A. In the public jail (Acts 5:18)

G Who brought the apostles out during the night?
A. An angel of the Lord (Acts 5:19)

G Who said, “Go, stand in the temple courts, and tell the people all about this new life”?
A. An angel of the Lord (Acts 5:20)

G Where did the officers not find the apostles?
A. In the jail (Acts 5:22)

G When did the officers find no one inside?
A. When they opened the doors (of the jail) (Acts 5:23)

A According to Acts, chapter 5, verse 24, who were at a loss?
A. The captain of the temple guard and the chief priests (Acts 5:24)

G Whom are the men you put in jail teaching?
A. The people (Acts 5:25)

G Why did the captain and his officers not use force?
A. Because they feared that the people would stone them (Acts 5:26)

G Who were brought in and made to appear before the Sanhedrin?
A. The apostles (Acts 5:27)

G Of what are the apostles determined to make the Sanhedrin guilty?
A. This man’s (Jesus’) blood (Acts 5:28)

A According to Acts, chapter 5, verse 29, whom must we obey?
A. God (Acts 5:29)

G Whom did the God of our ancestors raise from the dead?
A. Jesus (Acts 5:30)

G Who said, “We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him”?
A. Peter and the other apostles (Acts 5:32)

G Who wanted to put Peter and the other apostles to death?
A. The Sanhedrin (Acts 5:33)

X Two-part answer: what was Gamaliel?
A. 1) a Pharisee 2) a teacher of the law (Acts 5:34)

A According to Acts, chapter 5, verse 35, what should you consider carefully?
A. What you intend to do to these men (Acts 5:35)
G  To whom did about four hundred men rally?
A.  Theudas (Acts 5:36)

G  After whom did Judas the Galilean appear?
A.  Theudas (Acts 5:37)

G  What does Gamaliel advise the Sanhedrin in the present case?
A.  “Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail” (Acts 5:38)

G  What if their purpose or activity is from God?
A.  The Sanhedrin will not be able to stop these men; they will only find themselves fighting against God (Acts 5:39)

A  According to Acts, chapter 5, verse 40, whom did they call in?
A.  The apostles (Acts 5:40)

G  What had the apostles been counted?
A.  Worthy of suffering disgrace for the Name (Acts 5:41)

G  When did the apostles never stop teaching and proclaiming the good news that Jesus is the Messiah?
A.  Day after day (Acts 5:42)

G  To what will the Twelve give their attention?
A.  Prayer and the ministry of the word (Acts 6:4)

X  In Acts, chapter 6, what proposal pleased the whole group?
A.  The proposal to turn the responsibility of the daily distribution of food over to seven men who are known to be full of the Spirit and wisdom (Acts 6:5)

G  Who was a convert to Judaism?
A.  Nicolas (from Antioch) (Acts 6:5)

A  According to Acts, chapter 6, verse 6, who prayed?
A.  The apostles (Acts 6:6)

G  What increased rapidly?
A.  The number of disciples in Jerusalem (Acts 6:7)

G  Among whom did Stephen perform great wonders and signs?
A.  The people (Acts 6:8)

G  Who began to argue with Stephen?
A.  Members of the Synagogue of the Freedmen—Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia (Acts 6:9)

G  Who gave Stephen wisdom as he spoke?
A.  The Spirit (Acts 6:10)

A  According to Acts, chapter 6, verse 11, against whom did some men say Stephen spoke blasphemous words?
A.  Moses and God (Acts 6:11)

S  Situation question: who said it, about whom, and where: “For we have heard him say that this Jesus of Nazareth will destroy this place
and change the customs Moses handed down to us”?
A. False witnesses said it about Stephen before the Sanhedrin (Acts 6:12-14)

G Who did the false witnesses say never stopped speaking against the law?
A. This fellow (Stephen) (Acts 6:13)

G What did false witnesses testify?
A. “This fellow never stops speaking against this holy place and against the law. For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us” (Acts 6:13-14)

G What was like the face of an angel?
A. Stephen’s face (Acts 6:15)

**Acts 7**

G What did the high priest ask Stephen?
A. “Are these charges true?” (Acts 7:1)

G Who was still in Mesopotamia before he lived in Harran?
A. Our father Abraham (Acts 7:2)

A According to Acts, chapter 7, verse 4, what land did he leave?
A. The land of the Chaldeans (Acts 7:4)

G Who was given not even enough ground to set his foot on?
A. Abraham (Acts 7:5)

G Who will be strangers in a country not their own?
A. Abraham’s descendants (Acts 7:6)

A According to Acts, chapter 7, verse 7, when will they worship God in this place?
A. Afterward when they (Abraham’s descendants) come out of that country (Acts 7:7)

G Whose father did Abraham become?
A. Isaac’s (Acts 7:8)

X Two-part question: who sold Joseph as a slave into Egypt and why?
A. 1) the patriarchs; 2) because they were jealous of him (Acts 7:9)

G Who rescued Joseph from all his troubles?
A. God (Acts 7:10)

G What struck all Egypt and Canaan?
A. A famine (Acts 7:11)

G When did Jacob send our forefathers on their first visit?
A. When he heard that there was grain in Egypt (Acts 7:12)

G Whom did Joseph tell who he was?
A. His brothers (Acts 7:13)

G Who were seventy-five in all?
A. Jacob and his whole family (Acts 7:14)

G Who died in Egypt?
A. Jacob and our (the Israelites’) ancestors (Acts 7:15)

A According to Acts, chapter 7, verse 16, from whom had Abraham bought the tomb at Shechem?
A. The sons of Hamor (Acts 7:16)

G To whom did God fulfill his promise?
A. Abraham (Acts 7:17)

G Where did a new king come to power?
A. Egypt (Acts 7:18)
G Why did a new king force our ancestors to throw out their newborn babies?
A. So that they would die (Acts 7:19)

G Who was placed outside?
A. Moses (Acts 7:20-21)

X Two-part question: where was Moses placed, and who took him and brought him up as her own son?
A. (1) Outside; (2) Pharaoh’s daughter (Acts 7:21)

G Who was powerful in speech and action?
A. Moses (Acts 7:22)

A According to Acts, chapter 7, verse 23, what did Moses decide?
A. To visit his own people, the Israelites (Acts 7:23)

G To whose defense did Moses go?
A. To one of his own people, the Israelites (Acts 7:24)

G Who came upon two Israelites who were fighting?
A. Moses (Acts 7:26)

G How did Moses try to reconcile the two Israelites?
A. By saying, “Men, you are brothers; why do you want to hurt each other?” (Acts 7:26)

G Who pushed Moses aside?
A. The man who was mistreating the other Israelite (Acts 7:27)

A According to Acts, chapter 7, verse 28, when did you kill the Egyptian?
A. Yesterday (Acts 7:28)

G Where did Moses settle as a foreigner?
A. Midian (Acts 7:29)

G When was Moses amazed at the sight?
A. When he saw the angel appear in the flames of a burning bush (Acts 7:30-31)

G Who trembled with fear and did not dare to look?
A. Moses (Acts 7:32)

S Situation question: who said it and to whom: “I have indeed seen the oppression of my people in Egypt”?
A. The Lord said it to Moses (Acts 7:32-34)

G Why should Moses take off his sandals?
A. For the place where he is standing is holy ground (Acts 7:33)

A According to Acts, chapter 7, verse 34, what have I heard?
A. The groaning of My people in Egypt (Acts 7:34)

G With what words had they rejected Moses?
A. “Who made you ruler and judge?” (Acts 7:35)

A According to Acts, chapter 7, verse 36, out of what did he lead them?
A. Egypt (Acts 7:36)

G Who will raise up for the Israelites a prophet like Moses from their own people?
A. God (Acts 7:37)

A According to Acts, chapter 7, verse 38, where did the angel speak to him?
A. On Mount Sinai (Acts 7:38)

G Who rejected Moses and in their hearts turned back to Egypt?
A. Our (the Israelites’) ancestors (Acts 7:39)
S Situation question: who said it and to whom: “Make us gods who will go before us”?
A. Our (the Israelites’) ancestors said it to Aaron (Acts 7:40)

G In what form did they make an idol?
A. In the form of a calf (Acts 7:41)

G What agrees with what is written in the book of the prophets?
A. This: God turned away from them and gave them over to the worship of the sun, moon, and stars (Acts 7:42)

G What star have you taken up?
A. The star of your god Rephan (Acts 7:43)

G Who directed Moses in the making of the tabernacle of the covenant law?
A. God (Acts 7:44)

G When did our ancestors under Joshua bring the tabernacle with them?
A. When they took the land from the nations God drove out before them (Acts 7:45)

G What might David provide for the God of Jacob?
A. A dwelling place (Acts 7:46)

A According to Acts, chapter 7, verse 47, who built a house for him?
A. Solomon (Acts 7:47)

X Two-part question: what is the Lord’s throne, and what is Hhs footstool?
A. 1) heaven; 2) the earth (Acts 7:49)

G What has the Lord’s hand made?
A. All these things (Acts 7:50)

G Who have betrayed and murdered the Righteous One?
A. The Sanhedrin (Acts 7:52)

G What was given through angels?
A. The law (Acts 7:53)

G When were the members of the Sanhedrin furious and gnashed their teeth at Stephen?
A. When they heard this (Stephen’s speech) (Acts 7:54)

G Who saw the glory of God?
A. Stephen (Acts 7:55)

A According to Acts, chapter 7, verse 56, what did he say?
A. “Look, I see heaven open and the Son of Man standing at the right hand of God” (Acts 7:56)

G What did the witnesses lay at the feet of a young man named Saul?
A. Their coats (Acts 7:58)

X Two-part answer: what did Stephen pray while they were stoning him?
A. (1) “Lord Jesus, receive my spirit”; (2) “Lord do not hold this sin against them” (Acts 7:59-60)

S Situation question: who said it and in what situation: “Lord, do not hold this sin against them”?
A. Stephen said it when he fell on his knees and cried out while they were stoning him (Acts 7:60)

Acts 8

A According to Acts, chapter 8, verse 1, of what did Saul approve?
A. Their killing him (Stephen) (Acts 8:1)
G Who mourned deeply for Stephen?
A. Godly men (Acts 8:2)

G Whom did Saul drag off?
A. Both men and women (Acts 8:3)

G What did those who had been scattered preach wherever they went?
A. The word (Acts 8:4)

A According to Acts, chapter 8, verse 5, who proclaimed the Messiah to a city in Samaria?
A. Philip (Acts 8:5)

G What came out of many with shrieks?
A. Impure spirits (Acts 8:7)

G Who boasted that he was someone great?
A. A man named Simon (Acts 8:9)

S Situation question: who said it and about whom: “This man is rightly call the Great Power of God”?
A. All the people (of Samaria), both high and low, said it about Simon (the sorcerer) (Acts 8:10)

G Who had amazed all the people for a long time with his sorcery?
A. Simon (Acts 8:11)

G When did they believe Philip?
A. As he proclaimed the good news of the kingdom of God and the name of Jesus Christ (Acts 8:12)

G Who followed Philip everywhere?
A. Simon (Acts 8:13)

G To where did the apostles in Jerusalem send Peter and John?
A. Samaria (Acts 8:14)

G Why did Peter and John pray for the new believers in Samaria?
A. That they might receive the Holy Spirit (because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus) (Acts 8:15)

A According to Acts, chapter 8, verse 16, what had they simply been?
A. Baptized into the name of the Lord Jesus (Acts 8:16)

G What did Peter and John place on the new believers in Samaria?
A. Their hands (Acts 8:17)

G At what was the Spirit given?
A. The laying on of the apostles’ hands (Acts 8:18)

X Two-part question: who offered the apostles money and why?
A. 1) Simon (the sorcerer); 2) he wanted the ability so that everyone on whom he lays his hands might receive the Holy Spirit (Acts 8:18-19)

S Situation question: who said it, to whom, and in reply to what: “May your money perish with you, because you thought you could buy the gift of God with money!”?
A. Peter said it to Simon, in reply to, “Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit” (Acts 8:19-20)

G With what did Simon think he could buy the gift of God?
A. Money (Acts 8:20)

G What is not right before God?
A. Simon’s heart (Acts 8:21)
G Of what should Simon repent?
A. This wickedness (Acts 8:22)

G Who is full of bitterness?
A. Simon (Acts 8:23)

G What did Simon answer Peter?
A. “Pray to the Lord for me so that nothing you have said may happen to me” (Acts 8:24)

G What did Peter and John further proclaim?
A. The word of the Lord (Acts 8:25)

G What road goes down from Jerusalem to Gaza?
A. The desert road (Acts 8:26)

G What means “queen of the Ethiopians”?
A. Kandake (Acts 8:27)

A According to Acts, chapter 8, verse 28, who was a prophet?
A. Isaiah (Acts 8:28)

G Where did the Spirit tell Philip to stay?
A. Near that chariot (Acts 8:29)

G Who heard the eunuch reading Isaiah the prophet?
A. Philip (Acts 8:30-29)

G Who said, “How can I, unless someone explains it to me?”
A. The Ethiopian eunuch (Acts 8:31-27)

A According to Acts, chapter 8, verse 33, of what was he deprived?
A. Justice (Acts 8:33)

G Who told the eunuch the good news about Jesus?
A. Philip (Acts 8:35)

G Who traveled along the road?
A. Philip and the eunuch (Acts 8:36)

G What orders did the eunuch give?
A. Orders to stop the chariot (Acts 8:38)

G Where did the eunuch go rejoicing?
A. On his way (Acts 8:39)

A According to Acts, chapter 8, verse 40, who preached the gospel in all the towns?
A. Philip (Acts 8:40)

**Acts 9**

A According to Acts, chapter 9, verse 1, to whom did Saul go?
A. The high priest (Acts 9:1)

G Whom did Saul ask for letters to the synagogues in Damascus?
A. The high priest (Acts 9:2)

X In Acts, chapter 2, what flashed around Saul as he neared Damascus on his journey?
A. A light from heaven (Acts 9:3)

A According to Acts, chapter 9, verse 4, what did a voice say to Saul?
A. “Saul, Saul, why do you persecute me?” (Acts 9:4)

G Who asked, “Who are you, Lord?”
A. Saul (Acts 9:5)

S Situation question: who said it, and to whom: “Now get up and go into the city, and you will be told what you must do”?
A. Jesus said it to Saul (Acts 9:6)

G Who heard the sound but did not see anyone?
A. The men traveling with Saul (Acts 9:7)
G What could Saul see when he opened his eyes?
A. Nothing (Acts 9:8)

G For how long did Saul not eat or drink anything?
A. Three days (Acts 9:9)

G To whom did the Lord call in a vision?
A. Ananias (Acts 9:10)

G Where did the Lord tell Ananias to go?
A. To the house of Judas on Straight Street (Acts 9:11)

A According to Acts, chapter 9, verse 12, what has Saul seen?
A. A man named Ananias come and place his hands on him to restore his sight (Acts 9:12)

G What reports has Ananias heard?
A. Many reports about Saul and all the harm he has done to the Lord’s holy people in Jerusalem (Acts 9:13)

S Situation question: who said it, to whom, and about whom: “he has come here with authority from the chief priests to arrest all who call on your name”?
A. Ananias said it to the Lord about Saul (Acts 9:14-11)

G Who heals Aeneas?
A. Jesus Christ (Acts 9:14)

G Who said to Ananias, “Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel”?
A. The Lord (Acts 9:15)

A According to Acts, chapter 9, verse 17, what may Saul be?
A. Filled with the Holy Spirit (Acts 9:17)

G When did something like scales fell from Saul’s eyes?
A. Immediately (after Ananias placed his hands on Saul and said, “Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit”) (Acts 9:18)

G When did Saul regain his strength?
A. After taking some food (Acts 9:19)

G Who is the Son of God?
A. Jesus (Acts 9:20)

G What did all those who heard Saul ask?
A. “Isn’t he the man who raised havoc in Jerusalem among those who call on this name? And hasn’t he come here to take them as prisoners to the chief priests?” (Acts 9:21)

G What did Saul grow?
A. More and more powerful (Acts 9:22)

G Who kept close watch on the city gates day and night?
A. The Jews (Acts 9:24)

G In what did Saul’s followers lower Saul through an opening in the wall?
A. A basket (Acts 9:25)

X Two part question: who were all afraid of Saul and why?
A. 1) the disciples (at Jerusalem); 2) they didn’t believe that he really was a disciple (Acts 9:26)

G In whose name had Saul preached fearlessly in Damascus?
A. The name of Jesus (Acts 9:27)
G In whose name did Saul speak boldly?
A. The name of the Lord (Acts 9:28)

G To where did the believers take Saul down?
A. Caesarea (Acts 9:30)

G In what did the church throughout Judea, Galilee and Samaria increase?
A. Numbers (Acts 9:31)

G Who went to visit the Lord's people who lived in Lydda?
A. Peter (Acts 9:32)

G Whom did Peter find in Lydda?
A. A man named Aeneas (who was paralyzed and had been bedridden for eight years) (Acts 9:33)

S Situation question: who said it and what was the response: “Aeneas, Jesus Christ heals you”?
A. Peter said it, and immediately Aeneas got up (Acts 9:34)

A According to Acts, chapter 9, verse 35, who saw him?
A. All those who lived in Lydda and Sharon (Acts 9:35)

G Who was always doing good and helping the poor?
A. A disciple named Tabitha (Acts 9:36)

X In Acts, chapter 9, who died?
A. A disciple named Tabitha (Acts 9:37)

G What did two men urge Peter?
A. “Please come at once!” (Acts 9:38)

G Around whom did all the widows stand?
A. Peter (Acts 9:39)

S Situation question: who said it, to whom, and what was the response: “Tabitha, get up”?
A. Peter said it to Tabitha, and she opened her eyes, and seeing Peter she sat up (Acts 9:40)

G What became known all over Joppa?
A. That Peter presented Tabitha alive (Acts 9:41-42)

G In whom did many people believe?
A. The Lord (Acts 9:42)

G Who was a tanner?
A. Simon (Acts 9:43)

Acts 10

X In Acts, chapter 10, who was a centurion in the Italian Regiment?
A. Cornelius (Acts 10:1)

A According to Acts, chapter 10, verse 2, to whom did he give generously?
A. Those in need (Acts 10:2)

G At whom did Cornelius stare in fear?
A. An angel of God (Acts 10:3-4)

G Who stared at an angel of God in fear?
A. Cornelius (Acts 10:4)

A According to Acts, chapter 10, verse 5, whom should you send men to Joppa to bring back?
A. A man named Simon who is called Peter (Acts 10:5)

G Whose house is by the sea?
A. Simon the tanner’s (Acts 10:6)

A According to Acts, chapter 10, verse 7, who was one of Cornelius’ attendants?
A. A devout soldier (Acts 10:7)
A According to Acts, chapter 10, verse 8, where did he send them?
A. To Joppa (Acts 10:8)

G Who went up on the roof to pray?
A. Peter (Acts 10:9)

A According to Acts, chapter 10, verse 10, what did he want?
A. Something to eat (Acts 10:10)

G What contained all kinds of four-footed animals, as well as reptiles and birds?
A. Something like a large sheet being let down to earth by its four corners (Acts 10:11-12)

G Who has never eaten anything impure or unclean?
A. Peter (Acts 10:14)

A According to Acts, chapter 10, verse 16, where was the sheet taken?
A. Back to heaven (Acts 10:16)

G Who were asking if Peter was staying there?
A. The men sent by Cornelius (Acts 10:17-18)

G For whom are three men looking?
A. Simon (Acts 10:19)

A According to Acts, chapter 10, verse 20, what should you not hesitate to do?
A. Go with them (the men sent by Cornelius) (Acts 10:20)

S Situation question: who said it and to whom: “I’m the one you’re looking for. Why have you come?”
A. Peter said it to the men sent by Cornelius (Acts 10:21)

G By whom is Cornelius respected?
A. All the Jewish people (Acts 10:22)

G Who started out with them the next day?
A. Peter (Acts 10:23)

A Where did Peter arrive the following day?
A. In Caesarea (Acts 10:24)

G Who met Peter and fell at his feet in reverence?
A. Cornelius (Acts 10:25)

G Who said, “Stand up. I am only a man myself”?
A. Peter (Acts 10:26)

G Who found a large gathering of people?
A. Peter (Acts 10:27)

G Who has shown Peter that he should not call anyone impure or unclean?
A. God (Acts 10:28)

G Who came without raising any objection?
A. Peter (Acts 10:29)

G Who answered, “Three days ago I was in my house praying at this hour, at three in the afternoon”?
A. Cornelius (Acts 10:30)

G Who said, “God has heard your prayer, and remembered your gifts to the poor”?
A. A man in shining clothes (an angel of God) (Acts 10:31)

G Where is Peter a guest?
A. In the home of Simon the tanner (Acts 10:32)

A According to Acts, chapter 10, verse 34, what does God not show?
A. Favoritism (Acts 10:34)
G Who does not show favoritism?
A. God (Acts 10:34)

G Whom does God accept?
A. The one (from every nation) who fears God and does what is right (Acts 10:35)

G Who is Lord of all?
A. Jesus Christ (Acts 10:36)

A According to Acts, chapter 10, verse 37, what do you know?
A. What has happened throughout the province of Judea (beginning in Galilee after the baptism that John preached) (Acts 10:37)

G With what did God anoint Jesus of Nazareth?
A. The Holy Spirit and power (Acts 10:38)

A According to Acts, chapter 10, verse 39, how did they kill him?
A. By hanging him on a cross (Acts 10:39)

G When did God cause Jesus to be seen?
A. After God raised Jesus from the dead on the third day (Acts 10:40)

G Who was not seen by all the people, but by witnesses whom God had already chosen?
A. Jesus of Nazareth (Acts 10:41-38)

G Whom did God appoint as judge of the living and the dead?
A. Jesus of Nazareth (Acts 10:42-38)

G Who receives forgiveness of sins through Jesus’ name?
A. Everyone who believes in Him (Acts 10:43)

G Who was still speaking these words?
A. Peter (Acts 10:44)

G Why were the circumcised believers who had come with Peter astonished?
A. The gift of the Holy Spirit had been poured out even on Gentiles (Acts 10:45)

A According to Acts, chapter 10, verse 48, what did he order?
A. That they (the Gentiles in Cornelius’ house) be baptized in the name of Jesus Christ (Acts 10:48)

Acts 11

G Who also had received the word of God?
A. The Gentiles (Acts 11:1)

G Who criticized Peter when he went up to Jerusalem?
A. The circumcised believers (Acts 11:2)

A According to Acts, chapter 11, verse 3, with whom did you eat?
A. Uncircumcised men (Acts 11:3)

A According to Acts, chapter 11, verse 4, what did Peter tell them?
A. The whole story (starting from the beginning) (Acts 11:4)

G From where was something like a large sheet being let down?
A. Heaven (Acts 11:5)

G What did Peter see when he looked into the sheet?
A. Four-footed animals of the earth, wild beasts, reptiles, and birds (Acts 11:6)

G What was all pulled up to heaven again?
A. Something like a large sheet with the four-footed animals of the earth, wild beasts, reptiles, and birds (Acts 11:10)
G When did three men stop at the house where Peter was staying?
A. Right then when the sheet from heaven that Peter saw in his vision was pulled up to heaven again (Acts 11:10-11)

G From where had three men been sent to Peter?
A. Caesarea (Acts 11:11)

G Who also went with Peter when he entered Cornelius’ house?
A. Six brothers (Acts 11:12)

G Who will bring Cornelius a message through which he and all his household will be saved?
A. Simon who is called Peter (Acts 11:13-14)

A According to Acts, chapter 11, verse 15, when did the Holy Spirit come on them?
A. As I (Peter) began to speak (Acts 11:15)

G Who had said, “John baptized with water, but you will be baptized with the Holy Spirit”?
A. The Lord (Acts 11:16)

G What if God gave them the same gift he gave us who believed in the Lord Jesus Christ?
A. Who was Peter to think that he could stand in God’s way (Acts 11:17)

G What has God granted even to Gentiles?
A. Repentance that leads to life (Acts 11:18)

G By what had those been scattered who traveled as far as Phoenicia, Cyprus, and Antioch?
A. The persecution that broke out when Stephen was killed (Acts 11:19)

G Who told Greeks the good news about the Lord Jesus?
A. Men from Cyprus and Cyrene (Acts 11:20)

G Who were brought to the Lord?
A. A great number of people (Acts 11:24)

G Who brought Saul to Antioch?
A. Barnabas (Acts 11:25-26)

G From where did some prophets come down to Antioch?
A. From Jerusalem (Acts 11:27)

G Where would a severe famine spread?
A. Over the entire Roman world (Acts 11:28)

G For whom did the disciples decide to provide help?
A. The brothers and sisters living in Judea (Acts 11:29)

A According to Acts, chapter 11, verse 30, to whom did they send their gift?
A. The elders (Acts 11:30)

Acts 12

G Who arrested some who belonged to the church?
A. King Herod (Acts 12:1)

G How was James put to death?
A. With the sword (Acts 12:2)

A According to Acts, chapter 12, verse 3, when did he proceed to seize Peter?
A. During the Festival of Unleavened Bread (Acts 12:3)

G When did Herod intend to bring Peter out for public trial?
A. After the Passover (Acts 12:4)
G Who was earnestly praying to God for Peter?
A. The church (Acts 12:5)

G Who stood guard at the entrance?
A. Sentries (Acts 12:6)

S Situation question: who said it, to whom, and what was the result: “Quick, get up!”
A. An angel of the Lord said it to Peter and the chains fell off Peter’s wrists (Acts 12:7)

G What did Peter put on?
A. His clothes and sandals (Acts 12:8)
A According to Acts, chapter 12, verse 9, what did Peter think?
A. That he was seeing a vision (Acts 12:9)

G Who left Peter when they had walked the length of one street?
A. The angel (Acts 12:10)

G Who came to himself?
A. Peter (Acts 12:11)

G Where did Peter go when it had dawned on him that the Lord rescued him from Herod’s clutches?
A. To the house of Mary (the mother of John, also called Mark) (Acts 12:12)

X Who was Rhoda?
A. A servant (who answered the door at Mary’s house when Peter knocked) (Acts 12:13)

G Who exclaimed, “Peter is at the door”?
A. Rhoda (a servant at Mary’s house) (Acts 12:13-14)
A According to Acts, chapter 12, verse 14, what did she exclaim?
A. “Peter is at the door” (Acts 12:14)

G When did they say, “It must be his angel”?
A. When Rhoda kept insisting that Peter was at the door (Acts 12:15)

G Whom did they see when they opened the door?
A. Peter (Acts 12:16)

G Who had brought Peter out of prison?
A. The Lord (Acts 12:17)

G Where was there no small commotion?
A. Among the soldiers (Acts 12:18)

G Who cross-examined the guards?
A. Herod (Acts 12:19)

G Who secured the support of Blastus?
A. The people of Tyre and Sidon (Acts 12:20)

G What did Herod deliver to the people?
A. A public address (Acts 12:21)

A According to Acts, chapter 12, verse 23, who died?
A. Herod (Acts 12:23)

G Whose word continued to spread and flourish?
A. God’s (Acts 12:24)

G Whom did they stretch out to flog?
A. Paul (Acts 12:25)

Acts 13

G Who were prophets and teachers in the church at Antioch?
A. Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen, and Saul (Acts 13:1)
A  According to Acts, chapter 13, verse 2, when did the Holy Spirit say, “Set apart for me Barnabas and Saul for the work to which I have called them”?
A. While they were worshiping the Lord and fasting (Acts 13:2)

G  By whom were Barnabas and Saul sent on their way?
A. The Holy Spirit (Acts 13:4)

G  Who was with Barnabas and Saul as their helper?
A. John (Acts 13:5)

G  Where did they meet Bar-Jesus?
A. Paphos (Acts 13:6)

G  Who was Sergius Paulus?
A. The proconsul (Acts 13:7)

X  Who is perverting the right ways of the Lord?
A. Elymas (the sorcerer) (Acts 13:8-11)

G  Who looked straight at Elymas?
A. Saul (who was also called Paul) (Acts 13:9)

G  Of what is Elymas an enemy?
A. Everything that is right (Acts 13:10)

G  Who for a time will not even be able to see the light of the sun?
A. Elymas (the sorcerer) (Acts 13:11-8)

G  When did the proconsul believe?
A. When he saw what had happened (to Elymas the sorcerer) (Acts 13:12)

G  To where did John return?
A. Jerusalem (Acts 13:13)

A  According to Acts, chapter 13, verse 14, what did they enter on the Sabbath?
A. The synagogue (in Pisidian Antioch) (Acts 13:14)

S  Situation question: who said it and when: “Brothers, if you have a word of exhortation for the people, please speak”?
A. The leaders of the synagogue said it after the reading from the Law and the Prophets (Acts 13:15)

X  In Acts, chapter 13, who motioned with his hand?
A. Paul (Acts 13:16)

G  Who made the people prosper during their stay in Egypt?
A. The God of the people of Israel (Acts 13:17)

G  How long did God endure their conduct?
A. For about forty years (Acts 13:18)

G  What did God give to his people as their inheritance?
A. The land of seven nations in Canaan (Acts 13:19)

A  According to Acts, chapter 13, verse 20, how long did all this take?
A. About 450 years (Acts 13:20)

G  How long did Saul rule?
A. Forty years (Acts 13:21)

G  Who will do everything God wants him to do?
A. David (son of Jesse) (Acts 13:22)

G  Whom has God brought to Israel from David’s descendants?
A. The Savior Jesus (Acts 13:23)
G When did John preach repentance and baptism to all the people of Israel?
A. Before the coming of Jesus (Acts 13:24)

G What message has been sent to us?
A. This message of salvation (Acts 13:26)

G When are the words of the prophets read?
A. Every Sabbath (Acts 13:27)

A According to Acts, chapter 13, verse 28, what did they find?
A. No proper ground for a death sentence (Acts 13:28)

G When did they take Jesus down from the cross and lay him in a tomb?
A. When they had carried out all that was written about Him (Acts 13:29)

A According to Acts, chapter 13, verse 30, who raised Him from the dead?
A. God (Acts 13:30)

G What good news do we tell you?
A. “What God promised our ancestors he has fulfilled for us, their children, by raising up Jesus” (Acts 13:32-33)

G When have I become your Father?
A. Today (Acts 13:33)

G What is also stated elsewhere?
A. “You will not let your holy one see decay” (Acts 13:35)

G When did David fall asleep?
A. When he had served God’s purpose in his own generation (Acts 13:36)

X Two-part question: whose body decayed, and who did not see decay?
A. 1) David’s; 2) the One (Jesus) whom God raised from the dead (Acts 13:36-37)

A According to Acts, chapter 13, verse 38, what do I want you to know?
A. That through Jesus the forgiveness of sins is proclaimed to you (Acts 13:38)

G What were you not able to obtain under the law of Moses?
A. A justification so that through Jesus everyone who believes is set free from every sin (Acts 13:39)

G What is God going to do in your days?
A. Something that you would never believe, even if someone told you (Acts 13:41)

G On what Sabbath did the people invite Paul and Barnabas to speak further about these things?
A. The next Sabbath (Acts 13:42)

G Who talked with the Jews and devout converts to Judaism and urged them to continue in the grace of God?
A. Paul and Barnabas (Acts 13:43)

G Who gathered to hear the word of the Lord on the next Sabbath?
A. Almost the whole city (Pisidian Antioch) (Acts 13:44)

A According to Acts, chapter 13, verse 45, who were filled with jealousy?
A. The Jews (Acts 13:45)

X Two-part question: who now turn to the Gentiles and why?
A. 1) Paul and Barnabas; 2) because the Jews reject the word of God and do not consider themselves worthy of eternal life (Acts 13:46)

G Who has made Paul and Barnabas a light for the Gentiles?
A. The Lord (Acts 13:47)
G Who honored the word of the Lord?

A According to Acts, chapter 13, verse 49, where did the word of the Lord spread?
A. Through the whole region (Acts 13:49)

G Who shook the dust off their feet?
A. Paul and Barnabas (Acts 13:50-51)

Acts 14

G How effectively did Paul and Barnabas speak at the synagogue at Iconium?
A. So effectively that a great number of Jews and Greeks believed (Acts 14:1)

A According to Acts, chapter 14, verse 2, against whom did they poison the other Gentiles’ minds?
A. The brothers (Acts 14:2)

G Who spent considerable time at Iconium, speaking boldly for the Lord?
A. Paul and Barnabas (Acts 14:3)

G How were the people of the city divided?
A. Some sided with the Jews and others with the apostles (Acts 14:4)

X In Acts, chapter 14, about what did they find out?
A. A plot to mistreat and stone them (Paul and Barnabas) (Acts 14:5-6)

G What are Lycaonian cities?
A. Lystra and Derbe (Acts 14:6)

G Who sat in Lystra?
A. A man who was lame, had been that way from birth, and had never walked (Acts 14:8)

A According to Acts, chapter 14, verse 9, what did Paul see?
A. That he (the man who was lame) had faith to be healed (Acts 14:9)

G Who said, “The gods have come down to us in human form”?
A. The crowd (in Lystra) (Acts 14:11)

G What did they call Barnabas?
A. Zeus (Acts 14:12)

G Who brought bulls and wreaths to the city gates?
A. The priest of Zeus (Acts 14:13)

A According to Acts, chapter 14, verse 14, what did Barnabas and Paul tear?
A. Their clothes (Acts 14:14)

G Who made the heavens and the earth and the sea and everything in them?
A. The Living God (Acts 14:15)

G Whom did God let go their own way?
A. All nations (Acts 14:16)

X Two-part question: what does God give you from heaven, and what does he give in their seasons?
A. 1) Rain; 2) crops (Acts 14:17)

G Who had difficulty keeping the crowd from sacrificing to them?
A. Paul and Barnabas (Acts 14:18-14)

G Who got up and went back into the city?
A. Paul (Acts 14:20)

A According to Acts, chapter 14, verse 21, whom did they win in that city?
A. A large number of disciples (Acts 14:21)
G Why must we go through many hardships?
A. To enter the kingdom of God (Acts 14:22)

G With what did Paul and Barnabas commit the elders in each church to the Lord?
A. Prayer and fasting (Acts 14:23)

G According to Acts, chapter 14, verse 24, when did they come into Pamphylia?
A. After going through Pisidia (Acts 14:24)

G When did they go down to Attalia?
A. When they had preached the word in Perga (Acts 14:25)

G For what work had Paul and Barnabas been committed to the grace of God in Antioch?
A. The work they had now completed (Acts 14:26)

G What did they report to the church at Antioch?
A. All that God had done through them and how He had opened a door of faith to the Gentiles (Acts 14:27)

A According to Acts, chapter 14, verse 28, with whom did they stay a long time?
A. The disciples (Acts 14:28)

Acts 15

G What were certain people teaching the believers?
A. “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved” (Acts 15:1)

S Situation question: who said it, to whom, and what was the result: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved”?
A. Certain people who came down from Judea to Antioch said it to the believers. This brought Paul and Barnabas into sharp dispute and debate with them (Acts 15:1-2)

A According to Acts, chapter 15, verse 3, what did they tell?
A. How the Gentiles had been converted (Acts 15:3)

G Who reported everything God had done through them?
A. Paul and Barnabas (along with some other believers) (Acts 15:4)

G What party did some of the believers belong to?
A. The party of the Pharisees (Acts 15:5)

G Whom did Peter address after much discussion?
A. The apostles and elders (Acts 15:6-7)

G What message did the Gentiles hear from Peter’s lips?
A. The message of the gospel (Acts 15:7)

G Who purified the Gentiles’ hearts by faith?
A. God (Acts 15:8-9)

G How did God purify the Gentiles’ hearts?
A. By faith (Acts 15:9)

G Through whose grace are we saved?
A. The grace of our Lord Jesus (Acts 15:11)

G To what did the whole assembly listen?
A. Barnabas and Paul telling about the signs and wonders God had done among the Gentiles through them (Acts 15:12)
A According to Acts, chapter 15, verse 13, what did James say?
A. “Brothers, listen to me” (Acts 15:13)

G Whom did God choose from the Gentiles?
A. A people for his name (Acts 15:14)

A According to Acts, chapter 15, verse 15, what are in agreement with this?
A. The words of the prophets (Acts 15:15)

G What will the Lord rebuild?
A. David’s fallen tent (or its ruins) (Acts 15:16)

G Whom may the rest of mankind seek?
A. The Lord (Acts 15:17)

G What is James’ judgment?
A. That we (the Jews) should not make it difficult for the Gentiles who are turning to God (Acts 15:19)

G From what should we tell the Gentiles to abstain?
A. Food polluted by idols, sexual immorality, the meat of strangled animals, and blood (Acts 15:20)

G What is read in the synagogues on every Sabbath?
A. The law of Moses (Acts 15:21)

G Who were chosen to go with Paul and Barnabas to Antioch?
A. Judas (called Barsabbas) and Silas, men who were leaders among the believers (Acts 15:22)

A According to Acts, chapter 15, verse 23, what did they send?
A. A letter (Acts 15:23)

G Who disturbed the Gentile believers in Antioch, Syria, and Cilicia?
A. Some who went out without authorization from the apostles and elders (Acts 15:24)

G Who have risked their lives for the name of our Lord Jesus Christ?
A. Barnabas and Paul (Acts 15:25-26)

G How will Judas and Silas confirm what the apostles and elders are writing?
A. By word of mouth (Acts 15:27)

G To whom did it seem good not to burden the Gentile believers?
A. The Holy Spirit and the apostles and elders (Acts 15:28)

G Who are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality?
A. The Gentile believers in Antioch, Syria and Cilicia (Acts 15:29-23)

G Who were sent off and went down to Antioch?
A. Paul and Barnabas and Judas and Silas (Acts 15:30)

A According to Acts, chapter 15, verse 31, for what were the people glad?
A. Its (the letter’s) encouraging message (Acts 15:31)

G Who themselves were prophets?
A. Judas and Silas (Acts 15:32)

G When were Judas and Silas sent off by the believers in Antioch?
A. After spending some time there (Acts 15:33)

G Who taught and preached the word of the Lord in Antioch?
A. Paul and Barnabas and many others (Acts 15:35)

G Who said, “Let us go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing”?  
A. Paul (Acts 15:36)

A According to Acts, chapter 15, verse 37, what was John also called?  
A. Mark (Acts 15:37)

G Who did not think it wise to take John, also called Mark?  
A. Paul (Acts 15:38)

G For where did Barnabas and Mark sail?  
A. Cyprus (Acts 15:39)

G Who were commended by the believers to the grace of the Lord?  
A. Paul and Silas (Acts 15:40)

G Who went through Syria and Cilicia, strengthening the churches?  
A. Paul (Acts 15:41)

**Acts 16**

G What was Timothy’s mother?  
A. Jewish and a believer (Acts 16:1)

G Whom did Paul circumcise?  
A. Timothy (Acts 16:3-1)

G Who knew that Timothy’s father was a Greek?  
A. All the Jews who lived in that area (Acts 16:3)

A According to Acts, chapter 16, verse 4, where did they travel?  
A. From town to town (Acts 16:4)

G What grew daily in numbers?  
A. The churches (Acts 16:5)

X In Acts, chapter 16, why did Paul not preach the word in the province of Asia?  
A. The Holy Spirit had kept him from doing so (Acts 16:6)

G Where had Paul and his companions been kept from preaching the word?  
A. In the province of Asia (Acts 16:6)

G Why did they not enter Bithynia?  
A. The Spirit of Jesus would not allow them (Acts 16:7)

G Where did Paul have a vision of a man of Macedonia?  
A. Troas (Acts 16:8-9)

G Who was begging Paul to come to Macedonia?  
A. A man of Macedonia (Acts 16:9)

G When did we get ready at once to leave for Macedonia?  
A. After Paul had seen the vision (Acts 16:10)

A According to Acts, chapter 16, verse 11, to what did we put out?  
A. To sea (Acts 16:11)

G What was the leading city of that district of Macedonia?  
A. Philippi (Acts 16:12)

G Where did we expect to find a place of prayer?  
A. Outside the city gate at the river (Acts 16:13)
G From where was Lydia?
A. The city of Thyatira (Acts 16:14)

G What if Paul considers Lydia a believer in the Lord?
A. Come and stay at her house (Acts 16:15)

G What did a female slave have?
A. A spirit by which she predicted the future (Acts 16:16)

G What was the female slave shouting?
A. “These men are servants of the Most High God, who are telling you the way to be saved” (Acts 16:17)

G Who said, “In the name of Jesus Christ I command you to come out of her”?
A. Paul (Acts 16:18)

G When did her owners seize Paul and Silas?
A. When they realized their hope of making money was gone (Acts 16:19)

A According to Acts, chapter 16, verse 20, what are these men?
A. Jews (Acts 16:20)

G What customs are Paul and Silas advocating?
A. Customs unlawful for Romans to accept or practice (Acts 16:21)

G Who joined in the attack against Paul and Silas?
A. The crowd (Acts 16:22)

G What was the jailer commanded?
A. To guard Paul and Silas carefully (Acts 16:23)

G In what did the jailer fasten their feet?
A. The stocks (Acts 16:24)

G What came loose?
A. Everyone’s chains (Acts 16:26)

G Who thought the prisoners had escaped?
A. The jailer (Acts 16:27)

S Situation question: who said it and to whom: “Don’t harm yourself! We are all here”?
A. Paul said it to the jailer (Acts 16:28)

G Who rushed in and fell trembling before Paul and Silas?
A. The jailer (Acts 16:29)

A According to Acts, chapter 16, verse 31, what did they reply?
A. “Believe in the Lord Jesus, and you will be saved— you and your household” (Acts 16:31)

G To whom did they speak the word of the Lord?
A. The jailer and all the others in his house? (Acts 16:32-29)

G Who took Paul and Silas and washed their wounds?
A. The jailer (Acts 16:33)

G Who had come to believe in God?
A. The jailer and his whole household (Acts 16:34)

G When did the magistrates send their officers to the jailer?
A. When it was daylight (Acts 16:35)

G Who have ordered that Paul and Silas be released?
A. The magistrates (Acts 16:36)
S Situation question: who said it and to whom: “They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out”? A. Paul said it to the officers (Acts 16:37)

G When were the magistrates alarmed? A. When they heard that Paul and Silas were Roman citizens (Acts 16:38)

G Who came to appease Paul and Silas? A. The magistrates (Acts 16:39)

G Whom did Paul and Silas encourage? A. The brothers and sisters (Acts 16:40)

Acts 17

G Who had passed through Amphipolis and Apollonia? A. Paul and his companions (Acts 17:1)

A According to Acts, chapter 17, verse 2, who went into the synagogue? A. Paul (Acts 17:2)

G From what did the Messiah have to rise? A. The dead (Acts 17:3)

G Who joined Paul and Silas? A. Some of the Jews, a large number of God-fearing Greeks, and quite a few prominent women (Acts 17:4)

G Whose house did the mob rush to in search of Paul and Silas? A. Jason’s (Acts 17:5)

S Situation question: who said it and about whom: “These men who have caused trouble all over the world have now come here, and...”. A. The mob (formed by the Jews in Thessalonica) said it about Paul and Silas (Acts 17:6-7)

G Who has welcomed Paul and Silas into his house at Thessalonica? A. Jason (Acts 17:7)

G Who made Jason and others post bond? A. The city officials (Acts 17:8-9)

G What did they make Jason the others post? A. Bond (Acts 17:9)

A According to Acts, chapter 17, verse 10, where did the believers send Paul and Silas? A. Away to Berea (Acts 17:10)

G What did the Berean Jews examine every day? A. The Scriptures (Acts 17:11)

A According to Acts, chapter 17, verse 12, who also believed? A. A number of prominent Greek women and many Greek men (Acts 17:12)

G Who went to Berea, agitating the crowds and stirring them up? A. Some of the Jews in Thessalonica (Acts 17:13)

G Who stayed at Berea? A. Silas and Timothy (Acts 17:14)

G Who brought Paul to Athens? A. Those who escorted him (Acts 17:15)

G When was Paul greatly distressed to see that Athens was full of idols? A. While he was waiting for Silas and Timothy (Acts 17:16)
A According to Acts, chapter 17, verse 17, when did Paul reason in the marketplace?
A. Day by day (Acts 17:17)

G What does Paul seem to be advocating to others?
A. Foreign gods (Acts 17:18)

G To what meeting did they bring Paul?
A. A meeting of the Areopagus (Acts 17:19)

G Who is bringing some strange ideas to the ears of a group of Epicurean and Stoic philosophers?
A. Paul (Acts 17:20)

G Who spent their time doing nothing but talking about and listening to the latest ideas?
A. All the Athenians and the foreigners who lived there (Acts 17:21)

S Situation question: who said it and where: “People of Athens! I see that in every way you are very religious”?
A. Paul said it in the meeting of the Areopagus (Acts 17:22)

G What will Paul proclaim to the people of Athens?
A. The very thing they worship (an unknown God of which they are ignorant) (Acts 17:23)

G Who made the world and everything in it?
A. The Lord of heaven and earth (God) (Acts 17:24)

G What does God himself give everyone?
A. Life and breath and everything else (Acts 17:25)

A According to Acts, chapter 17, verse 26, why did he make all the nations from one man?
A. That they should inhabit the whole earth (Acts 17:26)

G In whom do we live and move and have our being?
A. God (Acts 17:27-28)

G What have some of your own poets said?
A. “We are his offspring” (Acts 17:28)

G Why should we not think that the Divine Being is like gold or silver or stone?
A. We are God’s offspring (Acts 17:29)

G Who overlooked such ignorance in the past?
A. God (Acts 17:30)

G What day has God set?
A. A day when He will judge the world with justice (Acts 17:31)

A According to Acts, chapter 17, verse 32, what did others say?
A. “We want to hear you again on this subject” (Acts 17:32)

G Who left the Council?
A. Paul (Acts 17:33)

G What member of the Areopagus became a follower of Paul and believed?
A. Dionysius (Acts 17:34)

**Acts 18**

G Who left Athens and went to Corinth?
A. Paul (Acts 18:1)

X Two-part question: who had recently come from Italy and why?
A. 1) a Jew named Aquila with his wife Priscilla; 2) because Claudius had ordered all Jews to leave Rome (Acts 18:2)

G Who worked with Aquila and Priscilla?
A. Paul (Acts 18:3)

A According to Acts, chapter 18, verse 4, what did he do every Sabbath?
A. He reasoned in the synagogue, trying to persuade Jews and Greeks (Acts 18:4)

G To whom was Paul testifying that Jesus was the Messiah?
A. The Jews (in Corinth) (Acts 18:5)

G Who said, “Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles”?
A. Paul (Acts 18:6)

G Where was the house of Titius Justus?
A. Next door to the synagogue (Acts 18:7)

G In whom did Crispus believe?
A. The Lord (Acts 18:8)

G When did the Lord speak to Paul in a vision?
A. One night (Acts 18:9)

A According to Acts, chapter 18, verse 10, who is going to attack and harm you?
A. No one (Acts 18:10)

G What was Paul teaching them for a year and a half in Corinth?
A. The word of God (Acts 18:11)

G Of what was Gallio proconsul?
A. Achaia (Acts 18:12)

S Situation question: who said it and about whom: “This man is persuading the people to worship God in ways contrary to the law”?
A. The Jews of Corinth said it about Paul (Acts 18:13)

G When did Gallio say to the Jews, “If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you”?
A. Just as Paul was about to speak (Acts 18:14)

G What should the Jews settle themselves?
A. The matter (involving questions about words and names and their own law) (Acts 18:15)

G Where did they beat Sosthenes?
A. In front of the proconsul (Acts 18:17)

A According to Acts, chapter 18, verse 18, by whom was Paul accompanied?
A. Priscilla and Aquila (Acts 18:18)

X Two-part question: where did Paul leave Priscilla and Aquila, and what did he himself do?
A. 1) at Ephesus; 2) he went into the synagogue and reasoned with the Jews (Acts 18:19)

G Who asked Paul to spend more time with them?
A. The Jews in the synagogue at Ephesus (Acts 18:20)

G What did Paul promise as he left Ephesus?
A. “I will come back if it is God’s will” (Acts 18:21)

A According to Acts, chapter 18, verse 22, when did he go up to Jerusalem?
A. When he landed at Caesarea (Acts 18:22)
G Who traveled from place to place throughout the region of Galatia and Phrygia?
A. Paul (Acts 18:23)

G Of what was Apollos a native?
A. Alexandria (Acts 18:24)

G In what had Apollos been instructed?
A. The way of the Lord (Acts 18:25)

G When did Priscilla and Aquila invite Apollos to their home?
A. When they heard him begin to speak boldly in the synagogue (Acts 18:26)

G Who was a great help to those who by grace had believed?
A. Apollos (Acts 18:27)

A According to Acts, chapter 18, verse 28, who was the Messiah?
A. Jesus (Acts 18:28)

Acts 19

S Situation question: who said it, to whom, and what was the reply: “No, we have not even heard that there is a Holy Spirit”?
A. Some disciples at Ephesus said it to Paul, and he asked, “Then what baptism did you receive?” (Acts 19:1-3)

A According to Acts, chapter 19, verse 2, what have we not even heard?
A. That there is a Holy Spirit (Acts 19:2)

G Who replied, “John’s baptism”?
A. Some disciples at Ephesus (Acts 19:3-1)

G What was John’s baptism?
A. A baptism of repentance (Acts 19:4)

A According to Acts, chapter 19, verse 6, in what did they speak?
A. Tongues (Acts 19:6)

G On how many disciples at Ephesus did the Holy Spirit come?
A. About twelve men (Acts 19:7)

G Where did Paul speak boldly for three months?
A. The synagogue in Ephesus (Acts 19:8)

G What did they publicly malign?
A. The Way (Acts 19:9)

A According to Acts, chapter 19, verse 10, for how long did this go on?
A. Two years (Acts 19:10)

G Who did extraordinary miracles through Paul?
A. God (Acts 19:11)

G What left the sick?
A. Evil spirits (Acts 19:12)

G What did some Jews command evil spirits?
A. To come out (in the name of the Jesus whom Paul preaches) (Acts 19:13)

G Who was Sceva?
A. A Jewish chief priest (Acts 19:14)

S Situation question: who said it and to whom: “Jesus I know, and Paul I know about, but who are you?”
A. The evil spirit said it to the seven sons of Sceva (Acts 19:15)

G Who overpowered the seven sons of Sceva?
A. The man who had the evil spirit (Acts 19:16)
G Who were all seized with fear when they heard about the sons of Sceva?
A. The Jews and Greeks living in Ephesus (Acts 19:17)

G What did many of those who believed openly confess?
A. What they had done (Acts 19:18)

G What did a number who had practiced sorcery burn publicly?
A. Their scrolls (Acts 19:19)

G What spread widely and grew in power?
A. The word of the Lord (Acts 19:20)

G Who said, “After I have been there, I must visit Rome also”?
A. Paul (Acts 19:21)

X Two-part answer: in Acts, chapter 19, who are two of Paul’s helpers?
A. 1) Timothy; 2) Erastus (Acts 19:22)

G What arose about that time?
A. A great disturbance about the Way (Acts 19:23)

S Situation question: who said it and to whom: “You know, my friends, that we receive a good income from this business”? A. Demetrius said it to the craftsmen along with the workers in related trades (Acts 19:24-25)

G Who says that gods made by human hands are no gods at all?
A. (This fellow) Paul (Acts 19:26)

G Of what will the goddess herself be robbed?
A. Her divine majesty (Acts 19:27)

A According to Acts, chapter 19, verse 28, what did they begin shouting?
A. “Great is Artemis of the Ephesians!” (Acts 19:28)

G Who seized Gaius and Aristarchus and rushed into the theater together?
A. The people (of Ephesus) (Acts 19:29)

A According to Acts, chapter 19, verse 30, who would not let Paul appear before the crowd?
A. The disciples (Acts 19:30)

G Who were friends of Paul?
A. Some of the officials of the province (Acts 19:31)

G What was in confusion?
A. The assembly (at Ephesus) (Acts 19:32)

A According to Acts, chapter 19, verse 33, who motioned for silence?
A. Alexander (Acts 19:33)

G What did they all shout in unison for about Two hours?
A. “Great is Artemis of the Ephesians!” (Acts 19:34)

G Who said, “Fellow Ephesians, doesn’t all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven?”
A. The city clerk (Acts 19:35)

A According to Acts, chapter 19, verse 36, what ought you to do?
A. Calm down (Acts 19:36)

G Who have neither robbed temples nor blasphemed our goddess?
A. These men (Gaius and Aristarchus, Paul’s traveling companions) (Acts 19:37-29)
A According to Acts, chapter 19, verse 38, what are open?
A. The courts (Acts 19:38)

G What if there is anything further you want to bring up?
A. It must be settled in a legal assembly (Acts 19:39)

X Two-part question: who are in danger of being charged with rioting and why?
A. 1) The Ephesians assembled in the theater; 2) because of what happened today (Acts 19:40)

G When did the city clerk dismiss the assembly?
A. After he had spoken to them (Acts 19:41)

**Acts 20**

G When did Paul send for the disciples?
A. When the uproar had ended (Acts 20:1)

G Where did Paul stay three months?
A. Greece (Acts 20:2-3)

G From where were Aristarchus and Secundus?
A. Thessalonica (Acts 20:4)

G From where were Tychicus and Trophimus?
A. The province of Asia (Acts 20:4)

A According to Acts, chapter 20, verse 6, from where did we sail?
A. Philippi (Acts 20:6)

G Who intended to leave the next day?
A. Paul (Acts 20:7)

G Where were there many lamps?
A. In the upstairs room where we were meeting (Acts 20:8)

G Into what was Eutychus sinking?
A. A deep sleep (Acts 20:9)

G What did Paul put around Eutychus?
A. His arms (Acts 20:10)

G Who went upstairs again and broke bread and ate?
A. Paul (Acts 20:11)

A According to Acts, chapter 20, verse 12, who were greatly comforted?
A. The people who took the young man (Eutychus) home alive (Acts 20:12)

G Who had made this arrangement because he was going there on foot?
A. Paul (Acts 20:13)

A According to Acts, chapter 20, verse 14, where did we go?
A. On to Mitylene (Acts 20:14)

G When did Paul cross over to Samos?
A. The day after he arrived off Chios (Acts 20:15)

X In Acts, chapter 20, why was Paul in a hurry?
A. To reach Jerusalem, if at all possible, by Pentecost (Acts 20:16)

G Who sent to Ephesus for the elders of the church?
A. Paul (Acts 20:17)

S Situation question: who said it, to whom, and where: “You know how I lived the whole time I was with you, from the first day I came into the province of Asia”?
A. Paul said it to the elders of the church at Ephesus in Miletus (Acts 20:18)

G By what was Paul in the midst of severe testing?
A. The plots of his Jewish opponents (Acts 20:19)

G How has Paul taught the elders of the church in Ephesus?
A. Publicly and from house to house (Acts 20:20)

G How must both Jews and Greeks turn to God?
A. In repentance (Acts 20:21)

G Who compelled Paul to go to Jerusalem?
A. The Spirit (Acts 20:22)

G Where are prison and hardships facing Paul?
A. In every city (Acts 20:23)

G What does Paul consider worth nothing to him?
A. His life (Acts 20:24)

G What has Paul gone about preaching?
A. The kingdom (Acts 20:25)

A According to Acts, chapter 20, verse 26, what do I declare to you today?
A. That I (Paul) am innocent of the blood of any of you (Acts 20:26)

G Of what should the elders be shepherds?
A. The church of God (Acts 20:28)

A According to Acts, chapter 20, verse 29, what do I know?
A. After I leave, savage wolves will come in among you (the Ephesian elders) and will not spare the flock (Acts 20:29)

G Why will men distort the truth?
A. In order to draw away disciples after them (Acts 20:30)

G What should you remember?
A. That for three years Paul never stopped warning each of you night and day with tears (Acts 20:31)

G What can the word of God's grace do?
A. Build you up and give you an inheritance among all those who are sanctified (Acts 20:32)

G Whose needs have Paul's hands supplied?
A. His own needs and the needs of his companions (Acts 20:34)

G By what must we help the weak?
A. This kind of hard work (Acts 20:35)

G Who knelt down with all of them and prayed?
A. Paul (Acts 20:36-17)

G Who kissed Paul?
A. The elders of the church in Ephesus (Acts 20:37-17)

G Who would never see Paul's face again?
A. The elders of the church in Ephesus (Acts 20:38-17)

Acts 21

A According to Acts, chapter 21, verse 1, where did we go from Rhodes?
A. To Patara (Acts 21:1)

G What did we go on board?
A. A ship crossing over to Phoenicia (Acts 21:2)
G  How did we pass Cyprus?
A. To the south of it (Acts 21:3)

G  How many days did we stay with the disciples at Tyre?
A. Seven (Acts 21:4)

G  When did we continue on our way?
A. When it was time to leave (Acts 21:5)

A  According to Acts, chapter 21, verse 6, when did we go aboard the ship?
A. After saying goodbye to each other (Acts 21:6)

G  Where did we greet the brothers and sisters?
A. At Ptolemais (Acts 21:7)

X  Where did Philip the evangelist live?
A. Caesarea (Acts 21:8)

G  What did Philip’s four daughters do?
A. They prophesied (Acts 21:9)

G  What prophet came down from Judea?
A. Agabus (Acts 21:10)

S  Situation question: who says it and about whom: “In this way the Jewish leaders in Jerusalem will bind the owner of this belt and will hand him over to the Gentiles”?
A. The Holy Spirit says it about Paul (Acts 21:11)

G  To where did we and the people in Caesarea plead with Paul not to go up?
A. Jerusalem (Acts 21:12)

G  Who answered, “Why are you weeping and breaking my heart”?
A. Paul (Acts 21:13)

A  According to Acts, chapter 21, verse 15, where did we start on our way?
A. Up to Jerusalem (Acts 21:15)

G  From where was Mnason?
A. Cyprus (Acts 21:16)

A  According to Acts, chapter 21, verse 17, who received us warmly?
A. The brothers and sisters (Acts 21:17)

S  Situation question: who said it and to whom: “They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs”?
A. James and the elders who were present said it to Paul (Acts 21:18-21)

G  Who greeted James and all the elders?
A. Paul (Acts 21:19)

G  What have many thousands of Jews done?
A. Believed (Acts 21:20)

G  From whom have many thousands of Jews been informed that Paul teaches all the Jews who live among the Gentiles to turn away?
A. Moses (Acts 21:21)

A  According to Acts, chapter 21, verse 24, what should you pay?
A. The expenses of these men (four men who have made a vow) (Acts 21:24)

G  What have we written to the Gentile believers?
A. Our decision that they should abstain from food sacrificed to idols, from blood, from meat of strangled animals and from sexual immorality (Acts 21:25)
G Who took the four men and purified himself along with them?
A. Paul (Acts 21:26)

G Who said Paul has brought Greeks into the temple?
A. Some Jews from the province of Asia (Acts 21:27-28)

A According to Acts, chapter 21, verse 28, how has he defiled this holy place?
A. By bringing Greeks into the temple (Acts 21:28)

G Whom had they previously seen in the city with Paul?
A. Trophimus the Ephesian (Acts 21:29)

G Who came running from all directions?
A. The people (Acts 21:30)

G Who were trying to kill Paul?
A. The people (Acts 21:31)

G When did the rioters stop beating Paul?
A. When they saw the commander and his soldiers (Acts 21:32)

G Who arrested Paul?
A. The commander (Acts 21:33)

A According to Acts, chapter 21, verse 34, what did the commander order?
A. That Paul be taken into the barracks (Acts 21:34)

X Two-part question: who had to be carried by the soldiers and why?
A. 1) Paul; 2) the violence of the mob was so great (Acts 21:35)

G What did the crowd that followed Paul keep shouting?
A. “Get rid of him!” (Acts 21:36)

G Where were the soldiers about to take Paul?
A. Into the barracks (Acts 21:37)

G Whom did the Egyptian lead?
A. Four thousand terrorists (out into the wilderness some time ago) (Acts 21:38)

G Where is Tarsus?
A. In Cilicia (Acts 21:39)

G Who stood on the steps and motioned to the crowd?
A. Paul (Acts 21:40)

Acts 22

G Who studied under Gamaliel?
A. Paul (Acts 22:2-3)

G For whom was Paul zealous?
A. God (Acts 22:3)

A According to Acts, chapter 22, verse 4, whom did I persecute?
A. The followers of this Way (Acts 22:4)

G From whom did Paul obtain letters to their associates in Damascus?
A. From the high priest and all the council (Acts 22:5)

G From where did a bright light flash around Saul?
A. From heaven (Acts 22:6)

A According to Acts, chapter 22, verse 7, where did I fall?
A. To the ground (Acts 22:7)
G Who saw the light but did not understand the voice of him who was speaking to Paul?
A. Paul’s companions (Acts 22:9)

A According to Acts, chapter 22, verse 10, what did the Lord say?
A. “Get up and go into Damascus. There you will be told all that you have been assigned to do” (Acts 22:10)

G Where did Saul’s companions lead him by the hand?
A. Into Damascus (Acts 22:11)

G Who was a devout observer of the law?
A. Ananias (Acts 22:12)

G Who stood beside Saul and said, “Brother Saul, receive your sight”?
A. A man named Ananias (Acts 22:13)

G What has God chosen Saul to know?
A. His will (Acts 22:14)

S Situation question: who said it and to whom: “Get up, be baptized and wash your sins away, calling on his name”?
A. Ananias said it to Paul (Acts 22:16)

G When did Paul fall into a trance?
A. When he returned to Jerusalem and was praying at the temple (Acts 22:17)

G What will the people here not accept?
A. Paul’s testimony about the Lord (Acts 22:18)

A According to Acts, chapter 22, verse 19, why did I go from one synagogue to another?
A. To imprison and beat those who believe in the Lord (Acts 22:19)

G When did Paul stand there giving his approval?
A. When the blood of Stephen was shed (Acts 22:20)

G To whom will the Lord send Paul far away?
A. To the Gentiles (Acts 22:21)

G What did the crowd raise their voices and shout?
A. “Rid the earth of him! He’s not fit to live!” (Acts 22:22)

G Where were they flinging dust?
A. Into the air (Acts 22:23)

X Two-part question: who directed that Paul be flogged and interrogated and why?
A. 1) The commander; 2) in order to find out why the people were shouting at him (Acts 22:24)

S Situation question: who said it, to whom, and when: “Is it legal for you to flog a Roman citizen who hasn’t even been found guilty?”
A. Paul said it to the centurion standing by as they stretched Paul out to be flogged (Acts 22:25)

A According to Acts, chapter 22, verse 26, who heard this?
A. The centurion (Acts 22:26)

A According to Acts, chapter 22, verse 27, what is Paul?
A. A Roman citizen (Acts 22:27)

G What was Paul born?
A. A (Roman) citizen (Acts 22:28)

G Who withdrew immediately?
A. Those who were about to interrogate Paul (Acts 22:29)

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G Who was being accused by the Jews?
A. Paul (Acts 22:30)

Acts 23
G How has Paul fulfilled his duty to God?
A. In all good conscience (Acts 23:1)

X In Acts, chapter 23, who was Ananias?
A. The high priest (Acts 23:2)

G Who did Paul say will strike Ananias?
A. God (Acts 23:3)

G From whom is Paul descended?
A. Pharisees (Acts 23:6)

A According to Acts, chapter 23, verse 7, what was divided?
A. The assembly (of the Sanhedrin) (Acts 23:7)

G What do the Sadducees say?
A. That there is no resurrection, and that there are neither angels nor spirits (Acts 23:8)

G Who said, “We find nothing wrong with this man. What if a spirit or an angel has spoken to him?”
A. Some of the teachers of the law who were Pharisees (Acts 23:9)

G Who was afraid Paul would be torn to pieces?
A. The commander (Acts 23:10)

G Where has Paul testified about the Lord?
A. In Jerusalem (Acts 23:11)

G What did some Jews form the next morning?
A. A conspiracy (Acts 23:12)

X In Acts, chapter 23, how many men were involved in a plot to kill Paul?
A. More than forty (Acts 23:13)

G To whom did more than forty men go?
A. The chief priests and the elders (Acts 23:14)

A According to Acts, chapter 23, verse 15, what are we ready to do?
A. Kill him (Paul) (Acts 23:15)

G Who heard of this plot?
A. The son of Paul’s sister (Acts 23:16)

G Who said, “Take this young man to the commander; he has something to tell him”?
A. Paul (Acts 23:17)

S Situation question: who said it, to whom, and what was the response: “Paul, the prisoner, sent for me and asked me to bring this young man to you because he has something to tell you”?
A. The centurion said it to the commander and he took the young man by the hand, drew him aside and asked, “What is it you want to tell me?” (Acts 23:18)

G Who said, “Some Jews have agreed to ask you to bring Paul before the Sanhedrin tomorrow on the pretext of wanting more accurate information about him”?
A. The son of Paul’s sister (Acts 23:20-16)

G Who are waiting in ambush for Paul?

G Why should the commander not give in to some Jews?
A. Because more than forty of them are waiting in ambush for Paul (Acts 23:21)
G With what warning did the commander dismiss the young man?  
A. “Don’t tell anyone that you have reported this to me” (Acts 23:22)

S Situation question: who said it and to whom: “Get ready a detachment of Two hundred soldiers, seventy horsemen and Two hundred spearmen to go to Caesarea at nine tonight”?  
A. The commander said it to two of his centurions (Acts 23:23)

G What should be provided for Paul so that he may be taken safely to Governor Felix?  
A. Horses (Acts 23:24)

G Who is His Excellency?  
A. Governor Felix (Acts 23:26)

A According to Acts, chapter 23, verse 27, what had I learned?  
A. That he (Paul) is a Roman citizen (Acts 23:27)

G Who wanted to know why the Jews were accusing Paul?  
A. Claudius Lysias (the commander) (Acts 23:28-26)

G What had to do with questions about the Jews’ law?  
A. The accusation against Paul (Acts 23:29)

A According to Acts, chapter 23, verse 30, when did I send him to you?  
A. At once when I (Claudius Lysias, the commander) was informed of a plot to be carried out against the man (Paul) (Acts 23:30)

G Who brought Paul as far as Antipatris?  
A. The soldiers (Acts 23:31)

G Who returned to the barracks?  
A. The soldiers (Acts 23:32)

G To whom did the cavalry hand Paul over?  
A. The Governor (Acts 23:33)

G Who asked what province Paul was from?  
A. The governor (Felix) (Acts 23:34)

G What will the governor hear when Paul’s accusers get there?  
A. Paul’s case (Acts 23:35)

Acts 24

A According to Acts, chapter 24, verse 1, what was Tertullus?  
A. A lawyer (Acts 24:1)

G Before whom did Tertullus present his case?  
A. Felix (Acts 24:2)

X Whom does Tertullus call most excellent?  
A. Felix (Acts 24:3)

S Situation question: who said it and to whom: “But in order not to weary you further, I would request that you be kind enough to hear us briefly”?  
A. Tertullus said it to Felix (Acts 24:4-2)

G Of what sect is Paul a ringleader?  
A. The Nazarene sect (Acts 24:5)

A According to Acts, chapter 24, verse 6, what did he try to desecrate?  
A. The temple (Acts 24:6)

G Who asserted that these things were true?  
A. The other Jews (Acts 24:9)
G How long has Felix been judge over this nation?
A. For a number of years (Acts 24:10)

G When did Paul go up to Jerusalem to worship?
A. No more than twelve days ago (Acts 24:11)

G Who cannot prove to Felix the charges they are now making against Paul?
A. Paul’s accusers (Acts 24:12-13)

A According to Acts, chapter 24, verse 13, what can they not prove to you?
A. The charges they (Paul’s accusers) are now making against me (Paul) (Acts 24:13)

G What does Paul strive always to keep clear before God and man?
A. His conscience (Acts 24:16)

G To whom did Paul bring gifts for the poor?
A. His people (in Jerusalem) (Acts 24:17)

G In what was Paul not involved when they found him in the temple courts?
A. Any disturbance (Acts 24:18)

G Who ought to be here before Felix?
A. Some Jews from the province of Asia (Acts 24:19)

G When did Paul shout, “It is concerning the resurrection of the dead that I am on trial before you today”?
A. As he stood in the presence of the Sanhedrin (Acts 24:20-21)

G What did Paul shout as he stood in the presence of the Sanhedrin?
A. This one thing: “It is concerning the resurrection of the dead that I am on trial before you today” (Acts 24:21)

G When will Felix decide Paul’s case?
A. When Lysias the commander comes (Acts 24:22)

G Whom did Felix order the centurion to keep under guard?
A. Paul (Acts 24:23)

G Who came with his wife Drusilla?
A. Felix (Acts 24:24)

G When was Felix afraid?
A. As Paul talked about righteousness, self-control and the judgment to come (Acts 24:25)

A According to Acts, chapter 24, verse 26, when did he send for Paul?
A. Frequently (Acts 24:26)

G By whom was Felix succeeded?
A. Porcius Festus (Acts 24:27)

Acts 25

A According to Acts, chapter 25, verse 1, who went up from Caesarea to Jerusalem?
A. Festus (Acts 25:1)

G Where is Festus going soon?
A. Caesarea (Acts 25:4)

X Two-part question: what did Festus convene the next day, and whom did he order be brought before him?
A. 1) the court; 2) Paul (Acts 25:6)

G Who could not prove the many serious charges they brought against Paul?
A. The Jews who had come down from Jerusalem (Acts 25:7)
What has Paul done against Caesar?
A. Nothing wrong (Acts 25:8)

Who said, “Are you willing to go up to Jerusalem and stand trial before me there on these charges?”
A. Festus (Acts 25:9)

According to Acts, chapter 25, verse 10, what did Paul answer?
A. “I am now standing before Caesar’s court, where I ought to be tried. I have not done any wrong to the Jews as you yourself know very well” (Acts 25:10)

When does no one have the right to hand Paul over to the Jews?
A. If the charges brought against Paul by these Jews are not true (Acts 25:11)

With whom had Festus conferred?
A. His council (Acts 25:12)

Situation question: who said it, to whom, and about whom: “There is a man here whom Felix left as a prisoner”?
A. Festus said it to Agrippa about Paul (Acts 25:13-14)

Who left Paul as a prisoner?
A. Felix (Acts 25:14)

According to Acts, chapter 25, verse 15, who asked that he be condemned?
A. The chief priests and the elders of the Jews (Acts 25:15)

When is it not the Roman custom to hand over anyone?
A. Before they have faced their accusers and have had an opportunity to defend themselves against the charges (Acts 25:16)

Who did not delay the case?
A. Festus (Acts 25:17-14)

Who had some points of dispute with Paul?
A. His accusers (Acts 25:18-19)

Who did Paul claim was alive?
A. Jesus (Acts 25:19)

Why was Festus at a loss?
A. How to investigate such matters (the charges against Paul) (Acts 25:20)

According to Acts, chapter 25, verse 21, what did Paul make?
A. His appeal to be held over for the Emperor’s decision (Acts 25:21)

Who said, “I would like to hear this man myself”?
A. Agrippa (Acts 25:22)

What did Agrippa and Bernice do the next day?
A. They came with great pomp and entered the audience room (Acts 25:23)

Who shouted that Paul ought not to live any longer?
A. The whole Jewish community (Acts 25:24)

Why did Festus decide to send Paul to Rome?
A. Because Paul made his appeal to the Emperor (Acts 25:25)

According to Acts, chapter 25, verse 26, why have I brought him before all of you?
A. So that as a result of this investigation I (Festus) may have something to write (Acts 25:26)
Complete, in essence, the following verse: “For I think it is . . .”
A. “. . . unreasonable to send a prisoner on to Rome without specifying the charges against him” (Acts 25:27)

**Acts 26**

G Who has permission to speak for himself?
A. Paul (Acts 26:1)

A According to Acts, chapter 26, verse 2, why do I consider myself fortunate?
A. To stand before King Agrippa as I (Paul) make my defense against all the accusations of the Jews (Acts 26:2)

G Who is well acquainted with all the Jewish customs and controversies?
A. King Agrippa (Acts 26:3)

G Who all know the way Paul has lived ever since he was a child?
A. The Jewish people (Acts 26:4)

X Two-part question: who have known Paul for a long time, and what can they testify if they are willing?
A. 1) The Jewish people; 2) that Paul conformed to the strictest sect of their religion, living as a Pharisee (Acts 26:5)

G Who is on trial because of his hope in what God has promised their ancestors?
A. Paul (Acts 26:6-1)

G Who are hoping to see the promise fulfilled?
A. Our twelve tribes (Acts 26:7)

A According to Acts, chapter 26, verse 8, whom does God raise?
A. The dead (Acts 26:8)

G Whose name was Paul convinced that he ought to do all that was possible to oppose?
A. The name of Jesus of Nazareth (Acts 26:9)

G Where did Paul put many of the Lord’s people?
A. In prison (Acts 26:10)

G Who was going to Damascus with the authority and commission of the chief priests?
A. Paul (Acts 26:12-1)

G What was brighter than the sun?
A. A light from heaven (Acts 26:13)

S Situation question: who said it and to whom: “I have appeared to you to appoint you as a servant and as a witness of what you have seen and will see of me”?
A. The Lord (Jesus) said it to Saul (Paul) (Acts 26:14-16)

G Who said, “Now get up and stand on your feet”?
A. The Lord (Jesus) (Acts 26:15-16)

G Why has the Lord appeared to Saul?
A. To appoint him as a servant and as a witness of what he has seen and will see of the Lord (Jesus) (Acts 26:16)

G Who will rescue Paul from his own people and from the Gentiles?
A. Jesus (or the Lord) (Acts 26:17)

G How are they sanctified?
A. By faith in Jesus (Acts 26:18)

G To whom did Paul first preach that they should repent and turn to God?
A. Those in Damascus (Acts 26:20)
A  According to Acts, chapter 26, verse 21, who seized me?
A. Some Jews (Acts 26:21)

G  When has God helped Paul?
A. To this very day (when he stood before Agrippa) (Acts 26:22)

G  Who would bring the message of light to his own people and to the Gentiles?
A. The Messiah (Acts 26:23)

G  What did Festus shout when he interrupted Paul’s defense?
A. “You are out of your mind, Paul! Your great learning is driving you insane” (Acts 26:24)

A  According to Acts, chapter 26, verse 25, what did Paul reply?
A. “I am not insane, most excellent Festus. What I am saying is true and reasonable” (Acts 26:25)

G  Why has none of this escaped the king’s notice?
A. Because it was not done in a corner (Acts 26:26)

S  Situation question: who said it and to whom: “Do you believe the prophets?”
A. Paul said it to King Agrippa (Acts 26:27)

G  Whom does Paul think he can persuade to be a Christian in such a short time?
A. Agrippa (Acts 26:28)

G  Who does Paul pray to God may become what he is?
A. Agrippa and all who are listening (Acts 26:29)

G  Who is not doing anything that deserves death or imprisonment?
A. Paul (Acts 26:31-29)

S  Situation question: who said it and to whom: “This man could have been set free, if he had not appealed to Caesar”?
A. Agrippa said it to Festus (Acts 26:32)

Acts 27

X  In Acts, chapter 27, who belonged to the Imperial Regiment?
A. A centurion named Julius (Acts 27:1)

G  Who was a Macedonian from Thessalonica?
A. Aristarchus (Acts 27:2)

G  Who allowed Paul to go to his friends so they might provide for his needs?
A. Julius (Acts 27:3)

A  According to Acts, chapter 27, verse 4, what were against us?
A. The winds (Acts 27:4)

G  What was in Lycia?
A. Myra (Acts 27:5)

A  According to Acts, chapter 27, verse 6, what did the centurion find?
A. An Alexandrian ship sailing for Italy (Acts 27:6)

G  What did not allow us to hold our course?
A. The wind (Acts 27:7)

G  Where was Fair Havens?
A. Near the town of Lasea (Acts 27:8)

A  According to Acts, chapter 27, verse 9, what had been lost?
A. Much time (Acts 27:9)
G What is going to be disastrous?
A. Our voyage (Acts 27:10)

G Whose advice did the centurion follow?
A. The advice of the pilot and the owner of the ship (Acts 27:11)

G What was unsuitable to winter in?
A. The harbor (at Fair Havens) (Acts 27:12)

G What began to blow?
A. A gentle south wind (Acts 27:13)

G From where did the Northeaster sweep down?
A. The island (Crete) (Acts 27:14)

A According to Acts, chapter 27, verse 15, to what did we give way?
A. The wind (Acts 27:15)

G What was called Cauda?
A. A small island (Acts 27:16)

G When did the men pass ropes under the ship itself to hold it together?
A. When they had hoisted the lifeboat aboard (Acts 27:17)

X In Acts, chapter 27, what was violent?
A. The battering from the storm (Acts 27:18)

G When did they throw the ship's tackle overboard with their own hands?
A. On the third day (Acts 27:19)

G What did the storm continue doing?
A. Raging (Acts 27:20)

G What was Paul's advice?
A. Not to sail from Crete (Acts 27:21)

A According to Acts, chapter 27, verse 22, who will be lost?
A. Not one of you (Acts 27:22)

S Situation question: who said it and to whom: "You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you"?
A. An angel of God said it to Paul (Acts 27:23-24)

G Before whom must Paul stand trial?
A. Caesar (Acts 27:24)

A According to Acts, chapter 27, verse 25, what do I have in God?
A. Faith (that it will happen just as he--the angel--told me) (Acts 27:25)

G Who took soundings again and found that the water was ninety feet deep?
A. The sailors (Acts 27:28)

G What did they drop from the stern?
A. Four anchors (Acts 27:29)

G Who were pretending they were going to lower some anchors from the bow?
A. The sailors (Acts 27:30)

G Who said, "Unless these men stay with the ship, you cannot be saved"?
A. Paul (Acts 27:31)

A According to Acts, chapter 27, verse 33, in what have you been?
A. Constant suspense (Acts 27:33)

G What have you gone without for the last fourteen days?
A. Food (Acts 27:33)
G What do you need to survive?
A. Food (Acts 27:34)

G Who took some bread and gave thanks to God in front of them all?
A. Paul (Acts 27:35-33)

G Where were there 276 of us altogether?
A. On board (Acts 27:37)

G Who had eaten as much as they wanted?
A. Those on the ship (Acts 27:38)

A According to Acts, chapter 27, verse 39, what did they see?
A. A bay with a sandy beach (Acts 27:39)

G What did they hoist to the wind?
A. The foresail (Acts 27:40)

X Two-part question: what stuck fast, and what was broken to pieces?
A. 1) The bow; 2) the stern (Acts 27:41)

G Who planned to kill the prisoners?
A. The soldiers (Acts 27:42)

G Who wanted to spare Paul’s life?
A. The centurion (Acts 27:43)

A According to Acts, chapter 27, verse 44, who reached land safely?
A. Everyone (Acts 27:44)

Acts 28

G When did we find out that the island was called Malta?
A. Once safely on shore (Acts 28:1)

G By what was a viper driven out?
A. The heat (of the fire) (Acts 28:3)

G When did the islanders say to each other, “This man must be a murderer; for though he escaped from the sea, the goddess Justice has not allowed him to live”?
A. When they saw the snake hanging from Paul’s hand (Acts 28:4)

G Who suffered no ill effects?
A. Paul (Acts 28:5)

X Two-part question: who expected Paul to swell up or suddenly fall dead, and when did they change their minds and say he was a god?
A. 1) The people (on Malta); 2) after waiting a long time and seeing nothing unusual happen to Paul (Acts 28:6)

G Of what was Publius the chief official?
A. The island (of Malta) (Acts 28:7)

G Who healed Publius’ father?
A. Paul (Acts 28:8)

A According to Acts, chapter 28, verse 11, when did we put out to sea?
A. After three months (Acts 28:11)

G Where did we stay three days?
A. Syracuse (Acts 28:12)

G Where did we find some brothers and sisters who invited us to spend a week with them?
A. Puteoli (Acts 28:13-14)

G Who had heard that we were coming?
A. The brothers and sisters at Rome (Acts 28:14-15)

G At whose sight did Paul thank God?
A. The brothers and sisters from Rome (Acts 28:15)
G Who guarded Paul in Rome?
A. A soldier (Acts 28:16)

A According to Acts, chapter 28, verse 17, who was arrested in Jerusalem?
A. Paul (Acts 28:17)

G Why did the Romans want to release Paul?
A. Because he was not guilty of any crime deserving death (Acts 28:18)

G To whom was Paul compelled to make an appeal?
A. Caesar (Acts 28:19)

A According to Acts, chapter 28, verse 20, what have I asked?
A. To see you (the local Jewish leaders) and talk with you (Acts 28:20)

G Who have not received any letters from Judea concerning Paul?
A. The local Jewish leaders (in Rome) (Acts 28:21-17)

G What are people everywhere talking against?
A. This sect (Acts 28:22)

X Two-part question: when did Paul witness to the local Jewish leaders, explaining about the kingdom of God, and from what did he try to persuade them about Jesus?
A. 1) From morning till evening (or on a certain day); 2) from the Law of Moses and from the Prophets (Acts 28:23)

G Who would not believe when some were convinced by what Paul said?
A. Others (Acts 28:24)

A According to Acts, chapter 28, verse 25, when did they begin to leave?
A. After Paul made his final statement (“The Holy Spirit spoke the truth to your ancestors when he said through Isaiah the prophet”) (Acts 28:25)

G What was Isaiah to say to this people?
A. “You will be ever hearing but never understanding; you will be ever seeing but never perceiving” (Acts 28:26)

G How did Paul teach about the Lord Jesus Christ?
A. With all boldness and without hindrance (Acts 28:31)
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# Nazarene Youth Bible Quizzing Score Sheet

## Round: [Blank]  Date: [Blank]  Winner: [Blank]

### Team:

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### Bonus and Penalty Points

### Running Score

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20pts for each correct "jump" answer  
10pts bonus for 3rd, 4th, 5th quizzer correct "jump" answer  
10pt penalty for error-out  
10pts for each correct bonus answer  
10pts bonus for quiz-out with no error  
10pt penalty on errors after question 15
DISCOVERING ACTS CONTAINS:

USER'S GUIDE FOR DISCOVERING ACTS
GUIDE TO DISCOVERY GROUPS
13 BIBLE LESSONS FROM ACTS
HOW TO ORGANIZE A WEEKLY BIBLE QUIZZING TEAM MEETING AND PRACTICES
HOW TO COACH A QUIZ TEAM
ORGANIZING A QUIZ COMPETITION TOURNAMENT
RULES FOR BIBLE QUIZZING
STUDY TIPS
LIST OF MEMORY VERSES
PRACTICE QUESTIONS
AND MORE!