

## *Saved Personal Bible Study*

I'm so glad you're planning on attending the study of Acts 10-28 this summer on Tuesday nights, June 11-30, at Cornerstone! The following Personal Bible Study questions are intended to help you get the most out of each session we'll have together. I suggest working through them before you attend the study each Tuesday night.

You'll notice that on a couple of nights (June 11 and July 2), we're going to cover two lessons so that over our eight weeks together we can work our way through the remainder of the book of Acts.

My hope is that these questions will get you thinking, get you digging, and fill you with gratitude for what God has done to make his gospel known to the ends of the earth—and more specifically, to you!

A handwritten signature in black ink, appearing to read "Nancy Stein". The signature is written in a cursive, flowing style.

June 11: What God Has Made Clean (9:32-11:18)  
 The Hand of the Lord Was with Them (11:19-12:25)  
 June 18: All That God Had Done with Them (13:1-14:28)  
 June 25: Saved through the Grace of the Lord Jesus (15:1-16:5)  
 July 2: There Is Another King, Jesus (16:6-17:9)  
 I Have Many in This City Who Are My People (17:10-18:22)  
 July 9: The Word Continued to Increase and Prevail Mightily (18:23-20:38)  
 July 16: Paul Resolved in His Spirit to Go to Jerusalem (21:1-23:35)  
 July 23: I Always Take Pains to Have a Clear Conscience toward God and Man (24:1-26:32)  
 July 30: It Will Be Exactly as I Have Been Told (27:1-28:30)

*Saved Personal Bible Study: Experiencing the Promise of the Book of Acts*

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# June 11

## Lesson 8

### What God Has Made Clean

ACTS 9:32–11:18

1. Read Acts 9:32–35 and Luke 5:18–26. What similarities do you see between the healing Jesus performed in Luke’s Gospel and the healing Jesus performed through Peter?

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2. Read Acts 9:36–42 and Mark 5:35–43. What similarities do you see between the healing Jesus performed in Mark’s Gospel and the healing Jesus performed through Peter?

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WHAT GOD HAS MADE CLEAN

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What is the big difference at the end?

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3. Why do you think Luke might have told the stories about the miracles Peter performed in such a similar way to the stories of Jesus's earlier miracles?

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4. Read Acts 10:1–8. Cornelius is a Gentile, but he is not like most Gentiles. What sets him apart from most Gentiles and makes him similar to the Ethiopian eunuch we met in chapter 8?

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5. To understand why Peter’s vision and experience in Acts 10 is so significant, we have to go back to the Mosaic law. Skim Leviticus 11:1–19, 45–47. Then read Exodus 19:4–6; Deuteronomy 4:5–8; and Jeremiah 33:8–9. What do these passages reveal about God’s purpose in setting apart the Israelites to be his “treasured possession” from among the nations and giving them the holiness laws in Leviticus?

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6. What practical effect would the food laws have had on Jewish interaction with Gentiles?

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7. Read Acts 10:9–16. In light of what you read in Leviticus 11, why do you think the divine voice repeats his instruction to Peter three times?

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8. Read Acts 10:17–23. What do you think would have happened differently if Peter had not just received the vision from God?

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9. Read Acts 10:24–33. What does Peter’s statement in verse 28 reveal about how he has interpreted the vision given to him in Joppa?

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10. Read Peter’s gospel announcement to the Gentiles gathered in Cornelius’s home in Acts 10:34–43. What are the key elements of his gospel presentation?

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11. Read Acts 10:44–48. If the Gentiles who believe the gospel receive the same gift as the Jews who believed the gospel back in Acts 2, what does this mean for the future of the new-covenant community?

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12. Read Acts 11:1–18. How does the attitude of some of the Jews in Jerusalem change from verse 2 to verse 18?

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13. Acts 11:18 celebrates that God has granted the Gentiles “repentance that leads to life.” How would you define *repentance*? In what ways does it lead to life? How have you personally experienced repentance leading to life?

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# June 11

## Lesson 9

### The Hand of the Lord Was with Them

ACTS 11:19–12:25

1. Read Acts 11:19–20. Note these locations on a map. Up to this point, the Jewish believers have been preaching Christ to Jews and God-fearing Gentiles (such as the Ethiopian eunuch and Cornelius). But as the gospel spreads out from Jerusalem geographically, it is also spreading out in terms of the people who are hearing it. What kind of people are now hearing the gospel, according to these verses?

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2. Read Acts 11:19–26. Use the following chart to compare what happens as pagan Gentiles believe in Christ to what happened in Acts 8, when Samaritans believed in Christ.

	Acts 8 (Samaria)	Acts 11 (Antioch)
What precipitates the believers' departure from Jerusalem	A great persecution arises against the church after the stoning of Stephen. (8:1)	
The kind of people to whom they present Christ	Philip preaches Christ to Samaritans (people who were partly Jewish). (8:4–6)	
The response to their message	Crowds listen and believe and are baptized. (8:12)	
Apostolic authentication and support from Jerusalem elders	Peter and John are sent from Jerusalem to verify that Samaritans have become believers in Christ, to pray for them, and to lay hands on them to receive the Holy Spirit. (8:14–17)	

3. Read Acts 11:27–30. What evidence do you see in these verses that the Spirit is at work in Antioch?

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4. Read Acts 12:1–5. How is Herod Agrippa’s treatment of James and Peter similar to the way Jesus was treated by Herod Antipas and Pilate in terms of motive, timing, and guarding?

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Pilate agreed to kill Jesus to please the Jews. Herod Antipas wanted to kill Jesus. (Mark 15:15; Luke 13:31)

The arrest and killing of Jesus took place during the days of Unleavened Bread and Passover, motivated in part by Pilate’s desire to appear to honor these Jewish feasts. (Mark 15:6; Luke 22:1–2)

Additional guards were added to secure Jesus’s tomb, which could not hold him. (Matt. 27:65–66)

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5. Read Acts 12:6–11. How do we see God accomplishing Peter’s rescue?

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6. Read Acts 12:12–19, then look back at verse 5. What do you find a bit ironic in this passage? Can you relate in any way to those gathered in prayer?

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7. Read Acts 12:20–23. When Cornelius tried to worship Peter in Acts 10:25–26, Peter refused his worship and said, “I too am a man,” refusing to receive glory that belongs to God alone. How is Herod’s response to being worshiped as a god in 12:20–23 different from that of Peter?

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8. Read Acts 12:24. Why is this statement significant, considering the context of what we’ve read in chapter 12?

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9. We're told explicitly that Herod "did not give God the glory." This sin is easy to recognize in someone who accepts others' worship—but perhaps it's harder to see this same tendency in ourselves. In a blog post called, "Photobombing Jesus—Confessions of a Glory Thief,"<sup>1</sup> Garrett Kell lists six ways we sometimes seek to take God's glory for ourselves.

- "I want Jesus to be glorified, but I want glory too."
- "Because I want affirmation, I hide my sins."
- "I become bitter when God uses others instead of me."
- "I become more concerned about my public performance than my private devotion."
- "I fear moral failure, mostly because it would defame Jesus, but also because it would defame me."
- "My desire to be something rivals my desire for Jesus to be everything."

Do you recognize some of these things in yourself? Circle the statements you can particularly relate to.

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Spend some time in prayer, confessing the ways you fail to give God the glory. Ask Jesus to give you the grace to die

<sup>1</sup> Garrett Kell, "Photobombing Jesus—Confessions of a Glory Thief," garrettkell.com, January 19, 2017, <http://garrettkell.com/>.

THE HAND OF THE LORD WAS WITH THEM

to the sin of seeking the glory that belongs to him. Praise him for leaving the glory of heaven and dying a humiliating death, taking upon himself our sin of stealing God's glory. Thank him for coming to save you from seeking your own glory. Cherish the truth that he now dwells in you by his Spirit, empowering you to forsake the sin of stealing his glory.

# June 18

## Lesson 10

### All That God Had Done with Them

ACTS 13:1–14:28

1. Read Acts 13:1–4. Based on the limited information provided here, what ethnic and religious backgrounds do the five leaders of the Antioch church bring to the table? (See Acts 4:36 and 22:3–5 for additional details.)

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According to verse 3 and verse 4, who sends Saul and Barnabas?

v. 3:

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v. 4:

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2. Read Acts 13:4–12. This Jewish false prophet and magician calls himself “Bar-Jesus,” which means “son of Joshua” or “son of salvation.” What is his true identity as revealed by Paul through the Holy Spirit?

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What two things lead to the salvation of the proconsul?

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3. Read Acts 13:13–14. Compare this to 13:5 and 14:1. What do you notice about Paul and Barnabas’s strategy as they go from city to city? Why do you think they do this? (Matt. 10:5–6; 15:24; and Rom. 1:16 may help.)

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4. Read Acts 13:15–41. The sermon Paul gives in the synagogue in Antioch of Pisidia could be titled “Salvation in Jesus.” Provide a summary sentence for each section of his sermon.

vv. 16–25:

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vv. 26–37:

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vv. 38–41:

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5. Read Acts 13:42–47 and Isaiah 49:5–6. As Paul preaches the message of salvation to “the whole city” (thereby including crowds of Gentiles), the Jews are filled with jealousy. How do Paul and Barnabas use this passage from Isaiah to respond to them?

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6. Read Acts 13:48–52. How does this passage affirm the significance of both divine election and human response in regard to salvation? How does this reality seem to impact Paul and Barnabas?

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7. Read Acts 14:1–7. Paul and Barnabas are met with murderous opposition in Iconium. What can we learn from their response?

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8. Read Acts 14:8–18. How is Paul’s “sermon” to the Gentiles in Lystra different from his sermon to the Jews and God-fearing Gentiles in Antioch of Pisidia (Acts 13:16–41)? How is it similar?

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9. Read Acts 14:19–26. On the map below, trace the path Paul and Barnabas have taken so far in this first missionary journey (13:1–14:20) from Antioch to Seleucia, to Salamis, to Paphos, to Perga in Pamphylia, to Antioch in Pisidia, to Iconium, to Lystra, and to Derbe. Then trace the path they take back to Antioch.



Why do you think they do not take the more direct land route from Derbe to Antioch of Syria?

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10. Read Acts 14:24–27. In question 1, you were asked who sent Paul and Barnabas. Similarly, who did the work according to these final verses?

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11. In this passage we see Paul and Barnabas experience murderous opposition. Yet we also see them return to places where they faced opposition in their mission to serve and strengthen the church. How does their example challenge or encourage you as you think about facing opposition or prioritizing service to the church?

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# June 25

Lesson 11

## Saved through the Grace of the Lord Jesus

ACTS 15:1–16:5

1. Read Acts 15:1–2. How is this prerequisite for salvation different from what Peter and Paul have preached? (For help see 2:38; 3:19–20; 10:43; 13:38–39.)

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2. Read Acts 15:3–5. What types of things would the Gentiles be required to do to “keep the law of Moses”? (Gal. 6:12 and Col. 2:16–17 may help.)

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3. Read Acts 15:6–11. Summarize Peter’s argument in each of the following verses:

v. 7:

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v. 8:

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v. 9:

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v. 10:

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v. 11:

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4. Read Acts 15:12. How does Paul and Barnabas’s testimony of the signs and wonders God performed through them support Peter’s argument?

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5. Read Acts 15:13–18, where James quotes Amos 9:11–12. What do you think it means that “the tent of David . . . has fallen”? (See 1 Kings 12:16–17.)

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Toward what end will the Lord rebuild and restore “the tent of David”?

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6. Read Acts 15:19–21. Why do you think the apostles and elders in Jerusalem determine that the new Gentile believers should abstain from the things listed in verse 20? (This is rather challenging to discern confidently from the text, so do your best. It will be clarified in the chapter or video session.)

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7. Read Acts 15:22–35. Why do you think the Jewish and Gentile believers in the Antioch church would have rejoiced and been encouraged and strengthened by the contingent from the Jerusalem church?

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8. Read Acts 15:36–41. Chapter 15 began with a disagreement regarding whether Gentiles should be circumcised that caused “no small dissension and debate.” In these final verses, there is a “sharp disagreement” regarding ministry staffing. The earlier disagreement was a gospel issue. Do you think this disagreement has the same significance? Why or why not?

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In what way is the outcome of both disagreements similar?  
(See v. 32 and v. 41.)

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9. Read Acts 16:1–5. In chapter 15, Paul argued against circumcision as a requirement for Gentiles. Why do you think he now wants Timothy, a Gentile believer, to be circumcised? (Once again, this may be rather challenging to discern confidently from the text, but do your best. It will be clarified in the chapter or video session. Paul’s approach to ministry as expressed in 1 Cor. 9:19–23 may be helpful.)

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What does this passage reveal as the continuing fruit of the conflict in Jerusalem, Paul and Barnabas’s conflict, and Paul’s request of Timothy?

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10. This passage has covered two disagreements and a significant decision that are all fraught with conflict. Conflict in the church can be incredibly painful, disillusioning, and disappointing. What do you think it looks like to work through



conflict in a way that strengthens the church and advances the gospel?

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# July 2

## Lesson 12

### There Is Another King, Jesus

ACTS 16:6–17:9

1. Read Acts 16:6–12. How do these verses demonstrate that Jesus is directing the spread of his gospel to the nations?

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When Paul sees a vision of a Macedonian man saying, “Come . . . help us” (16:9), what does he conclude is the best way to “help”?

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2. Read Acts 16:13–15. So far in Acts we’ve witnessed many supernatural events. What supernatural activity do you see in these verses?

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What actions does Lydia take in response to the gospel?

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3. Read Acts 16:16–18 and Luke 8:27–29. What similarities do you see? How does Matthew 12:22–29 help to explain what happens in Acts?

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4. Read Acts 16:19–27. What are Paul and Silas doing in prison? What impact do you think this might have had on those around them?

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5. Read Acts 16:28–34. How is the jailer's response to the word of the Lord similar to Lydia's response in verse 15?

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6. Read Acts 16:35–40. Why do you think Paul announces that he and Silas are Roman citizens and refuses to leave secretly?

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7. Read Acts 17:1–9. In what ways are the charges against the believers true?

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8. Work you way back through 16:6–17:9 and trace the action on the map below by drawing in the path taken by Paul, Silas, and Timothy (and Luke himself for some of it).



9. How has King Jesus turned your world upside down so that your life reflects his kingdom values? In what ways do your values or priorities need to shift so that they align with his kingdom?

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# July 2

## Lesson 13

### I Have Many in This City Who Are My People

ACTS 17:10–18:23

1. Read Acts 17:10–15. How does the response of the Bereans set a pattern and provide encouragement for all believers?

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2. Read Acts 17:16–21. What is Paul's emotional response to what he encounters in Athens? How does he respond practically?

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3. Read Acts 17:22–34. To what does Paul appeal in the Areopagus? How is that different from the basis of his appeal in the synagogue?

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What does Paul communicate about the purpose God is working out in history in verses 26–27?

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What is the implication of the first coming and promised return of Jesus for all people according to verses 30–31?

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4. Read Acts 18:1–6 along with Luke 9:5. How do these two passages relate? What is being communicated by the actions described?

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5. Read Acts 18:7–8. The Jews who rejected Paul’s message could not have been very happy with the developments in these verses. What things are likely bothersome to them?

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6. Read Acts 18:9–10 with John 10:16 and Ephesians 1:3–4. In what ways would the words of Jesus that Paul heard in his vision have emboldened him to take the gospel further into the pagan city of Corinth?

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7. Read Acts 18:11–17. How is the Lord’s promise to Paul in his vision fulfilled in these events?

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8. Read Acts 18:18–23. Go back to the map in lesson 12 and draw arrows to complete the route of Paul’s second missionary journey. (When we read in v. 22 that Paul “went up and greeted the church,” he is most likely speaking of going “up” to Jerusalem, which was at a higher elevation than Caesarea.)

9. Everywhere Paul goes, rather than condemn, criticize, or ignore, Paul engages with people who see the world differently than he does and who have no hope in Christ. What do you think is your default mindset when it comes to interaction with the culture and systems around you where Christ is not honored? What could it look like for you to thoughtfully engage instead of condemn, criticize, or ignore?

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# July 9

Lesson 14

## The Word Continued to Increase and Prevail Mightily

ACTS 18:24–20:38

1. Read Acts 18:24–28. Luke lists several very positive things about Apollos and his teaching. And he doesn't tell us specifically what Priscilla and Aquila point out to Apollos as being not quite accurate. What do you think Luke intends for his readers to take away from these verses about Apollos's ministry?

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2. Read Acts 19:1–7. Paul explains to these men that Jesus is the person whom John the Baptist said would come after him. They have not heard of the Holy Spirit, which would mean they know nothing about what happened at Pentecost. What does this likely indicate about their spiritual condition?

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3. Read Acts 19:8–10. Paul’s missionary strategy has been to set up in a major city and send coworkers into the surrounding regions. How is that working now that Paul has finally been able to come to Asia, after being forbidden to do so years before (16:6)? How does that encourage you in regard to disappointments you’ve faced in serving Christ?

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4. Read Acts 19:11–20 with Acts 6:7 and 12:24. How is the statement in 19:20 different from the others? In what way has the word of the Lord “prevailed” in 19:11–20?

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5. Read Acts 19:21–27. Acts shows us how frequently false charges were brought against the apostles. But that is not the case here. What charges does Demetrius make against Paul that are true?

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6. Read Acts 19:28–41. Earlier in this study we discussed the Pax Romana (“Roman peace”), which refers to Rome’s approach to quelling riots and insurrection throughout the empire. How does the Pax Romana work in favor of Paul and the Ephesian church in this passage?

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7. Read Acts 20:1–6. Trace Paul’s route as he returns to Macedonia to encourage the churches he planted there and then sails to Troas.



8. Read Acts 20:7–12. We might expect that the miracle of bringing a dead person back to life would be the most significant thing that happens on this Lord’s Day in Troas. But based on what is repeated in the passage, what does Luke seem to want us to see as most significant?

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9. Read Acts 20:13–16, continuing to trace Paul’s journey on the map.



10. Read Acts 20:17–27 and 31–35. What are some characteristics of the ministry Paul has had among the people of Ephesus?

v. 19:

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v. 20:

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v. 21:

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THE WORD CONTINUED TO INCREASE AND PREVAIL MIGHTILY

v. 25:

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v. 27:

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v. 31:

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vv. 33–34:

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11. Read Acts 20:28–38. What warnings does Paul give the elders? What does he commend them to?

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# July 16

## Lesson 15

### Paul Resolved in His Spirit to Go to Jerusalem

ACTS 21:1–23:35

1. Read Acts 21:1–17, continuing to trace Paul's journey on the map.





PAUL RESOLVED IN HIS SPIRIT TO GO TO JERUSALEM

What message does Paul receive from other believers as he makes this journey? What is his response, and how does that influence the believers?

v. 4:

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v. 12:

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v. 13:

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v. 14:

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2. Read Romans 15:25–31; 1 Corinthians 16:1–4; and 2 Corinthians 8:1–8. What do these passages reveal about why it is important to Paul to go to Jerusalem before going to Rome?

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3. Read Acts 21:17–26. While Paul’s ministry among the Gentiles causes the elders of the church in Jerusalem to glorify God, the thousands of Jewish Christians in Jerusalem have a problem with his ministry. What have they been told about Paul?

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What remedy do the elders suggest?

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4. Read Acts 21:27–36. Who stirs up the crowd and why?

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5. Read Acts 21:37–22:21. Why do you think Paul tells those seeking to kill him for being “against the people and the law”

(21:28) about his own history of seeking to kill Christians and seeing the risen Jesus?

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6. Read Acts 22:22–29. At what point are the people no longer willing to listen to Paul? How does this reveal the most significant issue they have with Paul?

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7. Read Acts 22:30–23:10. What does Paul say is the reason he has been put on trial? Why does this statement create violent dissension amongst his accusers?

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8. Read Acts 23:11. Paul has been put on trial before the council, and more trials and hardships are to come. Why would Paul

have been encouraged to hear that he “must testify” about the Lord Jesus in Rome?

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9. Read Acts 23:12–22. How do these events demonstrate that the Jews are not really interested in the law of God being kept?

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10. Read Acts 23:23–35. What is the “verdict” of Lysias regarding the charges the Jews have made against Paul?

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11. While Paul is assured that he will testify to Christ in Rome, he has to wait a long time for that to become reality. Similarly, at the heart of what it means to be a Christian

PAUL RESOLVED IN HIS SPIRIT TO GO TO JERUSALEM

is a willingness to wait for all of God's promises to become reality. What truths have you seen in Acts about God's character and how he works with his people that could help you to wait with faith for the fullness of what God has promised to his people?

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# July 23

## Lesson 16

### I Always Take Pains to Have a Clear Conscience toward God and Man

ACTS 24:1–26:32

1. Read Acts 24:1–21. From these verses, what are the three “crimes” Paul is charged with? How does he respond to each of those charges?

Charge against Paul	Paul’s response to the charge
v. 5a:	vv. 10–13:
v. 5b:	vv. 14–16:
v. 6:	vv. 17–19:

2. Read Acts 24:22–27. Paul reasons with Felix about righteousness, self-control, and the coming judgment. Why do you think each of these things might have caused Felix to respond with alarm? (A few notes that might be helpful: Paul would have written his letter to the Romans by this point, so you might consider his teaching on righteousness in Rom. 3:10–12, 21–26. Felix was known to be a cruel tyrant. According to Josephus, Felix seduced and lured Drusilla away from her first husband to make her his third wife.)

Righteousness:

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Self-control:

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The coming judgment:

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3. Read Acts 25:1–12. While the charges made against Paul before Festus are not articulated here, we can make an assumption about the charges based on Paul's defense in

verse 8. What new accusation has been added to the charges made against him in the earlier trial before Felix?

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4. Read Acts 25:13–27. What does Festus make of the charges against Paul? What problem does this create for Festus?

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5. Read Acts 26:1–11. What does Paul share with the Pharisees who are among his accusers? (See also Acts 23:6 and 24:15.)

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6. Read Acts 26:12–15. What evidence for the resurrection of Jesus does Paul offer in these verses?

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7. Read Acts 26:16–23. How does Paul articulate what it means to be saved in the following verses?

vv. 17–18:

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v. 20:

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8. Read Acts 26:24–32. How is Paul’s interaction with Agrippa consistent with the whole of his ministry up to this point?

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9. By the time Paul stands in these various courts, he has already written to the believers in Rome, “Let every person be subject to the governing authorities” (Rom. 13:1). How do you see Paul living out his own instructions? How does his example

ACTS 24:1-26:32

challenge you as you evaluate your attitudes and actions toward governing authorities?

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# July 30

## Lesson 17

### It Will Be Exactly as I Have Been Told

ACTS 27:1–28:31

1. Read Acts 27:1–28:1. Draw arrows on the map below to trace the journey of the ship carrying Paul; his companions, Aristarchus and Luke; his Roman Centurion guard, Julius; and another 272 people from Caesarea to Malta.



2. While Paul does not receive a miraculous deliverance from the stormy seas or ship that is breaking apart, he does receive supernatural revelation that gives him confidence. What is it?

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How does he respond to this revelation?

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How does this revelation relate to an earlier message from Jesus in Acts 23:11?

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3. In Acts 27:20, Luke writes that “all hope of our being saved was at last abandoned.” But Paul is “saved” from many things in chapter 27. What are they?

v. 24:

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vv. 30–32:

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vv. 33–36:

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vv. 42–43:

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vv. 44:

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4. Read Acts 28:1–10. In what ways are these events also about the power of God to save?

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5. Though we're not told explicitly what happens on Malta, we could probably rightly assume a couple of things. Based on the events of Acts 14:8–15, how do you think Paul responds when the Maltese think he is a god?

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Based on what Paul has done everywhere he has gone, and specifically during his two years in Ephesus (Acts 19:10–11), what could we assume is happening during Paul's three months on Malta in addition to physical healing?

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6. Read Acts 28:11–23, continuing to trace Paul's route on the map found in question 1.

In what way is Paul's pattern of ministry in Rome the same as it has been everywhere else?

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7. Read Acts 28:24–28. Put into your own words what Paul communicates to the unbelieving Jews in Rome by quoting Isaiah 6:9–10 to them.

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8. While Luke is an excellent and careful historian, he is not simply writing to inform. He is writing to persuade. What do you think he wants his first reader, Theophilus, and his additional readers (including us) to believe and do based on the story he has told us in Acts? List at least four or five things.

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9. Throughout this study, we've seen the Holy Spirit at work in and through his people in many ways. How have you gained a greater appreciation for what it means to have the Spirit's power at work in and through your life? How could you cultivate more of an awareness or appreciation of the Spirit's work in your life?

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