

ACTS 17:10-15 (NIV)

[10] As soon as it was night, the believers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue. [11] Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.



ACTS 17:10-15 (NIV)

[12] As a result, many of them believed, as did also a number of prominent Greek women and many Greek men. [13] But when the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, some of them went there too, agitating the crowds and stirring them up.



ACTS 17:10-15 (NIV)

[14] The believers immediately sent Paul to the coast, but Silas and Timothy stayed at Berea. [15] Those who escorted Paul brought him to Athens and then left with instructions for Silas and Timothy to join him as soon as possible.



PEOPLE OF THE BOOK

Acts 17:10-15



God Reveals Himself Through Nature

Psalms 19:1-4a NLT – The heavens proclaim the glory of God. The skies display his craftsmanship. Day after day they continue to speak; night after night they make him known. They speak without a sound or word; their voice is never heard. Yet their message has gone throughout the earth, and their words to all the world.

Romans 1:20 NLT – For ever since the world was created, people have seen the earth and sky. Through everything God made, they can clearly see his invisible qualities—his eternal power and divine nature. So they have no excuse for not knowing God.



God Reveals Himself Through Scripture

2 Timothy 3:16 NLT – All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right.



God Reveals Himself Through His Spirit

John 16:13-14 NLT – When the Spirit of truth comes, he will guide you into all truth. He will not speak on his own but will tell you what he has heard. He will tell you about the future. He will bring me glory by telling you whatever he receives from me.



HEBREWS 1:1-3a (NIV)

[1] In the past God spoke to our ancestors through the prophets at many times and in various ways, [2] but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. [3] The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.



ACTS 17:11 (NIV)

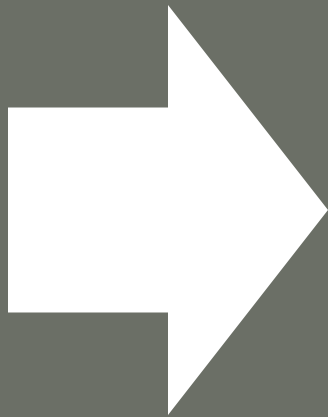
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THE CASE FOR Christ

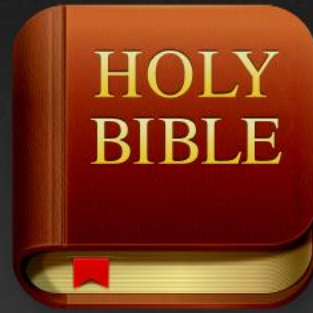
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ACTS 17:12 (NIV)

As a result, many of them believed, as did also a number of prominent Greek women and many Greek men.



WHY ~~SHOULD~~ I TRUST THE BIBLE?



ANSWERS TO REAL QUESTIONS
AND DOUBTS PEOPLE HAVE
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Why Trust the
Bible?

Greg Gilbert

Greg Gilbert

5. Martha and Mary (10:38-42)

6. The Lord's Prayer (11:1-13)

7. Jesus and Pontius Pilate (11:14-23)

8. The return of an unclean spirit (11:17-18)

9. Various warnings (11:19-26)

10. Jesus leads on the sabbath (11:27-28)

11. The parables of the mustard seed (13:18-19)

12. The second mention of the journey to Jerusalem (13:22-25)

13. The narrow door (13:24-30)

14. Lament over Jerusalem (13:31-35)

THE GOSPEL ACCORDING TO LUKE

Dedication to Theophilus

1 Inasmuch as many have undertaken to compile a narrative of the things that ^ahave been accomplished among us, ^bjust as those who ^cfrom the beginning were ^deyewitnesses and ^eministers of ^fthe word ^ghave delivered them to us, ^hit seemed good to me also, having followed all things closely for some time past, to write ⁱan orderly account for you, ^jmost excellent ^kTheophilus, ^lthat you may have ^mcertainity concerning the things ⁿyou have been taught.

Birth of John the Baptist Foretold

^o**5** In the days of Herod, king of Judea, there was a priest named Zechariah, ^pof ^qthe division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth. ^rAnd they were both ^srighteous before God, walking ^tblamelessly in all the commandments and statutes of the Lord. ^uBut they had no child, because ^vElizabeth was barren, and ^wboth were advanced in years.

^x**8** Now ^ywhile he was serving as priest before God when ^z"his division was on duty," ^{aa}according to the custom of the priesthood, he was chosen by lot ^{ab}"to enter" the temple of the Lord and burn incense. ^{ac}And the whole multitude of the people ^{ad}"were praying" outside at the hour of incense. ^{ae}And there appeared to him an angel of the Lord standing on the right side of ^{af}the altar of incense. ^{ag}And Zechariah was troubled when he saw him, and ^{ah}"fear fell upon him." ^{ai}But the angel said to him, "Do not be afraid, Zechariah, for ^{aj}"your prayer

¹ Greek *Zacharias*

¹² Acts 19:17 ¹³ Acts 10:4, 31

1:1-4 The Prologue. The prologue to Luke's Gospel, comprised of a single sentence, ranks among the finest Greek writing of the first century and demonstrates Luke's skill and credentials as a writer (cf. 3:1-2; Acts 1:1-2).

1:1 Inasmuch introduces the purpose of Luke's writing. Many may include more than just the authors of the Gospels. Accomplished emphasizes that Jesus' ministry constitutes the realization or fulfillment of what is prophesied in the OT.

1:2-3 The sources for these narratives were the eyewitnesses and ministers, especially the 12 apostles (6:13-16). delivered. A technical Greek term for passing on tradition. word. Divine revelation. Luke's credentials as a writer involve having followed (or investigated) all things closely (or carefully) for some time past. Orderly refers to logical orderliness (cf. Acts 11:4). most excellent. An address for officials (cf. Acts 23:26; 24:2; 26:25) and people of high social standing.

1:4 Luke's purpose in writing is so that Theophilus might know the certainty of what he has been taught. Written Scripture gives believers more certainty than the memory of an oral proclamation can give.

1:5-2:52 The Infancy Narrative. The opening (1:8-23) and conclusion (2:21-52) of this section take place in the temple and form literary "bookends," indicating its unity.

1:5-25 The Birth of John the Baptist Foretold. In Jesus' day most Jews believed that for more than 400 years the Holy Spirit had not been active in

Israel, because there had been no more prophets since Malachi. Now God once again visits his people.

1:5-7 John the Baptist's birth is foretold during the reign of Herod the Great, who is described as the king of Judea (see note on Matt. 2:1). After being granted kingship from Rome in 40 B.C., Herod ruled Judea, Galilee, Samaria, Perea, and Idumea from 37-4. "Judea" is used broadly here to describe the land of the Jews rather than narrowly to refer to the Roman province. division of Abijah. To provide service for the temple, the priests were divided into 24 divisions, each of which served for a week, twice a year. During major festivals (Passover, Pentecost, the Feast of Tabernacles) all the divisions served. Luke focuses on one priest, Zechariah, and his wife, Elizabeth. Luke reports both that they were righteous and blameless in all the commandments and that they had no child, for Elizabeth was barren. Their children were not due to any personal sin on their part but to God's sovereign and wise plan.

1:8-10 Zechariah—chosen by lot—is serving in the temple sanctuary. Outside the temple sanctuary the people were praying (see Introduction: Key Themes).

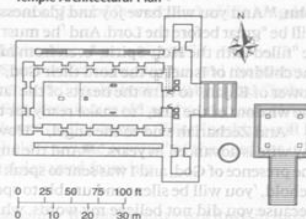
1:12 Fear fell upon him. A typical reaction to an angelic or divine presence (cf. vv. 29-30, 65; 2:9).

1:13-14 your prayer has been heard. Though the specific content of Zechariah's prayer is not given, it most likely would have included at least two petitions: Zechariah would have been interceding on behalf of Israel as a nation, and he apparently also raised a second petition, for a child, as indicated by v. 13b (cf. Gen. 25:21; 30:22; 1 Sam. 1:10-17). Zechariah must have prayed for a child hundreds of times over many years, and now at last the answer has come. Joy and gladness come to Zechariah and Elizabeth

HEROD'S TEMPLE IN THE TIME OF JESUS

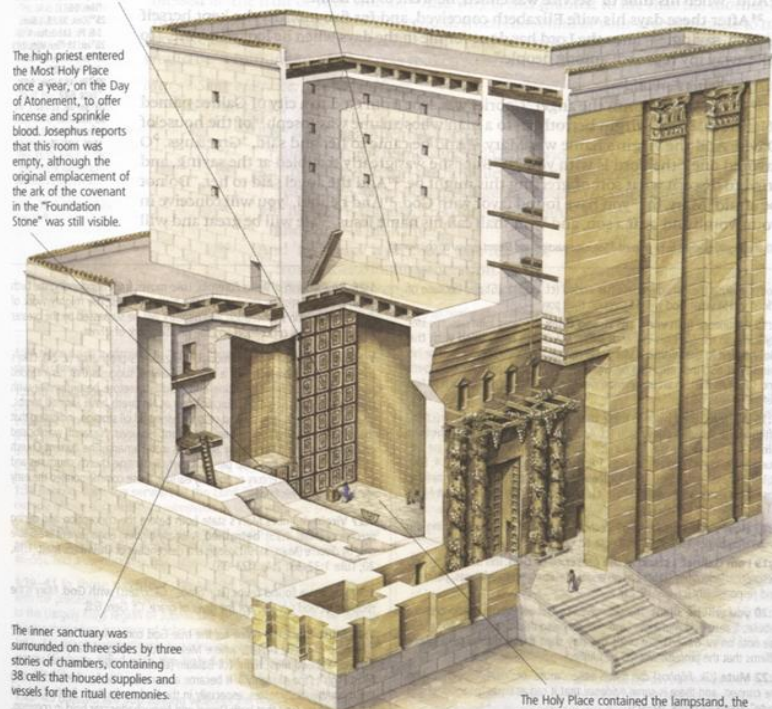
Herod began construction of this magnificent temple in 20/19 B.C., during the 18th year of his reign. The main construction phase was completed within about a decade. Detailed descriptions of the temple exist in Josephus (*Jewish Antiquities* 15:380-425; *Jewish War* 5:184-247) and in early rabbinic writings (esp. *Mishnah, Middot*). The Roman army under Titus destroyed the temple during the capture of Jerusalem in A.D. 70. The temple was 172 feet (52 m) long, wide, and high (about 16 to 20 stories tall).

Temple Architectural Plan



There was an upper chamber above the sanctuary, which allowed access (through holes in the floor) for cleaning of the gold-covered walls below. A ladder (shown partly cut away in this section) gave access to the upper roof level.

A massive curtain separated the Holy Place from the Most Holy Place. When Jesus died, this curtain was torn in two from top to bottom (Matt. 27:51; Mark 15:38; Luke 23:45).



The inner sanctuary was surrounded on three sides by three stories of chambers, containing 38 cells that housed supplies and vessels for the ritual ceremonies.

The Holy Place contained the lampstand, the table for the bread of the Presence, and the altar of incense. An angel of the Lord appeared to Zechariah on the right side of the incense altar (Luke 1:11).

