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Daily Bible Notes/Highlights Genesis through Revelation 2014 (update 2015)

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## Acts

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Acts

C1-3

C1 Vss 1-26. This is Like's second book. He is the most prolific writer of the Gospels. So he writes the History of Church beginning. Acts!

Narrative framework: Unlike the epistles, Acts is a history narrative. It is not an effort to frame church policy or life principles and therefore must be approached with great caution. As a result, when seeking an answer to life questions or Church policy Acts is a secondary book. Whatever the conclusions made about any operation of the Church important to the Church is in the Gospels or Epistles. Otherwise a conclusion drawn from Acts alone is likely misguided.

**“Investing in People for Eternity”**

He records the fact that Jesus meets several times with the apostles. The more something occurs the more real "He" becomes with each subsequent session. This is one reason why daily prayer is so important. The more we pray the more material our faith becomes (1-5).

One of their first questions is when will this be over (figuratively). History is in the hands of the Father. There continues to be work to do today. Jesus' answer settles the matter for anyone who believes that God had revealed precise times to anyone. These times are set by the Father! This was this case before the resurrection and after. It has not changed (6-8). They are simply to wait in the comforter.

They draw lots and Judas is replaced. Luke records how Judas died. Judas will always represent sorrow unto death as opposed to repentance unto life. Simply being sorry is not enough (1-23).

C2 Vss 1-47. The day of Pentecost is the celebration or memorial fifty days after the historic Passover, when the death angel passes over the Hebrews in Egypt (Exodus ). These Jesus following Jews were gathered together in celebration. But little did they know at this same time there would be a new Passover. The Holy Spirit, the administrator and empowerment of the Church age begins His administration.

Luke provides the context as these believers became understandable to all of the visitors in the visitor's native tongue. Even though Greek was the common language, this ability would be needed to spread the gospel.

Nevertheless, clarity is required. Peter gives sense to the experience. He readily lifts the name of Jesus and provides history so all the bystanders are clear (22-36), particularly Jews.

Repent of your sins and relent are Peter's words to the listeners. Three thousand that day become followers of Jesus.

This is a very unique situation in that it is the precedent or beginning and Christian theology is not yet developed. Even with Peter's great intention and results, his message is more geared to Jews in the John the Baptist form. No wonder a little later Jesus will call the one who will shape New Testament principles and policy with surgical precision.

The new movement calls for a mutual commonality and bond. These miracles were wrought by the Apostolic leaders (42-47).

C3 Vss 1- The extraordinary works continue to be performed. A fellow begs for money, but He's given life. No matter what the proponents of the social-gospel say, there is no greater message to anyone than the Gospel of Jesus. Peter with onlookers and the window of opportunity shares about Jesus.

This is consistent with the Gospels and Epistles. Jesus trumps any miracle and convincing souls about Him is the greatest work of all. They were firmly focussed on Jesus (12-26).

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C4-6

C4 Vss 1- Jesus told them as John revealed, the world hated me. It hates you. James and John are arrested by the religious leaders. The Jews (a religious state) were allowed to have their own laws of governance within the Roman Empire.

What a change! This time before the high priest Peter proclaims the name of Jesus. And indicts them for killing Jesus. The same one who ran just a short time ago now stands boldly.

Peter, James and all the disciples are ready to die, and they are being tied and handcuffed just as Jesus said (. ). But they take this opportunity to speak boldly with the authority of presence of the Holy Ghost (1-10).

As with Jesus they were astonished. As they said of Jesus, he had no training. Again they say the same about these men. This lack of educational status would be remedied soon to validate the faith with it's first theologian and law expert--in the eyes of men.

Nevertheless, the religious leaders threaten them and warn them too say no more in Jesus name. They however must obey God rather than these men and they let them know (11-22).

The believers redouble their effort by gathering to pray for courage. The place shook! This is what happens with praying so fervently displayed about a common people (23-31).

Like again sets up an experience that shakes everyone by speaking of the communing arrangement.

C5 Vss 1- A man and woman playing games with The Lord attempt to make it appear that they are doing more than they are. It's lying. And what's so unfortunate is what they gave was in their hands. They both die bringing fear upon the community. This is not reverential respect (fear), but sure-fire fear of death (1-11). This fear is greatly missing today in many circles.

While people are believing and being healed, the opposition continued. The apostles are arrested and jailed. An angel freed them. They did not flee, but ran to teach in the high priest's turf.

What courage God gives His people. Then the extraordinary response to being arrested , beaten and warned to stop proclaim not the name of Jesus. Gamaliel the renown theologian intercedes to stop their death reasoning that if they are from God nothing can stop them.

**“Investing in People for Eternity”**

So they flogged the apostles. But the apostle left rejoicing that they were counted worthy of suffering for the cause of Christ (17-42). What a faith.

C6 Vss 1- Now the administrative issues become the challenge. There is discrimination taking place among the believers. The non-Jews are not getting their share. This takes the apostles away from the greater work of the Gospel. These men who have been trained on servant good by Jesus make a startling decision concerning the Church operation.

Concerning needs, the greatest priority if service they have is ministering God's word. There is no close second. They declared, "we should spend our time teaching the word!" The question every minister must make is, is it teaching the word or something else. When people expect the pastor to do all kinds of deliverables (fix this, clean that, show for this, and preside over that), it takes away for the time required to prepare and indoctrinate people in life! They make the management decision for the people to look for acceptable food ministers

Notice though the are food ministers they need to be highly endowed spiritually. It is obvious from their service (1-7).

One of them is arrested and displays wisdom and spirit under duress. He's arrested as he is accused of lies. The more they lied, the more glorious and bright he became (13-15).

C7-9

C7 Luke record Steohens experience before the high priest with extraordinary boldness. He tells the history of the Hebrews to the coming of Jesus.

He knows his faith history. No don't the are listening amazed (no doubt) until he becomes current and accuses them of a killing the Messiah. They stoned him. Stephen does as Jesus, and asks the Lord's forgiveness as he died.

Line of Jesus most sacrificial truths is that the Christian faith is a give-your-life faith. This is obvious through all of a Scripture. This theme is clearly stated in the Gospels, and Epistles and can be seen early in Luke's record in Acts.

C8 Like introduces Saul the persecutors and it scatters the church. So often on the Christ-based journey extremity leads to ... What was horrific persecution was leading to the Gospel moving throughout the region. Phillip one if the deacons was ministering and meets a fellow.

A sorcerer becomes a believer and follows Philips ministry. Peter and John demonstrate the power of a God at Samaria. Simon is so impressed he desires the same power for his personal pursuit, and is denied by Peter.

These words represent so many who are not screened. You have no part in this your heart is not right with God. Today there are to many unprepared and those with evil intentions (21-24).

**“Investing in People for Eternity”**

Luke angles back to Philip and the Eunuch who cannot understand Scripture. Philip on the spot gives clarity and Baptizes the man . How often do we say we will pray for you, or do this or that. Now is the time!

Phillip is gone. This is how it is. Sometimes there is only a moment. But it 'a enough to plant, or water. God gives the increase (26-40).

C9 Luke records the account of the arch-persecutor, Saul. He was a relentless murderer of the believers. The movement was called, The Way.

He's knocked down by an extraordinary light. And a voice that no one else could hear is interrogatory. Why are you persecuting me. Saul is blinded and his life would never be the same again. The Lord sends Ananias.

Saul would become the spokesperson for the faith to the Gentiles and kings Saul would bring credibility to the faith in the eyes of men in a way that the other apostles could not. He was called to suffer much for Christ. Only The Lord can change a person from an arch-hater, to the greatest spokes-person other than Jesus Himself.

He could not be refuted. Now, Jesus had one of their boys. Not simply anyone, but a fellow highly esteemed and recognized for his pedigree. They would attempt to murder him (20-25).

Understandably his old reputation preceded him. People were afraid (26-27).

Luke records Peter's account with Aenas and Dorcas. Aenas was paralyzed for eight years and Dorcas/Tabitha was dead. He heals Aenas and raises Dorcas from the dead. The news spread affirming the Gospel (33-43).

C10-12

C10 Vss 1- Luke records how the racial and ethnic barrier was crossed. A Roman officer who was a devout seeker is given a vision. Simultaneously Peter is given a vision and object lesson.

He rejects a menu of forsaken food in the vision, but God gives Peter a standard for all of us to learn.

What God presents to us we are never to call unclean. This vision was repeated (9-15).

This is an excellent example of how providence works. The same thing was presented three times. It could not be disregarded as coincidence. And when this occurs be prepared for what follows. Here comes the experience with Cornelius (17-25).

Peter would not allow himself to be worshipped. And Peter learns a lesson that he must change his discriminatory bias (28-38).

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When people are not careful, they suffer the same as the religious leaders. God was ensuring that the apostles would not be infected with the same prejudice and narrow-mindedness. Peter convinces the others.

C11 Vss 1- Unfortunately, the young movement was already suffering with discrimination and ready excoriate Peter. Peter explains what happened. They began presiding The Lord. This demonstrates why The Lord had already moved to break the discriminatory barrier (1-18).

Though the people praised God, bigotry is a insidious cancer.

Luke captures the results of the scattering. They traveled far, but Luke notes only to the Jews. It's like preaching the Gospel of faith at the church-house. It's needed their. Some began preaching to Gentiles. Jerusalem leaders dispatch Barnabus to report and indeed it was accurate. Gentiles were receiving The Lord. Agabus gives a word that famine is also coming to the Roman Empire believers send support to Jerusalem.

God was protecting the movement with an advance word (27-30).

C12 Vss 1- Luke records the govenor's persecution and when he found it pleased the Jews it encouraged him to kill more. It os a dangerous combination when the religious and governance come together. It may sound right and look right, but it usually means some of the most oppressive and discriminatory acts.

James is killed and Peter is on the executioners schedule. The church is praying and Peter is miraculously rescued from prison. Arriving at Mary's home Rhoda tells the prayer Peter is at the door and they think she is delusional. They are shocked when they recognize he is there.

Prayer involved expecting what we pray for and to expect it any time (1-17).

Herod kills the guards who let him escape, but receiving the people's adulation as a god he was stricken dead consumes with words. It's always a trap or bad idea to assume the position of a god (18-23).

C 13-15

C13 Vss 1- Among the prophets and teachers at Antioch God calls on them to launch Paul and Barnabas. It's not clear how The Lord conveyed this. Perhaps it was a suggestion or a desire in these men's hearts administers by the Holy Spirit (1-3).

Paul begins His first missionary campaign. They went to the synagogue to preach the word and Like records John-Mark was with them. Saul at this point becomes Paul and judges Bar-Jesus who was interfering with their efforts to convert the Governor.

It's a dangerous thing to interfere with the work of God. Paul confronts him and he is stricken blind. The gone not becomes a believer . The strategy the enemy was using to

**“Investing in People for Eternity”**

keep the Governor from believing backfired (9-12).

Mark leaves them as they head for Pamphylia. Paul stands in the Synagogue when asked to give five words and Stephen-like he gives a brief history of the Hebrews ultimately arriving to Jesus whom God raised from the dead. Many believers and started following them (15-45).

Nevertheless there were Jews who hated them for all the adulation. So they turned to the Gentiles. Jesus said if or when they don't receive you move on ( ). Gentiles embraced the faith readily (45-52).

C14 Vss 1- Like records them at Iconium. They stayed a long time in spite of the opposition. No person in ministry will ever do anything of value in the kingdom obeying the voice of the haters. They were proven true by their signs (1-3).

This is the ultimate confirmation in ministry. Results! They were about to be killed but escaped. Again, the objective is to keep the message alive as much as possible.

There are times when martyrdom is not escapable. But to the degree necessary, the keeping the message bearers alive to carry the message is critical.

The fellow with crippled feet had faith enough to be healed. Paul told him to stand! If the man didn't think he could stand, he wouldn't be able to stand. People always want to idolize men and this is what onlookers did. No matter how much men and women may love being admired they must resist it (8-13).

Paul is flogged when some antagonist Jews arrive (19-20). But Paul and Barnabas are not deterred. Reminding the saints they must suffer hardship.

Sacrifice and physical persecution is one of the themes of the early believers. They return to Antioch in Syria ending the first campaign.

C15 Vss 1- The major topic when they return is circumcision. Good Jews have the foreskin of their sexual genitalia removed. So the Jews were teaching that they had to be circumcised. Thank God for Paul and Barnabas both circumcised Jews. They disagreed completely. The final decision in Jerusalem was that it was not necessary.

But Gentiles were to abstain from sex sin, drinking blood and similar conditions. They did not want to make it difficult for Gentiles (6-21). A policy letter is distributed to the Gentile believers concerning their decision. This demonstrates the administrative ability of the movement. It was not some undisciplined, ignorant enterprise (23-31).

The introduction of Judas and Silas as prophets encouraging believers. Note how common the name Judas occurs. Preparing for the second campaign Barnabas wants to take Mark again and Paul disagrees. It was very contentious.

Both parties had good points. A campaign requires absolute faithfulness. When a person

**“Investing in People for Eternity”**

terminated their involvement like Mark did it can work to discourage others. Conversely, persons need to be given other opportunities . More , importantly, they both go on with new partners (36-40). Barnabas takes mark. Paul takes Silas.

16-18

C16 Vss 1- Luke records Paul's second campaign. Here he introduces Timothy (name-honoring God). He already had a zeal for The Lord as a believer who was a Jewish-Greek. He agreed to be circumcised. Wow (1-5)!

Note there were certain areas the Holy Spirit did not allow them to operate. This is so important to recognize. Timing is important. So every instance is not a time to evangelize or share the Gospel. We see this reality in other places in Scripture. Whether it is casting pearls before swine or disingenuous requests, there needs to be a discernment of the time (6-8).

But The Lord will have places or opportunities ready. They receive the call from Macedonia (9-10).

They head to Philippi. Lydia the business woman is converted. She was ready. She proved living quarters. They agreed. We can see Paul was not some woman hater. She was a woman in business. He didn't treat her as if she should not be in business where she was obviously a leader. We'll return to this later (13-15).

Next Luke records their encounter with a demon possessed girl as in his Gospel, Luke combines topics with common themes. So, after the business-woman here's another experience with a girl who made money for her business owner. She followed them for days. Shouting Godly accolades. However, it was over-the-top. Simply because someone is shouting things godly does not mean they are of God. Often persons are doing a disservice. Credibility is important to any movement.

Paul exorcises the demon in the girl. She can't make money any longer so they are thrown in jail. Simply because we are doing what God calls us to do, does not mean we will be greeted as heroes. They were placed in the inner prison. How would these men respond. They responded with worship. They were praying and singing. Imagine the testimony. The jail was shaken and doors flew open.

The jailer knew he would be executed for such a failure, but Paul called out to him to spare himself. The jailer came running to Paul. The jailer wanted to know what he must do to be saved.

Their "act" of staying in the prison became an testimony bring the man to a decision. Immediately, they told him what to do. Embrace Jesus!

The whole family is saved. The city officials wanted them released but Paul and Silas desired legal restitution they were beaten without trial due for all Romans. The officials are shocked to discover they are Roman citizens. The more credentialing a person has gives credibility and points of relationship or standing.

**“Investing in People for Eternity”**



Later Paul will proclaim to Timothy about being all things for all people. These relational points is what he is alluding too ( . )

C17 Luke records that they have made it to Thessalonica. He preached Jesus at the synagogue three consecutive weeks. Jason and others were arrested. They were released. Paul and Silas dispatch to Berea.

Luke gives these believers special notice. They studied daily searching Old Testament Scripture. These in-depth studying and teaching led to many new believers (10-12). The haters would follow Paul there. He went to the coast while Silas and Timothy remained behind.

Paul debates the antagonist philosophers (Epicureans and Stoics). While most people can share the Gospel based on their personal testimony, advanced education is required for antagonist like religious people, philosophers and atheists. This is Paul's sermon at Athens referring to the Unknown God. While most scoffed some believed like Dionysius a council member and apparently a well known woman, Damaris.

C18 Vss 1- Luke introduces the dynamic couple Pricilla and Acquilla. They are introduced as tent makers and it's apparent Paul also had the same trade. They worked together.

Luke records once Timothy and Silas arrived, Paul devoted all if his time to preaching. When he was rejected he said their blood was upon them. This shows how critical sharing the Gospel is. It is a life or death matter (1-6).

The leader if the synagogue became a believer. The Lord spoke to Pail in a vision telling him not to be afraid and to speak out. He stayed the more them a year. However, a new Governor becomes the opportunity for some Jewish haters to falsely accuse Paul. They beat the leader of the synagogue (12-17).

Paul ford to Corinth. He goes to Syria with Pricilla and Acquilla he so honored their ministry. Paul had no issue ministering with this woman. He saw her as an equal colleague. They ministered in Ephesus. They return through Galatia.

While in Ephesus, Pricilla and Acquilla give clarity to Apollos about The faith. Again here is Pricilla giving guidance to a man. There after Appllos is able to grow in ministry with powerful arguments against the antagonists (18-28).

C19-21

C19 Vss 1- Luke records the third campaign. The question was had they received the Holy Spirit? Notice Luke follows up by recording they had not heard the Gospel message. They were followers who did not clearly understand the Gospel message. Luke continues with the same topic. Once they received the Holy Spirit they spoke in other tongues. Luke is this professional writer. He's used the term, spoke in other tongues previously ( . ).

**“Investing in People for Eternity”**

Paul shares for months in Ephesus. He performs miracles, and exorcises demons. These pretenders tried simply using the name of Jesus without the authority and they were beaten by the evil spirit (13-16).

It is not a matter of saying the name of Jesus, there must be a relationship with Him. His name is not a magic potion.

However even in this people came to believe in The Lord. People come to The Lord in all manner of ways related to His (17-18).

People turned in their books of sorcery and other practices. It began to impact commerce.

Notice believers who were Roman cities did not have to petition government or vote for certain candidates. All the Church had to do was be the Church. It was impacting society so much it caused those in commerce to incite riots against the believers (18-31).

VC20 Vss 1- Paul goes to Macedonia and Greece. There were plots for his life as the word spread about him.

While at Troas Paul knew it was his final time with them he preached all night Long. Luke records that a young man fell out of a window to his death. Paul brings life to the young lad. Many have made jokes about falling to sleep during preaching. But it shows this young lads sincere interest in the faith. Paul brings him back to life (7-12).

Bound to go to Jerusalem where he will endure persecution he calls the elders at Ephesus. His focus has been the work of The Lord.

He declared He taught the whole counsel of God (21-27). He warns them to be on guard and feed God's flock. Again these are parting words that last to every generation of leaders. He I have not connected anyone's treasures. He worked for his own.

This is the ministers creed. If we are paid handsomely for our service, we can expect to be naked in glory. No doubt the well-disciplined and well-studied leader is worthy of double-honor, but it's so effective when the leader does not insist on it. He departs and there are great tears by all involved (36-37).

C21 Vss 1-Paul heads for Jerusalem. They began their travel back and as they went woman and children greeted them (4-6).

Luke mentions Philip's four evangelist daughters. Agabus gives prophecy to Paul in what lies ahead. He'll be imprisoned. Paul's words resonate to this day. I'm not ready only to be in prisoned but to die for Jesus. Jews have lied about Paul and his message (7-22).

They enacted a plan to show that Paul honored Moses. But it did not matter when someone wishes us I'll-will. As with Jesus thee minds are made up. This was the case with Paul at Jerusalem (27-33).

**“Investing in People for Eternity”**

The crowd was determined to kill him. He spoke to the crowd with his Roman citizen rights (34-40). We can use our citizenry to speak the Gospel. We only want one thing. This is to be allowed to share the Gospel.

C22-24

C22 vss 1- Luke records Paul's defense as he relates by speaking in Hebrew. He gives his religious training by telling them that he studied under the most respected theologian of the day, Gamaliel. He tells the story of how he encountered Jesus.

Here we learn some of the dangers of a Biblical narrative where detail is not necessary. Paul's story is not the same as what's recorded. This does not mean that either account has error. It means to combine them both to get the complete picture of what happened.

Paul, particularly shares the struggle of understanding how he could be accepted when it was well known that he was the arch-persecutor, and co-signed on Stephen's death. The Lord let him know his ministry would be to the Gentiles.

This is an excellent example of restoration. It does not mean that Paul will be able to have a direct ministry to Jewish Christians. He was absolutely correct to raise the issue about ministry to the people he persecuted. The mental hurdles and fear would be too great. However, he would have impact on all believers (1-22).

Paul was about to be beaten without due process when he informs the commander he is a Roman citizen by birth. God prepares us completely for what lies ahead. It was already ordained that Paul would be the minister to the world for Jesus from his birth (24-29).

C23 Vss 1- Paul before the high council comprised of Sadducees and Pharisees knew what to do to cause a diversion. He gave his pedigree as a Pharisee, and that he was on trial for believing resurrection. One thing about religious people, they cannot find any common-ground that will allow them to uphold their position while respectfully listening to others. There is no such thing as respectfully disagreeing. As believers, we don't have a force-feed message.

Paul is informed he will not die in Jerusalem, but he will go further to Rome itself. Paul is informed about a plot to kill him. The commander arranges to protect Paul. It's so the classic case of the religious vs. the heathen. The governor orders him protected within the religious leaders' jail.

C24 Vss 1- The religious leader came to present his case to the governor. But the basis was religious and false (1-9). Paul admits his involvement with the Way, but shows he also honors Jewish law. He is held for a few days under guard and returns. He continues telling Felix the governor all about Jesus upon his return. Felix became frightened. Paul was so convincing. He also hoped for Paul to bribe him so he'd send for Paul often/ Paul was there two years (10-27).

**“Investing in People for Eternity”**

However, no time is wasted. Paul no doubt is writing extensively to the churches he visited on his missionary campaigns.

C25 Vss 1- Now, with Festus taking over for Felix, the Jews ask for Paul to be returned to Jerusalem. Evil is always seeking an opportunity. No wonder Paul wrote in Roman, though I desire to do right, evil is always present (Romans 7: ). There was a major effort to return him to Jerusalem.

Paul argues extensively. He appealed to Caesar. Paul knew that as a Roman citizen it would be necessary to send him to Rome. King Agrippa and his sister heard about Paul and wanted to see and hear him (13-27).

C26 Vss 1- Paul continues to have the opportunity to share Jesus as King Agrippa desires time with him. Notice Paul always gives due respect to these authorities.

He always behind by saying something in high-regard about them. Then again. He shares about his obedience to Jewish law, and how he was the arch-persecutor.

He gives his testimony about how he came to the Way! Every believer can share how they came to the Way! Again, Luke records Paul's testimony of how he became converted. Festus, calls Paul a maniac (madness). Note the religious leaders called the apostles (uneducated and idiots, see Acts ). Paul is clearly educated and no idiot, the heathen-governor calls him a maniac (1-24).

Note Paul called a 'nut' responds respectfully, 'Most Excellent Festus.' He turns to Agrippa, and Agrippa's pride and position could not allow him to admit that Paul was convincing. He questions Paul if he really thinks he could convince him. Paul's response should have universal application to every believer. He wished everybody believed as he believes in Jesus (25-32).

27 Vss 1-Paul is dispatched to Rome. Traveling by ship was slow and dangerous. Paul informs the ship's officers not to depart from Fair Havens. Also it was not a good place to park for the winter.

So the ship's mariners were determined to depart. They thought they could make it but the weather changed dramatically (1-12).

The storm raged for several days and they were about to throughout their tackle in fear for their lives.

Paul calls them all and has an "I told you so, Jesus meeting." Note he also ends his meeting with hope (13-25). He knows their end because The Lord had told him he'll be going before the Caesar. And everyone with him will also be said. Paul adds but we'll be shipwrecked.

There are consequences for all decisions but particularly those against the will of God.

**“Investing in People for Eternity”**

He's loving and merciful when we accept the error of our ways, and he'll save us from our decision, but we'll be battered and beaten (13-26).

Attempting to abandon ship, the sailors lowered the lifeboat, but Paul told them they would die if they did not stay on the boat.

What looked like life was death. What an illustration. Some time we have to work through the problems. Escaping is not an escape but a plunge into greater darkness (27-32). They listened to Paul this time.

As they arrived closer to the coastline they could see where they could swim. They were going to kill the prisoners but the commander decided differently because of Paul. They all arrive safely to the shores.

C28 Paul gathering wood and starting a fire was bitten by a poisonous snake. We must not miss this. He survives the horrors of sea, and a snake attacks him. The battle does not end. There is no time to exhale it seems. No animal represents the devil like a snake.

The people reason he must have murdered someone. It's the philosophy of many. Evil will return evil would be understandable. But they have an "evil happened therefore you must be evil." Paul shakes the snake off, and the people waited for him to die but it didn't happen.

By the way, this is not teaching to place our hands in and among snakes to show God's authority.

Jesus coils have jumped off the temple when He was tempted to show God's power, and that He is the Son of God (Matthew ). It is called presumptuous sin. As if we order God's response to our demands. He would have killed himself (1-6). When he didn't die they move to the other extreme. He must be a god.

Paul heals many including a man's father. Luke records that they are provided with plenty. They finally arrive to Rome where Paul as a prisoner was given good accommodations under guard.

He has a major session with the Jewish community. Luke reports he spent two years in Rome preaching in impeded.

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