

# 2 Missionary Journey.

## Part 3

Acts 17:1-13;

Philippi to Berea



# **Second Missionary Journey. Antioch in Syria to Jerusalem.**

**ACTS 15:36; to 18:22;**

**Around A.D. 50 to 54.**

**40 months.**

**2,800 miles.**





**PHILIPPI** a Roman colony Lydia baptized the jailer baptized

**THESSALONICA** cap. of Macedonia assault on house of Jason

Luke

**BEREA**  
synagogue  
"more noble"

**ATHENS**  
Paul at the Areopagus

**EPHESUS**  
w/ Aquilla & Prisca

Timothy

PAUL & SILAS

BARNABAS & JOHN MARK

**CORINTH**  
capital of Achaia  
year & a half

**2nd missionary journey**  
Acts 15:36-18:22

PAULS JOURNEYS.  
1. Antioch to Jerusalem  
2. Jerusalem to Antioch  
3. Antioch to Corinth and back  
4. Corinth to Jerusalem  
5. Jerusalem to Rome



**The 2<sup>nd</sup> Missionary Journey so far:-**  
**Acts 15:36 Antioch in Syria to Philippi 16:40;**

**2nd Missionary Journey.**  
**Acts 15:36; to 18:22;**

**Jerusalem**

**Paul, Barnabas & Silas plus other evangelists.**

**Barnabas & John Mark.**

**Paul & Silas**

**Antioch**

**Tarsus**

**Iconium.**

**Derbe**

**Lystra**

**Antioch.**

**Troas**

**Philippi**

**Neapolis**



**Amphipolis & Apollonia.** After being released from prison, **Paul** and **Silas** pass through **Amphipolis** and **Apollonia** on their way to **Thessalonica**, which has a Jewish community. **Acts 17:1**

**Paul & Silas**

**Barnabas & John Mark.**

**Paul, Barnabas & Silas plus other evangelists.**

**2nd Missionary Journey.**  
**Acts 15:36; to 18:22;**

**Jerusalem**

# The Agora (forum) of Thessalonica Excavated.



**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

**In Philippi Paul and Silas** have been asked to leave Philippi by the magistrates.

The latter part of Chapter 16 deals with Paul's experiences at Philippi and we saw him eventually leaving the city with DIGNITY, after insisting that the city leaders should PERSONALLY come and request him to leave.

Paul had insisted on this - not because he was standing on his PRIDE, BUT BECAUSE HE WAS INSISTING ON HIS RIGHTS.

This enabled him to come back to the city whenever he wished to do so.

**Acts 17:1;** “Now when they had passed through  
Amhipolis and Apollonia,

**They will be leaving a viable congregation  
made up of Jews and Gentiles as will be true  
in many of the congregations Paul established.**

**Having left Philippi, he and his companions  
travelled westward , along the main highway,  
a well-travelled road in those days, moving farther  
into MACEDONIA towards  
the city of Thessalonica, which was the capital.**

**Paul, Silas and Timothy** will be travelling  
south through **Amhipolis** and **Apollonia**  
to **Thessalonica**, then to **Berea.**

**Silas and Timothy** stay in **Berea**  
and **Paul** will go on to **Athens.**

**Acts 17:1**; “Now when they had passed through **Amphipolis** and **Apollonia**, they came to Thessalonica, where there was a synagogue of the Jews.”

“through **Amphipolis** and **Apollonia.**”

These two cities were located on the **Egnatian Way**, a major east-west Roman road of over 500 miles, which linked the eastern and western parts of the empire and which formed the main street of Thessalonica.

**Amphipolis** was the capital of the Eastern district of the province of Macedonia, and was about 33 miles west of Philippi.

It got its name **Amphipolis** "around the city" from the fact that the **river Strymon** flowed almost around it.

Before the time the Romans conquered this area it was called "**Nine Ways**," indicative of its **strategic location** on several major roads.

(Thucydides, I. 100. Herodotus, VII. 114.)

**Acts 17:1;** “Now when they had passed through Amphipolis and **Apollonia**, they came to Thessalonica, where there was a synagogue of the Jews.”

**Appolonia** was some 30 miles farther west, and Thessalonica was another 37 miles beyond that. These distances were evidently such as might be travelled each in one day.

We know that there was NO synagogue in APOLLONIA. Instead, as its name suggests, it was a city - a small place – **dedicated to the worship of the god APOLLO.**

In fact the name itself means "**belonging to Apollo.**"

**Acts 17:1;** “Now when they had passed through Amphipolis and **Apollonia**, they came to Thessalonica, where there was a synagogue of the Jews.”

**Probably Paul and Silas rested one night at each of these Intermediate places, and thus the journey is divided into three parts.**

**A **thirty-some mile journey** would have been a hard trip in a day for men who had so recently been beaten with rods.**



**Thessalonica.**

**Paul preaches in a Synagogue. Some Jews and Greeks are converted. Later, a mob tries, unsuccessfully, to capture Paul and Silas.**

**Acts 17:2-9;**

**2nd Missionary Journey. Acts 15:36; to 18:22;**

**Paul & Silas**

**Tarsus**

**Antioch.**

**Antioch**

**Lystra**

**Derbe**

**Barnabas & John Mark.**

**Paul, Barnabas & Silas plus other evangelists.**

**Jerusalem**

**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

Just like **Philippi** we are coming to another important city in the travels from Paul this time **THESSALONICA**.

Thessalonica was known to have a fairly large **JEWISH** population - and this would bring them 100 miles from Philippi, so it seems likely that they travelled on **HORSEBACK**.

(Acts 21:15; hints that this may well have been the manner in which they made at least some of their journeys, because the words "**we made ready took up our carriages,**" might be translated "**we hired horses.**" (Bruce).

**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

**Paul** was accompanied by **Silas** and **Timothy** in Thessalonica. **Luke** was with **Paul** at **Philippi** and he remained there.

We learn this by the “**we**” and “**they**” passages of Acts 16; and 17; Luke speaks of “**we**” at Philippi, but of “**they**” as travelling to Thessalonica.

**Silas**, or Silvanus, was the man **Paul** picked to go with him on the second missionary journey after **Barnabas** and **John Mark** went back to Cyprus.

**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

**Silas** is first mentioned in the Bible in Acts 15:22;, where he is called a chief man among the brethren of the Jerusalem congregation.

He is described as a prophet. (Acts 15:32;)

He was a **Roman citizen** like **Paul**. (Acts 16:37;)

He and **Judas Barsabbas** were sent to Antioch by the Jerusalem congregation to inspect the situation. (Acts 15:22,30-35;)

Paul praises him in 2 Cor 1:19; and mentions him in several letters.

Later he is identified with Peter in writing I Peter. (I Pet 5:12;) **Both Paul and Peter call him Silvanus while Luke calls him Silas.**

**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

**Timothy** is mentioned in the salutation in:-  
2 Corinthians, Colossians, 1 and 2 Thessalonians  
and Philemon.

**Paul** spoke of him as “**my son in the ministry.**”  
(1 Tim 1:2; 2 Tim 1:2; Titus 1:4;)

**Paul's** general tone throughout his letters implies **Timothy** was younger and timid. Yet Paul has great confidence and trust in him.  
(Acts 19:27; 1 Cor 4:17; Phil 2:19;)

**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

**Timothy** was also a companion and fellow-worker of Paul. Paul met him at Lystra, where he was converted on the first missionary journey.

**Timothy** was half Greek (father) and half Jewish (mother). **Paul** wanted to use him to work with evangelizing the Gentiles.

**Paul** circumcised him so that he could work with Jewish people.





**Roman Road at Thessalonica**

**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

**“Where there was a synagogue.”**

The fact that **Paul mentions that Thessalonica has a Jewish synagogue** and that he did not mention a synagogue in Philippi.

This has led most interpreters to believe that Philippi had none, that and the fact that the place of Sabbath worship was the riverside.

Evidently, for whatever reason.

Philippi did not seem to have many Jews in it.

**Paul's** message to the Jews in Thessalonica was that the Messiah had to suffer, die and rise from the dead.

**This is still a great stumbling block to Jews.**

**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”



**Acts 17:1;** “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.”

**“Where there was a synagogue.” This was Paul’s pattern and sequence for proclamation.**

(17:2; 3:26; 13:46; Rom. 1:16; 2:9,10; Acts 9:20; 13:5,14; 14:1; 17:2,10,17; 18:4,19; 19:8;)

**Why do you think that Paul went to the Jewish synagogues to teach?**

**Probably because he felt the gospel was first for the Jews because of OT prophecy.**

**Also, many God-fearers also attended, knew and respected the Old Testament.**



**More Excavations at Thessalonica.**

**Acts 17:2;** “Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them.”

**“For three Sabbaths.”** This means he only spoke in this synagogue on three Sabbaths.

He was probably in the city longer than three weeks, (Phil 4:16;), but not for an extended period.

**“Reasoned with the from the Scriptures.”**

Paul matched Messianic prophecies with Jesus’ life, teaching, death, and resurrection.

He picked up this pattern from Stephen and his rabbinical training.

**NIV. “proving” is wrong paratithemi = “to set before” “to demonstrate” “to give evidence”**

**Acts 17:2;** “Then Paul, as his custom was, went in to them,  
and **for three Sabbaths reasoned with them.**”

“He **talked and debated** with the Grecian Jews.”

**Acts 9:29;**

“This brought Paul and Barnabas into  
**sharp dispute and debate with them.**” **Acts 15:2;**

**Why do you think that reasoning from the scriptures  
is less popular today than it was in the past?**

**What has happened in our culture  
to make people so unwilling to use the scriptures  
for proof of what they believe?**



**Acts 17:2;** “Then Paul, as his custom was, went in to them, and **for three Sabbaths reasoned with them.**”

**“Vigorously refuted the Jews in public debate, proving from the Scriptures.”** Acts 18:28;

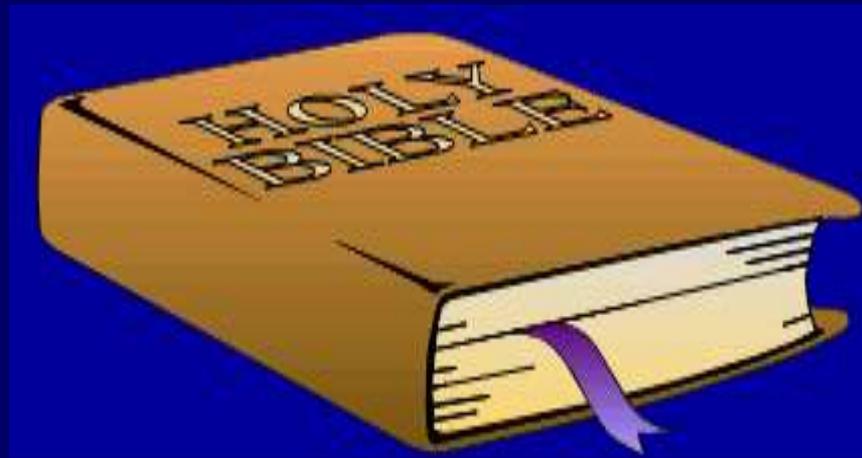
**“Paul . . .arguing persuasively about the kingdom of God.”** - Acts 19:8;

**“From morning till evening he explained and declared to them the kingdom of God And tried to convince them about Jesus from the Law of Moses and from the Prophets.”** 28:23;



**Acts 17:2; “Then Paul, as his custom was, went in to them,  
and for three Sabbaths reasoned with them.”**

**How can we encourage and  
motivate people in our modern  
society to study and reason  
and examine the scriptures?**



**Acts 17:3;** “explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.”

**NASB** “explaining and giving evidence.”

**NKJV** “explaining and demonstrating.”

**NKJV, NJB** “explaining and proving.”

**TEV** “explaining the Scriptures, and proving from them.”

The first word is **dianoigoon**, which is used of Jesus opening the Scriptures for the two on the road to Emmaus (Luke 24:32,45;). It was also used of Jesus opening their eyes so that they recognized Him. (Luke 24:31;)

This same word was used in 16:14; for God opening Lydia’s heart to understand the gospel.

Some responded (some Jews, some God-fearers, and several leading women).

**Acts 17:3;** “explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.”

The second term, **paratithe‘menos**, is used often in Luke’s writings for placing food before someone, but here it implies **“to place the truth before”** or **“to commend.”** (14:23; 20:32;)

Twice in Luke (12:48; 23:46;) it is used of **entrusting something to another**. Paul carefully and meticulously **gave** to the hearers **the gospel**.  
(i.e. deposit, 1 Tim 6:20; 2 Tim 1:12,14;)

**Acts 17:3;** “explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.”

**What was Paul doing in the Synagogues?**

**Explaining and demonstrating...**

**What was he explaining and demonstrating?**

**That Christ had to suffer!**

The term “had” (dei) is an IMPERFECT ACTIVE INDICATIVE, which denotes necessity.

**Gen 3:15; Psa 22; Isa. 52:13-53:12;**

**A suffering Messiah was predicted in the O.T. but was never clearly seen by the rabbis.**

**It was forcibly spoken about by Apostolic preachers. (Acts 3:18; 26:23; I Pet. 1:10-12;)**

**Acts 17:3;** “explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.”



**Suffering Servant.**



**He is Risen...**

**Risen Saviour.**

**Acts 17:3;** “explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.”

This truth was the major stumbling block to the Jews. (I Cor 1:22-23;) See 3:18;

**“and rise again from the dead.”** This is a common element (part of the **kerygma**, 2:14;) in all the sermons of **Peter, Stephen**, and **Paul** in Acts. It is a central pillar of the gospel. (I Cor 15;)

“This Jesus whom I am proclaiming to you is the Christ.” There are many variations in the Greek manuscripts of the last words of this sentence.



**Acts 17:3;** “explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.”

**“the Christ, the Jesus.”** - MS B.

**“the Christ, Jesus.”** - some Vulgate and Coptic translations.

**“Christ Jesus.”** - MSS P74, A, D.

**“Jesus Christ.”** - MS!

**“Jesus the Christ.”** - MS E and Bohairic Coptic version.

**“the Christ.”** - the Georgian version.

Many scholars choose the wording of (**Vaticanus**) because it is so unusual. In this synagogue setting **“the Christ.”** would mean the **promised Anointed One** of the OT, **the Messiah.**

There were **three anointed offices** in the OT:- **kings, prophets, priests.** Jesus fulfills **all three** of these functions. (Heb 1:1-3;)

**Acts 17:4;** “And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.”

This Greek term is found only here in the NT. In this context it means **“to follow”** or **“join with.”**

**“God fearing Greeks”** These were followers of Judaism who had not yet become full converts, which involved (1) being circumcised; (2) were baptized; and (3) offering a sacrifice when possible at the Temple in Jerusalem.

**“Not a few.”** Luke sometimes uses this expression instead of **“Many.”** Women were more prominent in Gentile society than in Jewish society





**Women of Ancient Greece.**

**Acts 17:4;** “And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.”

**Women had great freedom in Macedonia (Lydia).  
The pattern set at Pisidian Antioch  
was repeating itself. (13:43,45,50;)**

**The western family of Greek manuscripts  
adds a phrase in v 4 asserting that these women  
were the wives of leading men.**

**Several modern scholars believe that the scribal  
corrector behind the western family often **changed  
the text** so as to depreciate women. (v 12;)**

**Acts 17:5;** “But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people.”

**“Jewish unbelief is sad to me, (14:2;) but jealousy (5:17;) is tragic! These were not motivated by religious zeal like Saul’s, but jealousy!**

**The number of converts, (13:45;) not the content of the preaching, is what bothered them.**

**Luke uses the term “**Jews**” often in a negative sense, as does Paul (I Thess 2:15-16;)**

**It becomes synonymous with those who oppose and resist the gospel.**



**Acts 17:5;** “But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people.”

**Riots for civil protest have been common in the Gentile world since early times.**

**If you need a crowd to help you protest something, you can always find people to join you just for the excitement.**

**“gathering a mob.”** This term describes one who hangs around the marketplace without working, a lazy good-for-nothing. Always willing to lend his person for evil purposes.

**They used some evil men to gather a mob.**

**They set the city in an uproar.**

**They attacked the house of a man named Jason.**

**They tried to bring Paul and Silas out to the mob.**

**Acts 17:6;** “But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, “These who have turned the world upside down have come here too.”

**“and some brethren.”** This construction implies that Jason was not yet a believer.

Exactly how Jason welcomed the missionary team is uncertain. It is possible that Paul or Silas worked for him; they rented space from him; or they stayed in his home.

Paul and his companions have been expecting trouble and have been hidden by other disciples.



**Acts 17:6;** “But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, “These who have turned the world upside down have come here too.”

**When we preach the gospel of Jesus is this how people think of us? that we are turning the world upside down. Acts 4:12,13,19; 8:4;**

**Can the preaching of the Gospel turn people upside down? read in your Bible.**

**1 King 18:17-18; Esther 3:8-9;  
Jeremiah 38:2-4;  
Amos 7:10; Luke 23:5;  
Acts 21:28-31;  
Acts 22:22-23; Acts 24:5;**



**Acts 17:7;** “Jason has welcomed them, and these are all acting contrary to the decrees of Caesar, saying there is another king -Jesus.”

The VERB welcome in v. 7 means **“to receive as a guest.”** (Luke 10:38; 19:6; James 2:25;)

**“contrary to the decrees of Caesar.”**

These men **worship Caesar as ‘god’** and they feel betrayed when anyone from another city or country would come and preach any other doctrine.

**“there is another king-Jesus.”**

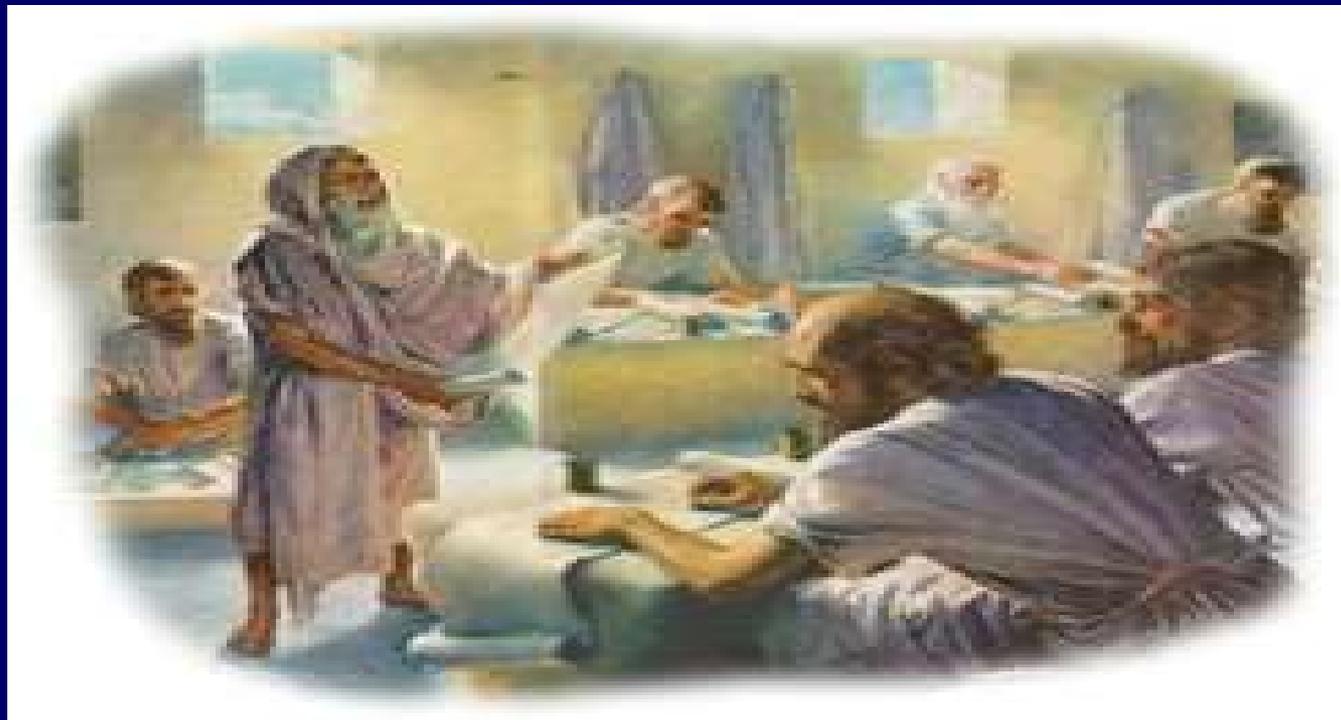
Notice that this was the same accusation that the Jews used in order to force Pilate to crucify Jesus. (Luke 23:2; John 19:15;)

Men are very perverse and they often use the same tactic to kill or destroy those who are doing good.

**Acts 17:7;** “Jason has welcomed them, and these are all acting contrary to the decrees of Caesar, saying there is another king -Jesus.”

Paul was **preaching** among them  
**Jesus Christ is King** and he is **reigning** right now  
**over the Kingdom of God.** (Acts 8:12;)

The aim of these lessons is to show  
that **Christ is KING** of **Kings** and **Lord of our lives!**



**Acts 17:8;** “ And they troubled the crowd and the rulers of the city when they heard these things.”

It was a horrible thing among them to **‘despise’** the king, the Caesar, or god. The consequences for doing this were very tragic.

## **Who was the Caesar at this time?**

Some think this relates to **Claudius**. (A.D. 41-54.) His edict of A.D. 49-50, outlawed Jewish rituals in Rome. This edict, in effect, caused the Jewish population of Rome to leave.

However, I think the context is clear that it refers to their preaching of the gospel. It was illegal for anyone to proselytize a Roman citizen.



**Acts 17:9;** “So when they had taken security from Jason and the rest, they let them go.”

“And when they had **taken money** as security from Jason and the rest, they let them go.” ESV.

**“a pledge”** Probably this was a large monetary security bond, which was put up by the recent converts, (v. 4,6,10;) to assure that Paul did not continue to preach in the city. Some relate this to I Thess 2:18;

They received some kind of a guarantee that there would be nothing done contrary to the laws of the empire.



**Berea.** Paul again preaches in a Synagogue. Many Jews and Greeks convert to Christ. Others, angered by Paul, seek to harm him. Paul's associates send Paul out of town to protect him. He goes to Athens. Acts 17:10-15

**Barnabas & John Mark.**

**Paul, Barnabas & Silas plus other evangelists.**

**2nd Missionary Journey.**  
Acts 15:36; to 18:22;

**Jerusalem**

**Acts 17:10;** “Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.”

**They are trying to protect the brothers in Christ,  
they are doing exactly what Jesus said  
in Matthew in 10:23;**

**Jesus said: Save your life, run as much as you can.**

**If you survive then you live to preach another day.**

**As soon as Paul gets to the city they looked again  
for the synagogue in order to announce Jesus  
to all the Jews who are gathering together.**

**Do we look for opportunities  
to share the good news about Jesus?**

**Acts 17:10;** “Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.”

The difference between these two places – **Thessalonica and Berea**, are striking.

**THESSALONICA** was the important provincial capital of Macedonia, on the main highway.

**BEREA** is described in history as an **"out of the way town."**

Yet, at this off-the beaten track little place, Paul received a reception such as he had not received in Thessalonica.

**Acts 17:11;** “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were true.”

More **“noble-minded”** This term was often used for wealthy, educated, upper class people.

This literal definition does not fit the Jews of Berea; therefore, **it is metaphorical** for someone **more willing to hear new ideas and evaluate them.**

This open attitude may have been characteristic of the leading citizens of the city who worshipped at the synagogue. ( v 12;)

**Proverbs 1:5; 9:9;**

**“A wise man will hear and increase in learning, And a man of understanding will acquire wise counsel.”**

# Synagogue at Berea.

(It is thought that the **three** well-worn **stone steps** are what is left of the synagogue of the first century.)



**Acts 17:11;** “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were true.”

**In Thessalonica,** many of the Jews, out of pride and prejudice, refused to listen. Here, the Jews joyfully welcomed the two Jewish visitors.

Many people do not pay attention as they should. They distract themselves with everything and anything that comes their way. In the end, they do not learn!

These **Berean's** listened attentively and respectfully to the gospel. They did not reject and spurn it, as unworthy of examination.

This is the first incident in which we see that they were **more noble** than those in Thessalonica.



**Another Synagogue at Berea.**

**Acts 17:11;** “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were true.”

**Every synagogue has Jews and God-fearing Greeks, also women who are prominent in the community.**

**These Bereans are described as more noble of character than the Thessalonians because they were more careful Bible students.**

**They were not going to accept any teaching that did not agree with their scriptures, which at this time was what we call the Old Testament.**

**Paul taught them every day and they checked everything he said against the scriptures.**

**Acts 17:11;** “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were true.”

“Searched the **Scriptures** daily to find out whether these things were **true.**”

That is, the Old Testament. John 5:39; The apostles always affirmed that the doctrines which they maintained, respecting the Messiah, were in accordance with the Jewish Scriptures.

The Berean's made diligent and earnest inquiries in respect to this, and were willing to find out the truth. John 5:39; 1 John 4:1;

**This is the BIG question?**

**Daily.** Not only on the Sabbath, and in the synagogue; but they made it a daily task.

**Acts 17:11;** “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were true.”

**It is evident from this, that they had the Scriptures; and this is one proof that Jewish families would, if possible, obtain a copy of the oracles of God.**

**They wanted to check whether the doctrines stated by Paul and Silas were in accordance with the Scriptures.**

**The Old Testament they received as the standard of truth, and whatever they were shown had to be in accordance with what they received.**

In Berea they received the word with  
all eagerness, examining the scriptures  
daily to see if these things were so.

ACTS 17:11

*The word of God is a power  
Neither hell nor sin gainsay;  
fruit and blessing abound  
In that life where it holds sway.*

MB

**Sign on Berean Synagogue Wall.**

**Acts 17:11;** “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were true.”

**On this verse we may remark, that it is proof of true nobleness and liberality of mind to be willing to examine the proofs of the truth of religion.**

**What the followers of Christ find so sad and regret is, that so many are unwilling to examine its claims; that they spurn it as unworthy of serious thought, and condemn it without hearing.**

**The constant searching of the Scriptures is the best way to keep the mind from error. If we do not know the scriptures we will be "carried about with every wind of doctrine," and to have no real understanding.**

**Acts 17:11;** “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were true.”

**How often do we as individuals  
and as a congregation of  
the Lord’s people search the scriptures?**

**ALWAYS?**

**Sometimes?**

**From time to time?**

**Not at all but only on Sunday?**



**Acts 17:11;** “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.”



"In the beginning was the Word,"

--John 1:1



**How long can we last without Food?**

**Acts 17:12;** “Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.”

**THEREFORE!** As the result of their examination; They found that the doctrines of Paul and Silas agreed with the Old Testament.

This implies that many of **the Jews** of the synagogue and many of the **“God-fearers”** responded.

**“PROMINENT”**- This term is a compound from “good” and “form” or “appearance.” It was used of honourable, reputable, and influential people. (13:50; and Joseph of Arithmathea, Mark 15:43;)

**Many!** how many? We don't know but still the word of the Lord continues to attract people.

**Acts 17:12;** “Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.”

**I think it was because these Berean’s were assured that Paul spoke the truth about Jesus that many of them believed.**

**These Berean’s are a good example for us.**

**We must not take everything a preacher tells us at face value. We must compare it with scripture. If it is not taught in scripture it should be questioned.**

**When we teach, we should also encourage people to compare what we teach with the Bible and we should accept correction when we are wrong.**

**Acts 17:13;** “But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds.”

**Evil men will not rest until they see the word of God defeated. Jesus, at one point in His ministry, was accusing them for not allowing people to enter heaven. Matthew 23:13;**

**1 Thessalonians 2:14-16;**

**“for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews, who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men.”**



**Acts 17:13;** “But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds.”

**These evil men travelled 51 miles southwest from Thessalonica, just to cause trouble and stir up the people.**

**Proverbs 15:8; Proverbs 28:25; Acts 6:12;**  
“And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him before the Council.”

**The crowds are always easy to stir up because they do not search for themselves.**

**Acts 17:13;** “But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds.”

How long Paul would have remained there if things had been peaceful, we cannot say.

**WE DO** know that there were many conversions among the Greeks of high-standing, but further pressure from the JEWS made it necessary for Paul to leave.

Paul; was given an escort, all the way from **Berea to ATHENS - a distance of 200 miles**, and there, the brethren who had escorted him turned back to Berea, with instructions for Timothy and Silas to join Paul at Athens when their work was done.

# **2nd Missionary Journey Part 3**

**Acts 17:1-13; - Philippi to Berea.**

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**Next in the series:-  
Acts 17:14-34; - Athens.**