

Word of Cornelius' conversation reached Jerusalem before Peter did

<sup>1</sup> Now the **apostles** and the **brothers** who were **throughout Judea** heard that the *Gentiles* also had received the word of God.

<sup>2</sup> So when Peter went up to Jerusalem, *the circumcision party* criticized **him**, saying,

<sup>3</sup> "You went to uncircumcised men and ate with them."

<sup>4</sup> But Peter began and explained it to them in order:

<sup>5</sup> "I was in the city of Joppa praying, and in a trance I saw a vision, something like a great sheet descending, being let down from heaven by its four corners, and it came down to me.

<sup>6</sup> Looking at it closely, I observed animals and beasts of prey and reptiles and birds of the air.

<sup>7</sup> And I heard a voice saying to me, 'Rise, Peter; kill and eat.'

<sup>8</sup> But I said, 'By no means, Lord; for nothing common or unclean has ever entered my mouth.'

<sup>9</sup> But the voice answered a second time from heaven, '**What God has made clean, do not call common.**'

<sup>10</sup> This happened three times, and all was drawn up again into heaven.

<sup>11</sup> And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea.

<sup>12</sup> And the Spirit told me to go with them, making no distinction.

These **six brothers** also accompanied me, and we entered the man's house.

<sup>13</sup> And he told us how he had seen the angel stand in his house and say, 'Send to Joppa and bring Simon who is called Peter;

<sup>14</sup> he will declare to you a message by which you will be saved, you and all your household.'

<sup>15</sup> As I began to speak, the **Holy Spirit fell on them just as on us at the beginning.**

<sup>16</sup> And I remembered the word of the Lord, how he said, '**John baptized with water, but you will be baptized with the Holy Spirit.**'

<sup>17</sup> If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?"

<sup>18</sup> When they heard these things they fell silent. And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to life."

Acts 10:9-44

Just as happened to the apostles in Acts 2:1-4

Acts 1:5 - Just before Pentecost

Baptism of the Holy Spirit:

-Matt 3:11  
-Acts 1:5  
-Acts 2:1-4; 17  
-Joel 2:28

Used to introduce the Gospel to the Jews and Gentiles

Chapter 11 (1-30)

I. Assembly at Antioch (19-21)

Acts 8:1-3

Ελλην – Hellen  
Possibly referring to Gentiles, but could mean Grecian Jews (Acts 6:1).

II. Associates at Antioch (22-30)

a. Barnabas (22-24)

-Acts 4:36-37  
-Acts 9:26-30

b. Saul (25-26)

-Acts 7:58  
-Acts 8:1-3  
-Acts 9:1-30

c. Agabus (27-30)

-Acts 21:8-14  
-The revelation  
-The response

Capital of Syria - Founded by Seleucus Nicator and named after his father Antiochus - located on the Orontes River

19 Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. Acts 6:9

20 But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus.

21 And the hand of the Lord was with them, and a great number who believed turned to the Lord.

22 The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch.

23 When he came and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose,

24 for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.

25 So Barnabas went to Tarsus to look for Saul, { Chief city of Cilicia ~80 miles from Antioch

26 and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians.

27 Now in these days prophets came down from Jerusalem to Antioch.

28 And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world (this took place in the days of Claudius).

29 So the disciples determined, everyone according to his ability, to send relief to the brothers living in Judea. <- Rom 15:25-29;

I Cor 16:1-4;  
II Cor 8:1-15

30 And they did so, sending it to the elders by the hand of Barnabas and Saul.

πρεσβύτερος – presbuteros -used interchangeably with...  
ἐπίσκοπος – episkopos - Acts 20:17-35; Titus 1:5-9

Starting point for each of Paul's three missionary journeys:

-Acts 13:1-3  
-Acts 15:35-41  
-Acts 18:22-23

The church continues to grow in spite of persecution and scattering.

Acts 26:28

Claudius Caesar reigned from (AD 41 to AD 54)  
-Famine mentioned by Josephus (Ant. XX, ii, 5)

### Holy Spirit to the Gentiles

#### **Acts 10:44–48 (ESV)**

<sup>44</sup> While Peter was still saying these things, the Holy Spirit fell on all who heard the word. <sup>45</sup> And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. <sup>46</sup> For they were hearing them speaking in tongues and extolling God. Then Peter declared, <sup>47</sup> "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?" <sup>48</sup> And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

### Baptism of the Holy Spirit

#### **Matthew 3:11 (ESV)**

<sup>11</sup> "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

#### **Acts 1:5 (ESV)**

<sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

#### **Acts 2:1–4 (ESV)**

<sup>1</sup> When the day of Pentecost arrived, they were all together in one place. <sup>2</sup> And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. <sup>3</sup> And divided tongues as of fire appeared to them and rested on each one of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

#### **Acts 2:17 (ESV)**

<sup>17</sup> " 'And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

#### **Joel 2:28 (ESV)**

<sup>28</sup> "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.

### Scattering of the Disciples

#### **Acts 8:1-3 (ESV)**

<sup>1</sup> And Saul approved of his execution. And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup> Devout men buried Stephen and made great lamentation over him. <sup>3</sup> But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.

#### Greeks or Hellenists?

"Hellenists" - Greek NASB Number: 1672

**Greek Word:** Ἕλληνας

**Transliterated Word:** *Hellên*

**Root:** from [1671](#);

**Definition:** a Greek, usually a name for a Gentile:--

#### **List of English Words and Number of Times Used**

Greek (9),  
Greeks (17).

—NASB Greek-Hebrew Dictionary

#### **Acts 6:1 (ESV)**

<sup>1</sup> Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution.

#### **Acts 6:8-9 (ESV)**

<sup>8</sup> And Stephen, full of grace and power, was doing great wonders and signs among the people. <sup>9</sup> Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen.

### Paul's Missionary Journey's Starting in Antioch

#### **Acts 13:1-3 (ESV)**

<sup>1</sup> Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. <sup>2</sup> While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." <sup>3</sup> Then after fasting and praying they laid their hands on them and sent them off.

#### **Acts 15:35-41 (ESV)**

<sup>35</sup> But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also. <sup>36</sup> And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." <sup>37</sup> Now Barnabas wanted to take with them John called Mark. <sup>38</sup> But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. <sup>39</sup> And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, <sup>40</sup> but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. <sup>41</sup> And he went through Syria and Cilicia, strengthening the churches.

#### **Acts 18:22-23 (ESV)**

<sup>22</sup> When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. <sup>23</sup> After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.

### Barnabas

#### **Acts 4:36-37 (ESV)**

<sup>36</sup> Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, <sup>37</sup> sold a field that belonged to him and brought the money and laid it at the apostles' feet.

#### **Acts 9:26-30 (ESV)**

<sup>26</sup> And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. <sup>27</sup> But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. <sup>28</sup> So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord. <sup>29</sup> And he spoke and disputed against the Hellenists. But they were seeking to kill him. <sup>30</sup> And when the brothers learned this, they brought him down to Caesarea and sent him off to Tarsus.

## Saul

### **Acts 7:58 (ESV)**

<sup>58</sup> Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul.

### **Acts 9:1-25 (ESV)**

<sup>1</sup> But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup> and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. <sup>3</sup> Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him. <sup>4</sup> And falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" <sup>5</sup> And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting." <sup>6</sup> But rise and enter the city, and you will be told what you are to do." <sup>7</sup> The men who were traveling with him stood speechless, hearing the voice but seeing no one. <sup>8</sup> Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. <sup>9</sup> And for three days he was without sight, and neither ate nor drank. <sup>10</sup> Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." <sup>11</sup> And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, <sup>12</sup> and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight." <sup>13</sup> But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. <sup>14</sup> And here he has authority from the chief priests to bind all who call on your name." <sup>15</sup> But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. <sup>16</sup> For I will show him how much he must suffer for the sake of my name." <sup>17</sup> So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit." <sup>18</sup> And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; <sup>19</sup> and taking food, he was strengthened. For some days he was with the disciples at Damascus. <sup>20</sup> And immediately he proclaimed Jesus in the synagogues, saying, "He is the Son of God." <sup>21</sup> And all who heard him were amazed and said, "Is not this the man who made havoc in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?" <sup>22</sup> But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ. <sup>23</sup> When many days had passed, the Jews plotted to kill him, <sup>24</sup> but their plot became known to Saul. They were watching the gates day and night in order to kill him, <sup>25</sup> but his disciples took him by night and let him down through an opening in the wall, lowering him in a basket.

### Christian

#### **Acts 26:24-29 (ESV)**

<sup>24</sup> And as he was saying these things in his defense, Festus said with a loud voice, "Paul, you are out of your mind; your great learning is driving you out of your mind." <sup>25</sup> But Paul said, "I am not out of my mind, most excellent Festus, but I am speaking true and rational words. <sup>26</sup> For the king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner. <sup>27</sup> King Agrippa, do you believe the prophets? I know that you believe." <sup>28</sup> And Agrippa said to Paul, "In a short time would you persuade me to be a Christian?" <sup>29</sup> And Paul said, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains."

### Agabus

#### **Acts 21:8-14 (ESV)**

<sup>8</sup> On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. <sup>9</sup> He had four unmarried daughters, who prophesied. <sup>10</sup> While we were staying for many days, a prophet named Agabus came down from Judea. <sup>11</sup> And coming to us, he took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.' " <sup>12</sup> When we heard this, we and the people there urged him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus." <sup>14</sup> And since he would not be persuaded, we ceased and said, "Let the will of the Lord be done."

### Famine

It is well known from history that there were several famines in the reign of Claudius. Dion Cassius, lib. lx., mentions a severe famine in the first and second year of the reign of Claudius, which was sorely felt in Rome itself. This famine, it is supposed, induced Claudius to build a port at Ostia, for the more regular supply of Rome with provisions.

A second famine happened about the fourth year of this reign, which continued for several years, and greatly afflicted the land of Judea. Several authors notice this, but particularly Josephus, Ant. lib. xx. cap. 5, sect. 2, where, having mentioned Tiberius Alexander as succeeding to the procuratorship in the place of Cuspius Fadus, he says that, "during the government of these procurators, a great famine afflicted Judea." Επι τουτοις δη και τον μεγαν λιμον κατα την Ιουδαιαν συνεβη γενεσθαι.

A third famine is mentioned by Eusebius, in An. Abrahami, which commences with the calends of October, A.D. 48, which was so powerful "in Greece that a modius (about half a bushel of grain) was sold for six drachms," about three shillings and sixpence English. Vid. Euseb. in Chron. edit. Scalig. The same author mentions another famine in Rome, in the tenth year of Claudius, of which Orosius gives the details, lib. vii.

A fourth famine, which took place in the eleventh year of Claudius, is mentioned by Tacitus, Annal. lib. xii. sect. 43, in which there was so great a dearth of provisions, and famine in consequence, that it was esteemed a Divine judgment. *Frugum quoque egestas, et orta ex ea fames, in prodigium accipiebatur*. At this time, the same author tells us, that in all the stores of Rome there were no more than fifteen days' provision; and, had not the winter been uncommonly mild, the utmost distress and misery must have prevailed.

It may now be inquired, to which of these famines in the reign of Claudius does the prophecy of Agabus refer? Most learned men are of opinion that the famine of which Agabus prophesied was that mentioned above, which took place in the fourth year of this emperor. A.D. 47. This famine is particularly mentioned by Josephus, Ant. lib. xx. cap. 2, sect. 5, who describes it as "a very great famine, in which many died for want of food."—"That Helena, queen of Adiabene, who had embraced the Jewish religion, sent some of her servants to Alexandria, to buy a great quantity of corn; and others of them to Cyprus, to buy a cargo of dried figs, which she distributed to those who were in want." And in cap. 5, sect. 2, he says that this happened "when Tiberius Alexander succeeded Cuspids Fadus; and that under these procurators the famine happened in which Queen Helena, at a vast expense, procured relief to the Jews." Dr. Hudson's note on this passage in Josephus deserves to be copied: "This," says he, "is that famine foretold by Agabus, [Acts 11:28](#), which happened when Claudius was consul the fourth time, (A.D. 47), and not that which happened when Claudius was consul the second time, and Caecina was his colleague, (A.D. 42), as Scaliger says, upon Eusebius, p. 174. Now when Josephus had said, a little after, cap. 5, sect. 2, that Tiberius Alexander succeeded Cuspids Fadus as procurator, he immediately subjoins, under these procurators there happened a great famine in Judea." From this it is evident that this famine must have continued several years, as it existed under both these procurators. Fadus, says Mr. Whiston, was not sent into Judea till after the death of Agrippa, i.e. towards the end of the fourth year of Claudius, in the end of A.D. 44, or beginning of 45. So that this famine, foretold by Agabus, happened on the fifth, sixth, and seventh years of Claudius, A.D. 45, 46, and 47. See Whiston's Josephus; and see Krebs' Observat. in Nov. Test. on this place. — Adam Clarke's Commentary

#### **Ant. XX, ii, 5**

But as to Helena, the king's mother, when she saw that the affairs of Izates's kingdom were in peace, and that her son was a happy man, and admired among all men, and even among foreigners, by the means of God's providence over him, she had a mind to

go to the city of Jerusalem, in order to worship at that temple of God which was so very famous among all men, and to offer her thank-offerings there. So she desired her son to give her leave to go thither; upon which he gave his consent to what she desired very willingly, and made great preparations for her dismissal, and gave her a great deal of money, and she went down to the city Jerusalem, her son conducting her on her journey a great way. Now her coming was of very great advantage to the people of Jerusalem; for whereas a famine did oppress them at that time, and many people died for want of what was necessary to procure food withal, queen Helena sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cyprus, to bring a cargo of dried figs. And as soon as they were come back, and had brought those provisions, which was done very quickly, she distributed food to those that were in want of it, and left a most excellent memorial behind her of this benefaction, which she bestowed on our whole nation. And when her son Izates was informed of this famine, he sent great sums of money to the principal men in Jerusalem. However, what favors this queen and king conferred upon our city Jerusalem shall be further related hereafter.<sup>[5]</sup>—Complete Works of Josephus

## **Giving**

### **Romans 15:25–29 (ESV)**

<sup>25</sup> At present, however, I am going to Jerusalem bringing aid to the saints. <sup>26</sup> For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. <sup>27</sup> For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. <sup>28</sup> When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. <sup>29</sup> I know that when I come to you I will come in the fullness of the blessing of Christ.

### **1 Corinthians 16:1-4 (ESV)**

<sup>1</sup> Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. <sup>2</sup> On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. <sup>3</sup> And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. <sup>4</sup> If it seems advisable that I should go also, they will accompany me.

### **2 Corinthians 8:1-15 (ESV)**

<sup>1</sup> We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, <sup>2</sup> for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. <sup>3</sup> For they gave according to their means, as I can testify, and beyond their means, of their own free will, <sup>4</sup> begging us earnestly for the favor of taking part in the relief of the saints— <sup>5</sup> and this, not as we expected, but they gave themselves first to the Lord and then by the

will of God to us. <sup>6</sup> Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. <sup>7</sup> But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you — see that you excel in this act of grace also. <sup>8</sup> I say this not as a command, but to prove by the earnestness of others that your love also is genuine. <sup>9</sup> For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. <sup>10</sup> And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. <sup>11</sup> So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. <sup>12</sup> For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. <sup>13</sup> I do not mean that others should be eased and you burdened, but that as a matter of fairness <sup>14</sup> your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. <sup>15</sup> As it is written, "Whoever gathered much had nothing left over, and whoever gathered little had no lack."

### Elders

"elders" - Greek NASB Number: 4245

**Greek Word:** πρεσβύτερος

**Transliterated Word:** *presbuteros*

**Root:** a cptv. of Πτολεμαῖος *presbus* (an old man);

**Definition:** elder:--

### **List of English Words and Number of Times Used**

elder (3),

elders (57),

men of old (1),

old men (1),

older (1),

older man (1),

older ones (1),

older women (1),

women (1).

—NASB Greek-Hebrew Dictionary

*Used interchangeably with:*

**Greek Word:** ἐπίσκοπος

**Transliterated Word:** *episkopos*

**Root:** from [1909](#) and [4649](#);

**Definition:** a superintendent, an overseer:--

**List of English Words and Number of Times Used**

guardian (1),  
overseer (2),  
overseers (2).

—NASB Greek-Hebrew Dictionary

**Acts 20:17-35 (ESV)**

<sup>17</sup> Now from Miletus he sent to Ephesus and called the elders of the church to come to him. <sup>18</sup> And when they came to him, he said to them: "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, <sup>19</sup> serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; <sup>20</sup> how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, <sup>21</sup> testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. <sup>22</sup> And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there, <sup>23</sup> except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. <sup>24</sup> But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. <sup>25</sup> And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. <sup>26</sup> Therefore I testify to you this day that I am innocent of the blood of all of you, <sup>27</sup> for I did not shrink from declaring to you the whole counsel of God. <sup>28</sup> Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. <sup>29</sup> I know that after my departure fierce wolves will come in among you, not sparing the flock; <sup>30</sup> and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. <sup>31</sup> Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. <sup>32</sup> And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. <sup>33</sup> I coveted no one's silver or gold or apparel. <sup>34</sup> You yourselves know that these hands ministered to my necessities and to those who were with me. <sup>35</sup> In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

**Titus 1:5-9 (ESV)**

<sup>5</sup>This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— <sup>6</sup>if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. <sup>7</sup>For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, <sup>8</sup>but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. <sup>9</sup>He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.