

THE BOOK OF ACTS

Compiled by

Dr. Kenneth Meadors

The Book of Acts

Syllabus

- 1) Introduction to the Book of Acts and Chapter 1
- 2) The Day of Pentecost—Chapter 2
- 3) Chapters 3 and 4
- 4) Chapters 5, 6, and 7
- 5) Chapters 8 and 9
- 6) Chapters 10, 11, and 12
- 7) Chapters 13, 14, 15
- 8) Paul's First Missionary Journey (Acts 13:4 through Acts 14:28)
- 9) Paul's Second Missionary Journey (Acts 15:36-41 and Acts 16, 17, 18:1-23)
- 10) Paul's Third Missionary Journey (Acts 18:23-28; Acts 19-20; Acts 21:1-14)
- 11) Paul's Witness at Jerusalem (Acts 21:15-40; Acts 22; Acts 23) and at Caesarea (Acts 24, 25, and 26)
- 12) Paul's Witness at Rome (Acts 27 and 28)

Requirements for the course:

- 1) Read the Book of Acts.
- 2) Class attendance and participation.
- 3) Mid-term Exam.
- 4) Final Exam.

Textbook: *The Holy Bible* and the Manual, *The Book of Acts*, compiled by Dr. Kenneth Meadors

LESSON ONE

Introduction to the Book of Acts

Introduction

- 1) The Title
 - a) The Acts of the Apostles
 - b) The Acts of the Ascended and Glorified Lord
 - c) The Gospel of the Resurrection
 - d) The Acts Gospel of the Holy Spirit
 - e) The Acts of the Holy Spirit
 - i) The secret to the book is the glorious Person, Work, and Ministry of the Holy Spirit in the Church.
 - ii) About 50 references to the Person of the Holy Spirit.
 - iii) The work of the Holy Spirit enabled the apostles to declare the resurrection of the Lord Jesus Christ in power, signs and wonders, and phenomenal growth and development of the Church numerically.
 - iv) The believers recognized their daily need of utter dependence on the Spirit for working and witnessing.
 - v) The Lord Jesus had taught them that the Comforter would be in them, all that He Himself was with them (John 14:17).
 - vi) The Acts of the Apostles reveal the resurrected Christ, working from Heaven upon earth through His Church, His Body.
- 2) The author.
 - a) Luke is recognized as the author and writer of the Acts (Compare Acts 1:1 with Luke 1:1-4).
 - i) The first treatise (Gospel of Luke) concerns Christ in His earthly ministry from His birth to His crucifixion and ascension.
 - ii) The second treatise (Acts) concerns Christ in His heavenly ministry, or Christ after the Spirit (II Corinthians 5:16-18).
 - b) Comparison between Luke and Acts.
 - i) In Luke we see the corn of wheat falling into the ground and dying to bring forth much. In Acts, we see the corn bringing forth much fruit.
 - (1) The book of Acts is the fruit of the seed sown.
 - (2) The Church is brought to birth through Christ's death and resurrection.
 - ii) In the Gospels we have the promise that the Lord would build His Church and the gates of hell would not prevail against it; in Acts, the Church is built.
 - iii) In the Gospels, Christ purchased His Church with His own blood; in Acts we see the Church rising into actual existence, marching forth, and conquering.
- 3) The Book of Acts is the only unfinished book of the Bible; the Acts of the Holy Spirit are continuing to this hour.
 - a) The Book will be finished when the Church's mission is complete.
 - b) The latter house will be greater than the former house.

- 4) The Book of Acts is the New Testament in action.
- 5) Key Verse: “And ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto Me...” (Acts 1:8).
- 6) The Book of Acts centers primarily around two apostles—Peter and Paul.
 - a) Peter was the apostle of the Jews—apostle of the Circumcision.
 - i) Gal. 1:7.
 - ii) Ministry in Acts 1-12.
 - b) Paul was the apostle to the Gentiles—the apostle to the Uncircumcision.
 - i) Galatians 2:7-9
 - ii) Ministry in Acts 13-28.

A Brief Outline

Acts 1:1-11	The Lord Jesus Christ—The Crucified-Resurrected One
Acts 1:12-26	The 120 in the Upper Room
Acts 2:1-13	The First Feast of Pentecost
Acts 2:14-47	The First Sermon and Converts
Acts 3-4	The First Miracle and Opposition
Acts 5	The First Divine Judgment
Acts 6	The First Deacons Chosen
Acts 7	The First Martyr, Stephen
Acts 8:1-4	The First Great Persecution
Acts 8:5-40	The First Evangelist, Philip
Acts 9	The Visitation of Local Churches (under Peter)
Acts 10-11	The First Outpouring on the Gentiles
Acts 12	The Final Mention of Peter
Acts 9:1-31	The Conversion of the Apostle Paul
Acts 12:24-26	Barnabas and Paul Together
Acts 13	Paul and Barnabus Separated for the Ministry unto the Gentiles
Acts 14	Various Churches Established
Acts 15	The First Council in Jerusalem
Acts 16-17	Missionary Journeys of Paul
Acts 18-19	
Acts 20	The 2 nd and 3 rd Missionary Journeys of Paul
Acts 21-22	Paul at Jerusalem
Acts 23-24	Paul’s Witness Before Kings and Rulers
Acts 25-26	
Acts 27	Paul’s Voyage to Rome
Acts 28	Paul in Rome—The Gospel Established

Peter in his Ministry reaches from Jerusalem to Judea and Samaria.
 Paul in his Ministry reaches the Uttermost Part of the Earth.

Acts chapter 1-12 could be seen as “Home Missions” under Peter.
 Acts chapter 13-28 could be seen as “Foreign Missions” under Paul.

Comparison Between Peter and Paul

Peter	Paul
(Acts 1-12)	(Acts 13-28)
An Apostle to the Jews, the Circumcision	Apostle to the Gentiles, Uncircumcision
Foundation Ministry	Foundation Ministry
Apostolic Revelation to the Church	Apostolic Revelation to the Church
To the Jew First	To the Synagogues First
Then to the Gentiles	Then to the Gentiles
Lays Hands on the Samaritans	Lays Hands on the Ephesians
Healed a Lame Man	Healed a Lame Man
Raised a Person from the Dead	Raised a Person from the Dead
Signs and Wonders	Signs and Wonders
Deals with a Sorcerer	Deals with a Sorcerer
Witnessed before the Sanhedrin	Witnessed before the Sanhedrin
Established Local Churches	Established Local Churches
Imprisoned for Witnessing	Imprisoned for Witnessing
Angel of Lord Delivers from Prison	Angel of Lords Sends Earthquake
Arrested in the Temple	Arrested in the Temple
Chains Fell Off	Chains Loosed
A Man of Heavenly Visions	A Man of Heavenly Visions
Religious and Political Opposition	Religious and Political Opposition
Beaten for the Name of Jesus	Beaten and Stoned for the Lord
Jerusalem, Judea, Samaria	The Uttermost Parts of the Earth
Writer of 2 Epistles	Writer of 14 Epistles

The Gospel begins in Jerusalem, the Religious hub of the world; ends in Rome, the Political hub of the world.

Differences Between the Gospels and Acts

The Gospels	Acts
Christ comes from the Father, descends to earth, and earthly ministry begins	Christ returns to the Father, ascends to Heaven, and Heavenly Ministry begins
Christ crucified and dying for us.	Christ living, and glorified for us.
The Finished Work of the Cross	The Continued Work from the Throne

The Holy Spirit in the Life of the Lord Jesus

- 1) He was born of the Spirit (Luke 1:35; Matthew 1:18-20.

- 2) He was anointed of the Spirit (Matthew 1:18-20; Acts 10:38).
- 3) He was filled with the fullness of the Spirit (John 3:34)
- 4) He was led of the Spirit (Matthew 4:1)
- 5) He spoke and taught by the Spirit (Luke 4:18)
- 6) He cast out devils by the Spirit (Matthew 12:28).
- 7) He healed the sick by the Spirit (Matthew 12:28; 8:16)
- 8) He was offered on Calvary by the Spirit (Hebrews 9:14)
- 9) He was resurrected by the Spirit (Romans 8:11)
- 10) He gave Commandments by the Spirit (Acts 1:2)
- 11) He baptized and empowered His Church by the Spirit (Acts 1:5,8).
- 12) Directs and governs His Church by the Spirit (Rev. 1-3—"hear what the Spirit saith to the Churches."

The Resurrected Christ

- 1) The resurrected Christ is the foundation stone of the Church (1 Cor. 15).
- 2) The resurrected Christ is the power and center of every Sermon in Acts—it is the power of every miracle, sign, and wonder, and the foundation of all teaching in the Early Church.
- 3) God raised Christ from the dead and showed Him to chosen witnesses.
 - a) The 11 apostles saw Him at various times.
 - b) The women were the first witnesses of His resurrection.
 - c) Christ ate and drank with His disciples.
 - d) Doubting Thomas touched Him, saying, "My Lord and my God!"
 - e) For 40 days He made appearances to His own.
- 4) There would be no Book of Acts, no Christianity, no Salvation, no signs or wonders, without the resurrected Christ.
- 5) The Father covenanted with the Son that when the work of Redemption was accomplished, He would give the Holy Spirit to be poured out on all who would accept the Sacrifice of the Son and who would come to the Father through Him; thus enabling them to be born of the Spirit, filled with the Spirit and preserved by the Spirit until the Day of Full Redemption.

The Baptism of the Holy Spirit

- 1) Three-fold Witness of the Scriptures.
 - a) John the Baptist (Matthew 3:11)
"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."
 - b) The Lord Jesus Himself (Acts 1:5).
"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."
 - c) By Peter the Apostle (Acts 11:16).
"Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

- 2) In the Book of Acts we see water baptism and Holy Spirit baptism together forming one baptism.
 - a) There is ONE Baptism (Eph. 4:4-5).
 “There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”
 - b) There is the Doctrine of Baptisms (plural; Heb. 6:1-2).
 “Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”
- 3) The Power of the Holy Spirit.
 - a) “*Exousia*,” meaning, “*privilege, authority*”
 - i) John 1:12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”
 - ii) Matthew 10:1. “And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”
 - b) “*Dunamis*,” meaning, “*Power, ability*.”
 - i) Luke 4:14. “And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.”
 - ii) Acts 1:8. “Ye shall receive power after that the Holy Ghost is come upon you.”
- 4) “Ye shall be witnesses unto Me.”
 - a) The Greek word for “*witness*” is “*martyr*.”
 - b) It includes opposition, persecution and tribulation for the Name and cause of Christ.
 - c) Stephen, James and others were martyred in Acts for their faith in Christ.
 - d) Millions have been martyrs since, in many countries.
 - e) Witnesses never testify of themselves.
 - f) As the Son witnessed of the Father and declared the Father, so shall true witnesses speak of the Risen Christ.
 - i) John 5:30-40.
 - ii) John 15:26-27.
- 5) Acts stands is a true interpretation of the Great Commission.
 - a) Teaching and repentance and remission of sins in His Name.
 - b) These signs shall follow them that believe.
 - c) Gives understanding to Jesus’ declaration of “speaking with new tongues,” healing the sick, casting out devils, taking up deadly serpents, etc.
 - d) Understand what Jesus mean by baptizing into the Name of the Father, and of the Son, and of the Holy Spirit.
- 6) Acts is the interpretation and demonstration of Christ’s words.
 - a) Both the Acts and the Gospels must go together.
 - b) The Gospels are the COMMANDMENTS of Jesus.
 - c) The Acts are the FULFILLMENT of those Commandments.

The Forty Days before His Ascension

- 1) Fulfillment of all of the laws and prophets.
- 2) The resurrection of Christ.
- 3) The New Birth of the Disciples.
- 4) Various appearances of Christ to His own.
 - a) John 20. “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”
 - b) Luke 24:13-35. The men on the road to Emmaus
 - c) Mark 16:14. “Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” (afterward he gave the Great Commission).
- 5) Opening of the understanding of the Scriptures.
 - a) Luke 24:44-46.
 - b) Giving spiritual insight into the Prophets, the Law and the Psalms.
 - c) Prophecy and fulfillment.
 - d) Interpretation given.
- 6) Spoke of the Kingdom of God.

The Upper Room before Pentecost

- 1) The Disciples
 - a) The eleven are named.
 - b) A new day was dawning; the Holy Spirit was to be poured out on “all flesh.”
- 2) The 120 Disciples.
 - a) Over 500 brethren witnessed the Ascension (I Cor. 15:6), but only 120 got to the Upper Room, for the Day of Pentecost.
 - b) Significance of the number “120.”
 - i) The number 120 signifies “the end of all flesh and the Spirit is supreme.
 - ii) 120 trumpeters at the dedication of Solomon’s Temple; 120 at the dedication of the Church, the true and spiritual Temple.
 - iii) In the days of Noah, the Holy Spirit strove with men for 120 ears before the flood came.
 - iv) The Holy Spirit strives with men for 120 Jubilees (120 x 50 = 6000).
 - v) It signifies the end of the Law—Man, the Flesh-Man Ministry, and the Holy Spirit being supreme as the Shekinah Glory in the New Covenant Temple (Eph. 2:20-32).

Summary of Chapter One

- 1) The Godhead spoken of as Father, Son, and Holy Spirit.
- 2) The 12 Apostles are named.
- 3) Judas is replaced by Matthias.
- 4) Mary, the Virgin Mother, and other women named amongst the 120 disciples.

LESSON TWO

The Day of Pentecost (Chapter 2)

Introduction

- 1) “And when the Day of Pentecost was fully come...”
 - a) Literally, the 50th Day.
 - b) There were 40 days of Christ’s post-resurrection ministry, then 10 days of waiting (Acts 1:3; 2:1).
- 2) Three Feasts of Israel in Old Testament.
 - a) The Feast of Passover.
 - i) Exodus 12. The blood applied to the doorposts.
 - ii) Fulfilled in the Gospels.
 - b) The Feast of Pentecost.
 - i) Fulfilled in Acts and Epistles.
 - c) The Feast of Tabernacles.
 - i) Fulfilled in Hebrews and Revelation.

Passover	Pentecost	Months 4, 5, 6	Tabernacle
1 st Month	3 rd Month		7 th Month
The Lamb Unleavened Bread Sheaf of Firstfruits 3 40 + 10 = 50 THE GOSPELS	The Two Wave Loaves Leavened Days THE ACTS	No Rain Period Dry Months EPISTLES	Trumpets Atonement Ingathering or Booths Latter Rain HEBREWS REVELATION

Supernatural Manifestations

- 1) At Pentecost there were Divine Signs
 - a) The mighty rushing wind—filled the house
 - b) The cloven tongues like as fire—sat on each of them.
 - c) The speaking with other tongues—as the Spirit gave them the utterance. They were all filled with the Spirit.
- 2) The Wind and the Fire were both Old Testament symbols of the Holy Spirit.
 - a) The *Wind* of the Spirit.
 - i) John 3:8. “the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”
 - ii) John 20:22. “...He breathed on them, and saith unto them, Receive ye the Holy Ghost.”

- iii) Ezekiel 37:9. “Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.”
- b) The *Fire* of the Spirit.
 - i) Matthew 3:11-12.
 - ii) To burn up the chaff.
- c) *Tongues of Fire*.
 - i) Spiritually speaking this was the lighting of the lamps upon the Golden Candlestick as fulfilled in the New Testament Church so that the Lord would have the witness of LIGHT in the world, in and through the Church.
 - ii) Scriptures.
 - (1) Revelation 1:12-20. “the seven candlesticks are the seven churches.”
 - (2) Matthew 8:12. “outer darkness.”
- d) *The Burning Bush*.
 - i) Fire is ever the symbol of God’s holiness.
 - ii) The Word of God and the Spirit of God are likened to fire.
 - iii) Purging, purifying, cleansing, warming, and revealing the Glory of the Risen Christ in the Church, His Body.

Descriptions of the Glory of the Baptism of the Spirit

- 1) Baptized with the Spirit.
 - a) Acts 1:5. (John’s baptism and baptism of the Spirit)
 - b) Acts 11:15-17. (Peter recounting the baptism of the Holy Ghost poured out on the house of Cornelius—as in the beginning.
 - c) John 1:33. “And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.”
 - d) Symbolic of immersion into the Spirit.
- 2) Filled with the Spirit.
 - a) Acts 2:4. “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”
 - b) Acts 4:31. “And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”
 - c) Acts 6:5. “...Stephen, a man full of faith and of the Holy Ghost...”
 - d) Ephesus 5:18. “And be not drunk with wine, wherein is excess; but be filled with the Spirit.”
 - e) Acts 8:17. (Philip at Samaria). “Then laid they their hands on them, and they received the Holy Ghost.”
- 3) Receiving the Spirit.
 - a) Acts 2:38. “...repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
 - b) Acts 8:15-17. (Philip)

- c) Acts 10:47. “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?”
- d) This was the only “tarry meeting” in the Book of Acts (before Pentecost).
- 4) Falling upon them.
 - a) Or, the Spirit came upon them (Acts 19:6). (at Ephesus)
 - b) The thought here is of coming upon one from above; from the Lord in heaven.
- 5) Poured out upon them (Acts 10:44-45).
 - a) Poured out on the disciples, as Outpoured Rain, Early or Latter Rain, or as Living Waters upon the thirsty ground.
 - b) Rain, Waters, Rivers, Dew, and Oil—all are symbols of the Person of the Holy Spirit.
- 6) Endued with power
 - a) Luke 24:47-49.
 - b) Literally, to be “Clothed with power from on high” as with a garment.

Contrast between Babel and Pentecost

BABEL	PENTECOST
Nimrod—the Spirit of Satan	Christ—the Spirit of God
Rebellion and blasphemy	Obedience and worship
To glorify man here	To glorify God here
Built with bricks and slime	Living stones of believers
False unity, centralize	True unity; to be sent forth
Confusion and division	Order and unity
Tongues of confusion	Tongues of unity
Let us make US a Name	To magnify and reveal God’s Name
The Babylon of earth	The Heavenly Jerusalem
Obedience to Nimrod	Obedience to the Lord Jesus Christ.

The Evidence of the Baptism of the Spirit in Acts is Speaking in Tongues

- 1) Acts 2:1-4. Speaking in tongues was the evidence to both the individual and the hearer on the Day of Pentecost that they had been filled with the Spirit.
- 2) Acts 8:5-13, 14-24.
 - a) The Samaritans received the Holy Spirit by “laying on of hands.”
 - b) There was some distinct visible or audible evidence and sign that made Simon desire this power (he had not desired the power that Philip had manifested in previous miracles, healings, etc.
- 3) Acts 9:17-19.
 - a) Paul received the Holy Spirit through the Laying on of Hands.
 - b) We have his testimony concerning the use of the gift of tongues in I Corinthians 14:18—“I thank my God, I speak with tongues more than ye all.”
- 4) Acts 10:44-48; 11:15-17.
 - a) The Gentiles received the Holy Spirit as Peter ministered the Word of Salvation to them.

- b) The Holy Spirit “fell on them as on us at the beginning.” Heard them speak in other tongues.
- 5) Acts 19:1-7
 - a) What baptism are you baptized of?
 - b) Ephesian believers received the Holy Spirit through the Laying on of Hands by Paul.
 - c) They spoke with tongues and prophesied; the sign and evidence to the speakers and hearers that the Holy Spirit had come.
- 6) Acts 1-2 is the only record of any “tarrying for the Holy Spirit.”
- 7) The First Pentecostal Sermon (vv. 14-36).
 - a) This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh...
 - i) Sons and daughters—legal heirs.
 - ii) Young men and Old men—age does not count.
 - iii) Servants and Handmaids—class distinction over.
 - b) The Spirit is now available for all, regardless of position, age, sex or race.

Repentance

- 1) John the Baptist’s first message was repentance.
- 2) Christ’s first message was repentance.
- 3) The apostles preached repentance.
- 4) The first message on the day of Pentecost was repentance.
- 5) Repentance is the first principle of the Doctrine of Christ (Heb. 6:1-2).
- 6) Repentance is the first word of the Gospel, then faith (Mark 1:14-15; Acts 20:21).

Water Baptism

- 1) Water baptism was commanded to be into the Name of the Father, and of the Son, and of the Holy Spirit.
 - a) This name was revealed in the Triune Name of LORD JESUS CHRIST.
 - i) Lord – Father
 - ii) Jesus – The Son.
 - iii) Christ—the “anointed one” or Holy Spirit.
 - b) There are 7 records of water baptism in the Book of Acts and 7 records in the Epistles to water baptism.
- 2) Every record speaks of water baptism as being into the Name of the Lord, or Lord Jesus, or Jesus Christ.
- 3) The formula of the very Scripture itself is:
 - a) Quote the command of Jesus of Matthew 28:19.
 - b) Invoke the Name of the Lord Jesus Christ as in Acts.
 - c) Declare the spiritual truth of water baptism as set forth in Romans 6:3-4.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if

we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Receive the Gift of the Holy Spirit

- 1) There was a set time for the outpouring of the Holy Spirit.
 - a) The set time for the Feast of Pentecost, as foreshadowed in the Old Testament Feast, was not yet come.
 - b) The Holy Spirit could not be given until Jesus Christ was glorified (John 7:37-39).
- 2) Before Pentecost was the only time to tarry; all other records speak of “Receiving the Spirit.”
 - a) Acts 19:2. “Have ye received since ye believed?”
 - b) Jesus spoke of the Holy Spirit which they that believe on Him should receive (John 7:39).
- 3) The believers continued in the Apostles’ Doctrine.
- 4) The early disciples met the First Day of the week to “break bread together” (Acts 20:7). “Upon the first day of the week, the disciples came together to break bread.”
 - a) This is symbolized in the Table of Showbread in the Tabernacle.
 - b) The bread was arranged every 7th day (Lev. 24:1-9).
 - c) It was with The Bread of His Presence.
 - d) The discerning of the Body of Christ.
 - i) Not discerning, we bring judgment to ourselves in sickness, weakness, and death.
 - ii) As we discern the Body of Christ, we receive blessing in health, strength and life.
- 5) Prayer
 - a) At least 17 chapters in Acts have some reference to prayer.
 - b) The prayers of the saints are the incense upon the Golden Altar, ascending to God, the Father, through the ministry of the High Priest, Jesus Christ.

Truth in the Early Church Typically Set Forth in the Tabernacle of Moses (Exodus 25-29)

- 1) Repentance (and Faith) related to the Gate of the Court and the Brazen Altar—blood atonement.
- 2) Baptism in water relates to the Brazen Laver—blood first, then Water.
- 3) Baptism in the Holy Spirit, related to the “clothing” of the Priestly Garment to enter the Sanctuary.
- 4) The Apostles Doctrine—comparable to the 7 Lamps on the 7 Branched Golden Candlestick, the Holy Place.
- 5) Breaking of Bread—related to the Table of Shewbread, in the Holy Place.
- 6) Prayers—comparable to the Golden Altar of Incense, just before the Veil.
- 7) Fellowship—Believer Priests in Fellowship in the Presence of the Lord.

LESSON THREE

Chapter 3 and 4

- 1) The healing of the lame man (vv. 1-11).
 - a) Peter and John went up to the Temple at the hour of prayer.
 - b) The lame man had been there many years—apparently Jesus had not healed him during his earthly ministry.
 - c) “Silver and gold have I none—but such as I have give I thee.”
 - i) The Lord Jesus had given the apostles power over all sickness and disease, and power to cast out devils.
 - ii) Peter did not tell the lame man to “attend a few meetings, keep on believing, wait until he received faith, and continue to pray and look to the Lord.”
 - iii) Jesus confirmed His Word “with signs following” (Mark 16:15-17, 18-20)
 - d) “In the Name of Jesus Christ of Nazareth, rise up and walk.”
 - i) First distinctive use of “The Name” in healing power after the ascension and glorification of the Lord Jesus Christ.
 - ii) The Lord Jesus had said to them in John 14:12-14; 16:23-24, 25-28, “Hitherto ye have asked nothing in My Name, but now, whatsoever ye shall ask the Father in My Name, He shall give it to you.”
 - iii) The Lord gave the disciples the legal right to use His Name.
 - (1) Peter had declared the Triune Name in Acts 2:36; Peter had commanded them to be baptized into the Name of the Lord Jesus Christ.
 - (2) “The Name” was not just a magic formula, or a mere theory, or doctrine to argue over—the Name meant the Lord Jesus Christ Himself.
 - e) The people saw the man leaping and walking and praising God, and greatly wondered over the miracle.
- 2) Peter’s Second Sermon.
 - a) The rest of the chapter gives Peter’s sermon to the wondering people gathered at the Temple.
 - b) The sign of speaking in tongues was the basis for the first Pentecostal sermon by Peter in Acts 2.
 - c) The sign of the healing of the lame man is the basis for the second sermon in Acts 3.
 - d) Every miracle in the Book of Acts was actually a sermon to those who had ears to hear what the Spirit was saying.
- 3) Not by our power or holiness (v. 12)
 - a) It was not by Peter’s power (what he could do), or by his holiness (what he was), that the man had been healed.
 - b) It was by the POWER and HOLINESS of the Risen Christ (Acts 1:8).

The Old Testament Prophets

- 1) The Early Church had no New Testament; therefore, they continually referred to the Old Testament Writings and the Prophets as witness and confirmation of all that God was doing in their midst.
- 2) The declaration of diverse and numerous prophecies, given by various persons over several thousands of years, over different generations, yet all finding their fulfillment in the ONE MAN, even Jesus Christ.
 - a) All this proves absolute inspiration and infallibility of the Sacred Scriptures.
 - b) These facts prove the Deity of Jesus Christ, as the Son of God, and the long-promised and foretold Messiah of God.
 - c) The Lord Jesus had opened the disciples eyes of understanding to that which was hidden in the Law, the Psalms, and the Prophets, concerning Himself (Luke 24:27, 44-46).
 - d) The Law, Psalms and Prophets were a “sealed book” until the risen Lord unlocked and broke these seals, opening their eyes, and their understanding to see Him.
 - e) “In the Volume of the Book it is written of Me” (Heb 10:5-7).
 - f) The Prophets not only spoke to their own generation, but also to our generation, upon whom the ends of the ages are come (1 Peter 1:10-12; 2 Peter 1:10-21; Matthew 13:17).
- 3) The Restoration of all things spoken by the Prophets (vv. 19, 20, 21)

“Seasons (or Times) of Refreshing shall come from the Presence of the Lord; and He (the Father) shall send Jesus Christ, which before was preached unto you, whom the heaven must retain (receive) UNTIL the RESTORATION (Restitution) of all things, which God hath spoken by the mouth of all His Holy Prophets, since the world began”

- 1) Repentance.
- 2) Blotting out of sins.
- 3) Conversion. Right about face, about turn.
- 4) Refreshing from the presence of the Lord
 - a) Particularly the thought of “rain, Early and Latter Rain”
 - b) Outpouring, which brings refreshing, and reviving from the effects of heat and drought.
 - i) Isaiah 28:12
 - ii) Deut. 11:10-21.
- 5) The First Coming of Christ—God the Father sent Him the first time.
 - a) John 7:28-29
 - b) John 17:18
 - c) John 1:6
- 6) The heaven has received Him again.
 - a) His ascension to the Father’s Throne (Acts 1:9).
 - i) The heavens will retain (or hold Him back) until a certain period of time, spoken of as “The Restitution.”
 - ii) Restitution, or restoration (Joel 2:25)

Chapter 4

This chapter is a continuation of the events pertaining to the healing of the lame man in Acts Chapter 2.

Every witness and sermon in Acts concerns the Resurrected Jesus

- 1) Jesus the Resurrection (vv. 1-2).
 - a) The signs and wonders in Acts were the proof of the resurrected Christ; proof of His risen power.
 - b) God worked with the disciples in spite of all opposition.
 - c) The Priests, the Captain of the Temple, and the Sadducees were grieved that they preached through “Jesus the resurrection from the dead.”
- 2) Religious leaders oppose (vv. 1, 4-6).
 - a) The disciples are imprisoned (v. 3).
 - b) About 5000 Jews believe on the Lord Jesus Christ (v. 4)
 - c) Pentecost was a great harvest time.
 - i) It was the Feast of Firstfruit, under the Early Rain Outpouring of the Holy Spirit.
 - ii) First the natural, then the spiritual (1 Cor. 15:46-47).
- 3) The Sanhedrin (vv. 5-6).
 - a) The Priests, the Rulers, the Elders, the Scribes, and Annas and Caiaphas and kindred gather together, in council.
 - b) The council actually consisted of being the Sanhedrin—the great council of the Jews consisting of at least 70 members, with the High Priest as President.
 - c) The Sanhedrin had power under Rome, to condemn, but not to put to death.
 - d) The Word of God had by-passed Annas and Caiaphas (both shared in the trial of Jesus and had Him condemned to death by the testimony of false witnesses), under John’s Ministry (Luke 3:1-6).
 - i) Caiaphas had even prophesied the death of Jesus for the whole nation.
 - (1) John 11:47-54.
 - (2) John 18:13-24, 28.
 - (3) Matthew 26:3-5, 57-68.
 - ii) Caiaphas had actually condemned himself when he rent his priestly robe, which was forbidden by the Law (Lev. 10:6).
 - iii) The Sanhedrin and the Leaders violated law after law in order to get Jesus crucified, thus bringing themselves under the death penalty.
 - iv) The voice of the Priests were loudest at the trial of Jesus (Luke 23:13, 23-25).
- 4) “By what power or by what Name have ye done his?”
 - a) Jesus had foretold the time when the disciples would be take before Councils, and cast out of the Synagogue; but, they were not to be concerned about what they would speak, for the Holy Spirit would give the answer in that same hour.
 - b) They were to be hated for His name (Mat. 10:20; John 16:1-4).
- 5) Peter’s reply.
 - a) The healing of the lame man was a good deed (Acts 10:38)—Jesus went about doing good, and healing all that were oppressed of the Devil.

- b) When questioned as to what means this miracle had been performed, Peter tells them that it was by the Name of Jesus Christ of Nazareth—whom you crucified—whom God raised from the dead.
 - i) It was evident that this had been done by the power of a Name, and they knew that a Name could have no power unless the Person whose Name it was, was alive.
 - ii) No one could use a dead person’s Name to do a notable miracle like this.
 - iii) This was irrefutable proof that the Christ they had crucified was alive, and was backing up the use of His Name on earth.
 - c) The Name of the Lord Jesus Christ was not merely a theory, or a doctrine or a theological argument in the Early Church. The Name was a Power—a Person—risen and ascended and glorified, living in the power of an endless life, to stand behind and back up the use of that NAME.
- 6) The Rejected Stone.
- a) The Stone set at nought, made as nothing, by the Religious Leaders in Jesus Christ Himself.
 - b) The Builders found no place for Him. He was the Stone that they could not “fit” into their building, their program, their religion, their traditions.
 - c) The Sanhedrin knew the Old Testament prophecies concerning “The Stone” or “The Rock.”
 - i) Christ is the Anointed Stone, Bethel.
 - (1) Gen. 28:18-19.
 - (2) Luke 4:18
 - (3) Acts 10:38
 - ii) Christ became the Stone of Stumbling and Rock of Offence to unbelieving Jews (Rom 9:33)
 - iii) Christ was the Smitten Rock, from whence the Living Waters of the Holy Spirit flowed out.
 - (1) Exodus 17:5-7.
 - (2) 1 Corinthians 10:1-4.
 - iv) Christ is the foundation stone, laid in Zion (Isaiah 28:16).
 - v) Christ is the Rock upon which the Church is to be built (Matthew 16:18).
 - vi) Christ is the Headstone (Capstone) of the Temple, even His Church.
 - (1) Ephesians 2:20.
 - (2) 1 Peter 2:1-9.
 - vii) Christ is the Stone which will crush all who will not fall upon Him in true brokenness (Matthew 21:42-44).
- 7) None Other Name (v. 12).
- a) The only Name of Salvation. “He shall save His people from their sins...His Name is JESUS” (Matthew 1:21-22).
 - b) “Whosoever shall call upon the Name of the Lord, in the Name of the LORD Jesus Christ, shall be saved” (Acts 2:21, 26).
- 8) The Apostles Threatened (vv. 13-22).
- a) They had been with Jesus.
 - b) The Sanhedrin admitted that they were faced with undeniable, unchallenging and convincing proof and evidence in the healing of this man.

- c) The disciples were happy to suffer for His Name's sake.
- d) The disciples were true witnesses.
 - i) A true witness must be one who has both seen and heard.
 - ii) Must obey God first; and not be hypocritical religiously blind leaders who oppose His Name and go against the Word of God.
 - iii) God was glorified.
- 9) Unity of the Early Church
 - a) Unity of believers.
 - i) One heart and one soul.
 - ii) Jesus' prayer was "that they all might be one" (John 17).
 - iii) Divine unity is unity of the Spirit and the unity of the Faith.
 - iv) Many members, yet One Body (Ephesians 4:1-16).
 - b) All things in common.
 - c) Great power and grace was upon them.
 - d) Offerings were laid at the Apostles' feet.
 - e) Distribution to the needy.

LESSON FOUR

Chapters 5, 6, and 7

In Chapter 5 is seen the first tragedy in the Early Church, and the first mention of Satan, the enemy of Jesus Christ and the Church.

- 1) Satan Against the Church
 - a) In the midst of the glory and blessing and grace and power upon the ministry and the people,
 - b) Up to this time, the opposition had been from without, through the Religious Leaders; now Satan works more subtly from within—through some members of the Church.
 - c) If Satan cannot destroy the Church, the he will corrupt it.
 - d) The enemy within is more deadly than the enemy without.
- 2) The Sin was over money.
 - a) What the sin was not.
 - i) The sin was not in having land or having possessions.
 - ii) The sin was not in selling the land for a certain amount of money.
 - iii) The sin was not in refusing to give.
 - iv) The sin was not in not giving it all as this was a personal matter.
 - b) What the sin was.
 - i) The sin was in not keeping a vow or promise to give it all.
 - ii) The sin was in agreeing, conniving and conspiring together to keep back a part. It was deliberately planned by them both, to wrongfully appropriate the money.
 - iii) The sin was in acting a lie, giving a lying impression that they were giving all.
 - iv) The sin was in attempting to deceive the Holy Spirit, and the ministry; in tempting, or trying, or testing the Holy Spirit to see whether this would be detected.
 - v) It was not a sin of ignorance, but a sin of presumption—appearing to be and do what was really not so.
 - vi) The sin of hypocrisy and a sin of covetousness.
 - c) Here we have the first mention in Acts of the words Satan, deceive, liar, money.
 - d) The process of sin is as follows:
 - i) Seed thought implanted by Satan.
 - ii) Conception in the mind.
 - iii) Formation and development.
 - iv) Birth, or sin brought forth.
 - v) End result—death.
- 3) The Word of Knowledge.
 - a) The Holy Spirit knows all thing. He gave Peter a fragment of that “all-knowledge,” which was a “Word of Knowledge.”
 - b) The Holy Spirit searches all hearts of all believers and knows our thoughts afar off.
 - c) Important truths concerning the Person of the Holy Spirit as recorded here.
 - i) Reveals the Personality of the Holy Spirit—they lied to, tempted and sought to deceive a Person, even the Spirit of God.

- ii) Reveals the Omniscience of the Spirit—The Spirit sees and knows all things.
 - iii) Reveals the Omnipresence of the Spirit—everywhere present at the same time—He saw and heard their deception.
 - iv) Reveals the Omnipotence of the Spirit—The Spirit is all-powerful.
- 4) The Result of the Judgment upon Ananias and Sapphira.
- a) The fear of God.
 - i) No division came in the Church, no criticism of Peter, etc.
 - ii) A godly fear fell on all.
 - (1) Reverential fear.
 - (2) Fear to grieve the Lord, or to grieve the Spirit.
 - (3) Fear of falling into the sin of deception, acting a lie, or attempting to deceive one another.
 - b) The Power of God.
 - i) How could the works of Satan, of sickness, disease and demon spirits resist the power of God, when sin had been dealt with?
 - ii) “They were healed everyone...” as under Christ’s ministry.
- 5) Religious opposition increases.
- a) The High Priest, and the Sadducees rise up and are filled with indignation at the increase of the power of the risen Christ in the Church.
 - b) The Apostles were cast into the common prison.
 - c) The Apostles were cast into prison a number of times in the Book of Acts.
 - i) Acts 8:3.
 - ii) Acts 12:4.
 - iii) Acts 16:23-24.
 - d) The Angel of the Lord opens the prison doors by night and tells them to go and preach all the words of this LIFE.
 - e) In spite of the miracles, healings, casting out of devils, and manifested power of God in angelic visitation, yet the Religious Leaders persist in blindness, hardness and rejection of the truth that could set them free.
 - f) The disciples teach again in the Temple.
 - g) The disciples were ordered out of prison.
 - i) What bewilderment when they came and found the prison truly shut, and the keepers standing without guarding the empty prison.
 - ii) It reveals the miracle that the Angel of the Lord had performed in bringing out of prison all the apostles without the guards seeing or knowing of this deliverance.
 - iii) The religious rulers feared where this thing would grow—they rearrested the Apostles when they found them preaching again in the Temple.
 - iv) The Name of Jesus became exceedingly hateful to them, as every miracle and witness was a conviction upon hem for rejecting and crucifying the Christ of God (Let His blood be upon us and our children).
 - h) The answer of the Apostles.
 - i) They must obey God rather than man.
 - ii) “We are witnesses of the death and resurrection of Jesus.
 - iii) We are witnesses of Jesus, who is the Prince and Savior, to give repentance and forgiveness of sins.

- i) Gamaliel's word of wisdom.
 - i) A Pharisee; doctor of the law.
 - ii) Great teacher (Paul was instructed at his feet).
 - iii) His admonition.
 - (1) Take heed what ye intend to do with these men.
 - (2) Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; if it be of God, you cannot overthrow it, lest you be found to fight against God.
 - (3) The leaders agreed with Gamaliel, beat the disciples, let them go, and commanded that they not speak in the Name of Jesus.
 - (4) The disciples left rejoicing that they were counted worthy to suffer shame for his name.
 - (5) They were daily in the temple, and in every house; never ceased to teach and preach Jesus Christ.

Chapter 6

- 1) The number of disciples grew.
 - a) Complaints of the Greeks against the Hebrews that the widows were neglected in the daily ministrations.
 - b) Choosing of deacons.
 - i) By suggestion of the Apostles.
 - (1) The need was made public to the multitude of believers.
 - (2) All the church was called together.
 - ii) By the people.
 - (1) Recommended 7 men of honest report, full of the Holy Ghost and wisdom.
 - (2) The deacons had enough evident qualifications for the people to recognize them.
 - (3) They were not men seeking position, recognition or promotion in the Church.
 - (4) "A man's gift maketh room for him and bringeth him before great men" (Prov. 18:16).
- 2) The ministry of a deacon.
 - a) Greek origins.
 - i) The Greek word for "ministration" is *diakonia*.
 - ii) The Greek word for "serve" is *diakonea*.
 - iii) The Greek word for "deacon" is *diakonas*.
 - iv) This Greek word is translated as follows:
 - (1) Deacon—5 times.
 - (2) Servant—7 times.
 - (3) Minister—20 times.
 - b) Qualifications of a deacon (1 Timothy 3:8-13).
 - i) Must be a believer—not an outsider.
 - ii) Of honest report—good character and reputation—both inside and out the Church.
 - iii) Full of the Holy Spirit.
 - (1) Not just in the Baptism of the Spirit but living the Spirit-filled life.
 - (2) Living, walking, and moving in the Spirit.

- iv) Full of wisdom.
 - v) Must be grave; reverent, sincere in spirit.
 - vi) Not double-tongued—not double-minded or two-faced.
 - vii) Not given to much wine—not a drunkard or given to excesses.
 - viii) Not greedy of filthy lucre; not covetous, or having a love of money.
 - ix) Holding the mystery of the Faith in pure conscience.
 - x) Must be proven first—a time of probation—not a novice.
 - xi) Must be found blameless, and above reproach.
 - xii) The deacon must have a wife that is grave also.
 - xiii) Not a slanderer, gossiper, or whisperer.
 - xiv) Sober, self-controlled, watchful, of a disciplined mind.
 - xv) Faithful in all things.
 - xvi) Household, wife and children must be ruled well (If cannot rule own house, how can you rule the house of God?).
 - xvii) The husband of one wife.
 - xviii) The qualifications of the Deacon are very similar to that of the Elders (1 Timothy 3:1-7)
- c) The basis of all ministry is to serve.
 - i) It is the Spirit of Christ to serve one another in love.
 - ii) The Lord Jesus Himself is the supreme example of the Deacon.
- 3) Elders and Deacons work together in the Local Church.
 - a) Elders were chosen to rule; Deacons were chosen to serve.
 - b) Elders were chosen and ordained by the Apostles; Deacons were chosen by the people and ordained by the Apostles.
- 4) Deaconesses.
 - a) Paul commended Phebe as a Servant (Greek Diakonas) or Deaconess of the Church at Cenchrea. Paul asks the Church at Rome to accept her in the Lord and to assist her in whatever business she needed of them.
 - b) In the Gospels we find that “many women *ministered* (Greek Diakonas) unto Christ of their substance (Luke 8:1-3; Matthew 27:55-56.
 - c) Martha, Mary, Mary Magdalene and other women followed Christ and ministered to Him as Deaconesses.
 - i) Luke 10:38-42.
 - ii) John 12:2
- 5) The Word of God increased; the disciples multiplied greatly.
- 6) Stephen—Ministry and Witness.
 - a) Stephen was full of faith and power.
 - i) Great signs and wonders manifested again.
 - ii) The Gifts of the Spirit were in operation.
 - iii) The synagogues oppose the truth, disputing with Stephen.
 - (1) They could not resist the wisdom and Spirit by which he spoke.
 - (2) The Holy Spirit as the Spirit of Wisdom spoke through Stephen even as through the Lord Jesus.
 - b) False witnesses brought against Stephen, even as they did to Christ.
 - i) They charge Stephen with blasphemy.

- (1) Against the Holy Place—the Temple.
- (2) Against the Lord God.
- (3) Against the Customs which Moses delivered.
- ii) Stephen brought before the Council, or the Sanhedrin.
- iii) The Glory of Christ within shone upon the face of Stephen.

Chapter 7

Continuation of Ministry of Stephen

- 1) Stephen's Life and Ministry Remarkable Similar to that of Jesus.
 - a) As deacon, a servant of all.
 - b) Did great miracles and wonders among the people.
 - c) Full of faith (grace) and the Holy Spirit.
 - d) Opposed by the Synagogues, who disputed with him.
 - e) Unable to resist the Spirit and Wisdom by which he spoke.
 - f) Charged with blasphemy against Moses, the Law, the Temple, and the Customs.
 - g) Take before the Council; false witnesses testify against him.
 - h) His face shone as an Angel with the Glory of God.
- 2) Stephen, rehearsing the History of Israel, shows his great knowledge of the Word of God.
 - a) He mentions Abraham, Isaac, Jacob, Moses, David, and Solomon—all types of Christ.
 - b) Solomon built God a house, but the Most High doesn't dwell in temples made with hands.
 - i) God dwells in the hearts of people.
 - ii) God dwells in the Body of Christ, the Church.
 - c) You stiffnecked and uncircumcised in heart and ears, do you always resist the Holy Ghost, as your fathers did?
 - i) Which of the prophets have your fathers not persecuted and slain before the coming of the Just One, of whom you have been now the betrayers and murderers?
 - ii) They were cut to the heart; gnashed on him with their teeth.
 - d) Stephen full of the Holy Ghost looked steadfastly into heaven, saw the glory of God with Jesus standing on the right hand of God, which was proof of the resurrection.
 - e) Stephen was cast out of the city and stoned.
 - f) The witnesses laid down their clothes at a young man's feet, whose name was Saul.
 - g) As Jesus on the cross:
 - i) Lord Jesus, receive my spirit.
 - ii) Lord, lay not this sin to their charge.

Historical Survey of Israel

- 1) Abraham.
 - a) The Father of all who believe.
 - b) If we are Abraham's Seed, spiritually, then we will believe Jesus Christ.
- 2) Abraham, Isaac, and Jacob—typically of the triune God.
- 3) The 12 Sons of Jacob.

- a) Founders of the twelve Tribes of Israel, the Chosen Nation, the Household of Faith.
 - b) The Israel of God.
 - c) All their Names hold prophetic truths.
- 4) Joseph. One of the richest types of Christ, as the beloved and rejected son of the Father.
- a) Joseph rejected, sold for silver to the Gentiles, falsely accused, cast into prison.
 - b) Later exalted to the throne, given a Name at which every knee bows.
 - c) Then he was made known and accepted of his brethren the second time.
- 5) Moses.
- a) Another remarkable type of Christ as the Prophet-Deliverer.
 - i) Children slain at birth of Moses, yet he escapes in Egypt.
 - ii) Moses rejected of his brethren suffers a period
 - iii) He is accepted the second time when he declares the Name of God, as I AM, in ministry of signs and wonders.
 - b) To Moses is given the Law Covenant, the Tabernacle, the Glory of God, and Holy Oracles.
- 6) The Church in the Wilderness (vv. 38-39)
- 7) Aaron, the High Priest, a type of Christ as the High Priest of God.
- a) Aaron was rejected as God's ordained High Priest by rebellious Israelites.
 - b) God caused the Rod to bud as being His Seal upon Aaron's Ministry.
 - c) Aaron was exalted and accepted the second time.
- 8) The Tabernacle of Witness
- a) The Tabernacle is typical of Christ, the True Tabernacle of God.
 - b) Christ Jesus is the True Tabernacle of Witness
 - c) Jesus is all the truth personified as typified in the Tabernacle furnishings.
 - d) God's Voice speaks through Him as our Mercy Seat (Rom 3:25).
 - e) God rent the second veil in the Temple at Christ's Death.
- 9) Joshua and Canaan Rest (v. 45)
- a) Joshua also typified the Lord Jesus as the Leader into the True Promised Land, and Spiritual Rest.
 - b) Joshua was rejected by his own brethren the first time, after he had brought the message of God's Promised Canaan Rest.
 - c) After 40 years, Joshua is exalted by God as the Leader into Canaan, with the New Generation.
- 10) David the King (vv. 45-46).
- a) Typical of the Son of David, Jesus the Christ.
 - b) David is first a shepherd and is anointed in the midst of his brethren, but experiences a period of rejection, suffering and humiliated at the hand of Saul.
- 11) Solomon the King (vv. 47-50).
- a) Solomon is typical of Christ as the Builder of the Temple, by the Spirit.
 - b) The Temple is prophetic of Christ and His Church.
- 12) The Holy Spirit (v. 51).
- a) The conclusion of Stephen's sermon is the charge of resisting the Holy Spirit, as did their fathers.
 - b) Stiffnecked and uncircumcised in heart and ears (spiritual condition).

- c) A Jew is one inwardly, and circumcision is of the heart, in the spirit, and not in the flesh or of the letter..
- 13) The Prophets rejected (v. 52).
- a) All prophets pointed to the Lord Jesus as THE WORD, and all experienced rejection and humiliation at the hands of Israel, their own nation.
 - b) It was consummated in the rejected Son of God—the Word made flesh.

Summary

- 1) The Prophets foretold the coming of THE JUST ONE, and now the Nation had rejected and slain Him; they had become the murderers and betrayers of the Christ of God.
- 2) As Joseph, Moses, David, and Aaron were rejected the first time by their own brethren, then exalted and accepted the second time, so the Lord Jesus was rejected the first time by Jewry who will accept Christ by faith and be grafted into the good Olive tree (Romans 11).

LESSON FIVE

Chapter 8 and 9

This chapter takes up another of the deacons chosen, Philip, and shows his ministry in the spreading of the Gospel to Samaria.

- 1) Persecution scatters the Word.
 - a) Great persecution against the Church at Jerusalem.
 - b) The devil has tried religious and political opposition from without.
 - c) He has tried spiritual corruption from within.
 - d) Now we see the enemy seeking to scatter that which he could not destroy or corrupt.
 - i) One of the dangers of the Church has been the danger of centralization.
 - ii) God meant for the Word of the Gospel to go forth into “all the world—to every creature.”
 - e) Persecution did not destroy the Word, it simply scattered it.
 - f) Stephen’s death, like the corn of wheat which had to die (John 12:24) began to bring forth fruit, to multiply.
 - g) A great harvest comes to birth through his death.
 - h) The word of the Early Church was “go ye,” not merely “come ye.”
 - i) The twelve apostles remained in Jerusalem.
 - j) Saul, later to become Paul, makes a systematic persecution of the believers, going from house to house and brought men and women to prison.
- 2) Philip the Evangelist.
 - a) Three specific references to “Evangelist” in the New Testament.
 - i) The ministry of the evangelist among the 5-fold ministry in Ephesians 4:11.
 - ii) Timothy was to do the work of an evangelist. “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (2 Tim. 4:5)
 - iii) Philip.
 - (a) Acts 21:8, 9. “And the next day we that were of Paul’s company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy.”
 - b) Evangelist means “one who announces good tidings.”
 - i) The Greek word for “preaching” is often translated from the Word which involves evangelism.
 - ii) Two Greek words used are as follows:
 - (1) “kerusso”—To proclaim as a herald (v. 5).
 - (2) “Euaggelizo”—“To announce Good News.
 - iii) In Acts 8:4, 12, 35, 40, the word is translated “preach.”
 - (1) To preach is “to proclaim as a herald, to announce the Good News,” hence we get *evangelist, evangelization, evangelism.*
 - (2) Philip’s ministry was in the Church, and then he went down to Samaria and “evangelized the City.”
 - c) Philip was a Bible Evangelist, qualified in character and ministry.

- i) He went to Samaria.
 - (1) Acts 1:8. *“But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”*
 - (2) Jesus ministered to the woman at the well (John 4).
 - (3) The 12 Apostles were forbidden to go to the cities of Samaria (Mat. 10:5).
 - (4) The Samaritans were looked upon as dogs—Gentile dogs.
 - (a) They were a mixture of race, being placed in the cities of Samaria after the house of Israel was taken into captivity to Assyria.
 - (b) These people became known as Samaritans (2 Kings: 17; Luke 10:33; John 8:48; Luke 17:16).
 - (c) Though the disciples were forbidden to go to the Samaritans before the Cross, now the Gospel is for all the world.
 - (d) In Samaria were the firstfruits of Christ’s ministry.
 - ii) Philip preached Christ.
 - (1) He preached a person, not a doctrine.
 - (2) Philip preached the Gospel of the Kingdom with signs following.
 - (a) The sick were healed; devils cast out.
 - (b) Great joy came to the city as many received the Word.
 - (c) The Samaritans received the Word, were born again, and then baptized in water in the Name of the Lord Jesus Christ.
- 3) Simon the Sorcerer.
- a) First contact of Christianity with the power of witchcraft, or spiritism.
 - i) Sorcerer means “A practicer of magic arts, enchanter with drugs, observer of clouds, witchcrafts.”
 - ii) Simon was a magician, practicing divination, foretelling of future events, revealing secret things by supernatural means, by the power of evil spirits.
 - iii) The whole city was held in bondage to sin, sickness, disease and demon power through the witch doctor.
 - iv) Sorcerers were always opposed to God’s Messengers.
 - v) They were condemned under the Law of Moses.
 - vi) Egypt, Babylon, Greece, Rome and all nations had their wise men, necromancers, sorcerers, and magic arts, endeavoring to contact the spirit realm.
 - vii) Satanic cults and occultism increasing are a renewal of these ancient cults.
 - b) The Greek word for “sorceries” used in Scripture is “pharmakeia,” from which we get our words, “pharmacy”, or “chemist,” and means “makers of enchanter with drugs.”
- 4) Peter and John—Apostolic Ministry
- a) They were sent down to Samaria to lay hands on the Samaritans that they might receive the Holy Spirit.
 - b) There was cooperation and recognition and flowing together of the various ministries in the Church, not competition.
 - c) Exposed what was in Simon the Sorcerer’s heart.
 - i) Simon sought to purchase the “gift” or “power” demonstrated by the Apostles.
 - ii) There must have been some visible, audible and tangible evidence that he “saw” that made him covet such power.

- iii) He did not covet the power that Philip had in healing the sick, casting out of devils, etc., but he did desire this “power.”
- iv) Simon was in the “bond of iniquity” and the “gall of bitterness.”
- 5) Philip and the Ethiopian.
 - a) He was a man of great authority under Queen Candace of Ethiopia.
 - b) He had come to Jerusalem to worship.
 - i) Seeking for the true God.
 - ii) Perhaps he only found ritualism, form, ceremony, tradition, unbelief, spiritual deadness, Temple corruption and impersonal theology and religion.
 - iii) As he read the Scriptures, he realized he lacked understanding.
 - c) Philip preaches Jesus to the Ethiopian—becomes the first baptized believer in Africa.

Acts Chapter 9

The ninth chapter centers around the conversion of the apostle Paul, and brings to attention the man whom the Lord had especially chosen to bring the Gospel to the Gentiles, once the apostle Peter had opened the door of faith.

- 1) Saul—the Destroyer.
 - a) His name reveals his nature—Saul means “destroyer.”
 - i) Saul (Paul) was one of the main persecutors of the Early Church.
 - ii) Under his leadership, men and women were committed to prison.
 - (1) Acts 7:58.
 - (2) Acts 8:1-4.
 - (3) Acts 9:1-2.
 - b) An outline of Paul’s life according to Philippians 3:1-7.
 - i) Circumcised the 8th day (the covenant of circumcision).
 - ii) Of the stock of Israel (pure Hebrew origin).
 - iii) Of the Tribe of Benjamin (Of Rachel, not Jacob’s handmaid).
 - iv) A Hebrew of the Hebrews (Not half-caste).
 - v) Touching the Law, a Pharisee (the strictest sect).
 - (1) Acts 22:3.
 - (2) Acts 23:6.
 - (3) Acts 26:5.
 - vi) Concerning zeal—persecuting the Church.
 - (1) Acts 22:3-12.
 - (2) Galatians 1:13-14.
 - vii) Touching the righteousness of the Law, blameless.
 - (1) Externally righteous.
 - (2) A morally righteous man.
 - c) Paul was a tentmaker (Acts 18:3).
 - d) Paul had a Roman citizenship (Acts 22:28).
- 2) The people of the WAY (v.2).
 - a) The Early Church believers were known as people of “The Way.”
 - i) Acts 9:2.

- ii) Acts 18:26.
- iii) Acts 19:9, 23.
- iv) Acts 22:4.
- v) Acts 24:14, 22.
- vi) Acts 16:17.
- vii) Acts 18:25.
- viii) Acts 26:13.
- ix) Acts 9:17, 27.
- b) In Genesis 3:22, 23, “The Way” to the Tree of Life was barred by the Cherubim and Flaming Sword.
- c) In Exodus 26:31-33, “The Way” into the Holiest of All was barred by the Cherubim inwrought in the Veil.
- d) At Calvary, God rent the Veil, and “The Way” was made manifest by the Eternal Godhead in the Atonement at the Cross.
- e) Paul tells us that Jesus Christ’s flesh is a NEW and LIVING WAY—we not have access into the Holiest of All, by the blood of Jesus (Heb. 9:6-11).
- f) Jesus declared Himself, “I am the Way, the Truth, and the Life (John 14:1, 6).
 - i) The Way is a person
 - ii) Jesus is the Way; all other ways of mankind lead to destruction.
 - iii) Jesus is the Truth; outside of Him is deception.
 - iv) Jesus is the Life; outside of Him is death.
 - v) Jesus is the New and Living Way; He became this through His death and resurrection (Heb. 8:8; 10:20).
- g) The rent Veil is God’s Sign that The Way is now open into His eternal presence.
- h) No wonder the early Christians were called “the people of the Way.”
- 3) Saul is apprehended of Christ.
 - a) There was a Light from heaven brighter than the noonday sun (only the glory of Jesus).
 - b) Saul hears a voice (those with him saw the light, heard the voice, but did not hear the actual words spoken to Saul.
 - c) Saul was persecuting Christ. “Saul, Saul, why persecutest thou me?”
 - d) Who art thou Lord?
 - i) Saul recognized this as a visitation from God much like God visiting Moses in the burning bush.
 - ii) What a surprise when the voice replied back, “I am Jesus whom you have persecuted.”
 - (1) Jesus was all He claimed to be.
 - (a) He was the incarnate Son of God, Deity made flesh, the Messiah of God.
 - (b) Crucified of men—raised by God—and glorified to the Throne of the Father.
 - (2) The revelation dawned upon Saul concerning the LORD JESUS.
 - iii) Saul was blinded.
 - e) What would you have we to do?
 - i) Go abide in the city 3 days and nights (identified him with the 3 days and nights of Calvary’s Atonement).
 - ii) The Lord prepares Ananias to minister to Saul.

- iii) Saul is converted, healed of blindness, baptized in water and filled with the Holy Spirit by the laying on of hands.
 - f) Ananias confirms Saul's Ministry. Saul would be a witness to:
 - i) The Gentiles (Apostle to the Gentiles).
 - ii) The Kings.
 - iii) The Children of Israel.
 - g) Saul begins preaching that JESUS was indeed the very Christ, proving by comparison of the Old Testament prophecies and types, and by the facts concerning the history of Jesus of Nazareth that He indeed was the exact fulfillment of all these Scriptures, that He was the very Son of God.
 - h) Saul in Arabia (Galatians 1:15-21).
 - i) From Tarsus, Saul is bid to come to Antioch by Barnabas, from whence Saul's great missionary journeys center (Acts 11:25).
- 4) The ministry of Peter at Lydda and Sharon (Acts 9:32-35).
 - a) At Lydda, a lame man is healed.
 - b) The power of the Name of Jesus once again manifested as further proof that the Risen Christ was confirming His Word with signs following in His Church (Mark 16:17-20).
- 5) The ministry of Peter at Joppa (Acts 9:36-43).
 - a) It is worthy to note that the disciples here sent for Peter, the Apostle, to come.
 - b) Dorcas as a disciple had a ministry of helps, of good works, of alms and mercy.
 - c) Peter puts all forth from the room, kneels down and prays concerning the Will of God, and having obtained it, speaks the Word of Faith.
 - d) Many believed in the Lord (every healing and miracle in the Acts was a powerful demonstration of the reality of the Resurrected Christ, the ascended Son of God, Jesus of Nazareth).

LESSON SIX

Chapters 10, 11, and 12

Acts chapter 10 begins the fourth step in the Commission of Christ as give in Acts 1:8. The gospel was to be taken in this order:

- 1) Begin at Jerusalem (Acts 2).
- 2) Judea (Acts 7-9).
- 3) Samaria (Acts 8).
- 4) To the uttermost parts of the earth (Acts 10-28).

The Beginning of the Gentile Dispensation

- 1) We see the transition period from the Jews to the Churches established among the Gentiles.
 - a) The choice of the Hebrew race was distinctly for the purpose of preserving the Sacred Scriptures, holding the Covenants and Promises, and the preservation of a Seed line from which the Messiah would be born to bless the whole world.
 - b) In the Ministry of Christ and the Apostles before the cross, none were to go to the Gentiles, but only to “the lost sheep of the House of Israel.”
- 2) There were those Gentiles who reached over into the dispensation of grace, and through faith, received blessing from Christ.
 - a) The healing of the Centurion (Matthew 15:21-28).
 - b) The Syrophenician woman (Luke 7:1-10).
 - c) The saving of the Samaritan woman and her witness to her own city (John 4:1-27).
- 3) Even in the Old Testament, odd Gentiles were blessed in relation to the Chosen Nation.
 - a) The City of Nineveh under the ministry of the prophet Jonah.
 - b) Daniel was a witness in Babylon.
 - c) Joseph was a testimony in Egypt.
 - d) Elijah and Elisha blessed odd Gentiles.
 - e) Ruth and Rahab were Gentiles.
 - f) Other Gentiles became blessed by the Covenant by the rite of Circumcision and keeping of the Law, as proselytes.
 - i) Genesis 17:12-13
12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner — those who are not your offspring. 13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. NIV
 - ii) Exodus 12:48
48 "An alien living among you who wants to celebrate the LORD's Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat of it. NIV
- 4) Cornelius the Gentile.
 - a) Though he was a gentile, he was a devout man—one who feared God with all his house.

- i) He was a giver of alms.
- ii) He prayed to God always.
- b) God works on the Jew (Peter) and the Gentile (Cornelius) through two separate visions.
 - i) The Lord gives Peter a vision.
 - (1) He sees a sheet let down from heaven with all manner of unclean beasts on each corner.
 - (a) The common and the unclean was about to be cleansed by God.
 - (b) The four corners represent the whole earth.
 - (c) The vision was shown three times—the perfect testimony of God.
 - (2) Peter goes to Caesarea.
 - ii) Peter perceives that God is above all nations, and looks upon the heart.
 - (1) Racial, religious and social prejudices are all dissolved in this fact.
 - (2) God is no respecter of persons, or faces, whether Jew or Gentile.
- c) In the book of Acts, we have two sovereign outpourings of the Spirit.
 - i) The first was upon the Jews in Acts 2:1-4.
 - ii) The next is upon the Gentiles in Acts 10:44

Chapter 11

This chapter is a continuation of the events of the previous chapter.

- 1) Peter's testimony at Jerusalem concerning the Gentile Visitation.
 - a) The full revelation and distinction between LAW and GRACE has not yet been given to the Early Church.
 - i) There was still much contention over the two great Ceremonial Laws—Circumcision and Unclean Meats.
 - ii) This is dealt with particularly in Acts 15.
 - b) When Peter arrives back in Jerusalem they of the circumcision contended with him for going to the Gentiles.
 - i) Peter testifies that it was not him but the Holy Spirit Himself who had led him to go to the Gentiles.
 - (1) It was the Spirit who gave the vision to Peter.
 - (2) It was the Spirit who sent the angel to Cornelius.
 - (3) It was the Spirit who told Peter that He had sent the men.
 - (4) The Spirit told Peter to go with the men.
 - (5) The Spirit Himself fell on the Gentiles as they heard Peter preach the Word.
 - (6) The Holy Spirit had manifested Himself in other tongues exactly as He had on the Day of Pentecost.
 - (7) It was the Spirit who had overruled Peter's racial, religious, social pride, prejudice and distinctions.
 - ii) Peter's testimony.
 - (1) The Gentiles received Words whereby they could be saved.
 - (2) The Spirit fell on them as on us at the beginning.
 - (3) The Gentiles received "the like gift."
 - (4) God granted the Gentiles repentance unto life.

- iii) Peter was to find that “in Christ there was neither Jew nor Gentile.”
 - (1) Galatians 3:28
28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. NIV
 - (2) Romans 10:12
12 For there is no difference between Jew and Gentile-the same Lord is Lord of all and richly blesses all who call on him, NIV
 - (3) Romans 15:9
9 so that the Gentiles may glorify God for his mercy, as it is written: "Therefore I will praise you among the Gentiles; I will sing hymns to your name." NIV
 - (4) Romans 15:16
16 to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. NIV
 - (5) Acts 17:26
26 From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. NIV
 - (6) 1 Corinthians 12:12
12 The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. NIV
 - (7) 1 Corinthians 12:27
27 Now you are the body of Christ, and each one of you is a part of it. NIV
 - (8) Romans 9:30
30 What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; NIV
 - (9) 1 Cor. 12:13. “Whether we be Jews or Gentiles, all are baptized on ONE Body.”
- 2) Persecution scatters the saints.
 - a) Progression.
 - i) Acts 9, the Apostle to the Gentiles is apprehended of Christ.
 - ii) Acts 10, the Door of Faith is opened to the Gentiles under Peter’s Ministry.
 - iii) Acts 11:22, we are brought to Antioch, from which the great Missionary work to the Gentiles spreads.
 - (1) It is here that Paul comes into ministry and the founding of the Gentile Churches, beginning from the City of Antioch.
 - (2) The Church at Antioch was planted there by unnamed and unknown disciples who were scattered in the persecution.
 - b) The first chapters in Acts center around the Apostle Peter and the Church in Jerusalem and its activities; the remainder of Acts centers around the Apostle Paul and the Church at Antioch and its activities in reaching the Gentiles.
- 3) Barnabas sent to Antioch.
 - a) At Antioch Barnabas recognizes the Grace of God; exhorts believers to cleave to the Lord.
 - b) Under his ministry much people were added to the Lord.
 - c) The character of Barnabas described in vv. 23 and 24.

- i) He was a good man, full of the Holy Spirit and faith.
 - ii) Under his ministry the believers were added to the Lord.
- d) It was Barnabas who introduced Paul to the Apostles at Jerusalem.
 - i) Barnabas goes to Paul's home town of Tarsus to seek him out and bring him to Antioch.
 - ii) Together Barnabas and Paul preach and teach the Word together.
- 4) Disciples called "Christians" at Antioch.
 - a) Previously, they were called:
 - i) Disciples, believers.
 - ii) They were called People of the Way (Acts 9:2).
 - iii) They were called the "Sect of the Nazarenes (Acts 24:5).
 - b) Probably called "Christians" in mockery; the Jews would not have called them by the name which means "Christos" or the "anointed one" (Messiah).
- 5) The prophet Agabus at Antioch was the first mention of prophets in the Book of Acts.
 - a) There was a plural ministry of prophets.
 - b) Agabus signified that there would be a famine in the whole earth (the practical effect and result of the prophecy was relief for the needs of the Church in Judea).
- 6) In verse 30, we have the first mention of the word "elders" in the Acts.
 - a) The ministry of elders is dealt with in Acts 14:23.
 - b) It is worthy to note that the word and ministry of elders is always in the plural.
 - c) The words "bishop," "presbyter," or "elder" all refer to the same office in the Church, as also the word "overseer."
 - d) These words include the person, the ministry, and the office or function—each word bringing out a facet of the same office which the Lord set in the Church (1 Tim. 5:17).

Acts Chapter 12

Introduction

- 1) Acts chapter 12 brings us close upon the scene of the ministry of Peter, the Apostle to the Circumcision, and upon the main activities of the Church at Jerusalem.
- 2) Only once again is Peter mentioned in the Book of Acts (Acts 15:7-14), which is the council gathering of the Church at Jerusalem over the matters of circumcision and the keeping of the Law of Moses.
- 3) The Church at Jerusalem only comes in view twice more.
 - a) Over the issue of circumcision.
 - b) In Paul's final visit and rejected testimony there in Acts 22.
 - c) The Church at Jerusalem degenerates over the years from the early glory into legalistic, Pharisaical religionism, becoming more and more sectarian minded and bigoted, unto God smashes the whole of that system in A.D. 70.
 - d) The Church at Antioch enters into the glory of Christ and blessing unto the uttermost parts of then known world.

Overview of Chapter 12

- 1) Political opposition against the Church.

- a) James, the brother of John, is slain by the sword.
 - b) James is the first martyr among the twelve apostles.
 - c) It fulfilled Christ's prophetic word to him, given in Matthew 20:20-23; James indeed "drank of the cup that Christ did, and was baptized with the baptism that He was to be baptized with."
- 2) Miraculous deliverance of Peter.
- a) Peter was kept in prison in the midst of 16 soldiers.
 - b) In spite of soldiers and guards, the Angel of the Lord rescues Peter out of prison, causing his chains to fall off, taking him right past the guards outside of the city, where the iron gate opened to them of its own accord.
 - c) Peter thought it was a vision until he was past the City gate.
 - d) Some questions:
 - i) Why should Stephen be stoned to death, yet Paul is stoned to death and then miraculously raised up?
 - ii) Why should Philip be supernaturally transported to witness to one soul, and yet Paul is left in many weary travels for Christ and His Church?
 - iii) Why should Peter and the apostles be delivered by angels out of prison, yet Paul is left to die in prison writing letters to the Churches which he founded?
 - iv) Why should God raise Dorcas, a woman, from the dead, and not Stephen?
 - v) Why should God let James be beheaded, yet the same night Peter is to be beheaded sends an angel to deliver him out of that same prison?
- 3) The believers prayer meeting.
- 4) Divine judgment upon Herod.
- a) As Herod sat on his royal Throne, arrayed in his royal apparel making a speech, the people acclaim him as "a god, and not a man."
 - b) The angel of the Lord immediately smote him because he did not give God the glory.
 - c) The same angel that had delivered Peter smote Herod.
- 5) The Word of God grew and multiplied.

LESSON SEVEN

Chapters 13 and 14

Introduction

- 1) The rest of the Book of Acts, Antioch takes the center place, and the Apostle Paul comes into prominence of ministry.
- 2) Ministries in the Church at Antioch.
 - a) Certain Prophets and Teachers.
 - b) Progression in the revelation of the Ministries which God has set in the Church.
 - i) The Twelve Apostles (Acts 1).
 - ii) The Seven Deacons (Acts 6)
 - iii) The Evangelist (Acts 8).
 - iv) The Prophets (Acts 11:27; 13:1-2).
 - v) The Elders (Acts 11:30).
 - vi) Prophets and Teachers (Acts 13:1).
 - vii) Apostles (Acts 14:14).
- 3) The Ministry of the New Testament Prophet.
 - a) No New Testament Prophet was ever used in controlling or guiding and governing the believer in the will of God, but often used in confirmation of the already known and revealed will of God.
 - b) No New Testament Prophet was ever used in the utterance or writing of infallible Scripture (All prophetic utterances were judged by the Word of Scripture).
 - (1) Most of the New Testament was written by Apostles. To go back to seeking guidance through Prophets is to resort back to Old Testament methods.
 - (2) We are now led by the Spirit of God.
- 4) The Ministry of Teachers.
 - a) God has set Teachers in the Church.
 - b) Firstly, Apostles; secondarily, Prophets; thirdly Teachers (1 Cor. 12:28-29; Eph 4:11).
 - c) The Teacher needs the anointing of the Spirit, who alone is THE true teacher.
 - d) The Teacher works through the Word, having divine ability to impart knowledge and understanding to the people, teaching the revelation given to the Apostles and Prophets.

Paul's First Missionary Journey (Acts 13:4-52; Acts 14:1-28).

- 1) Paul and Barnabus were sent out from the church at Antioch to Cyprus.
 - a) Paul's pattern in the Gentile Cities was to go to the Jew first; to the Synagogues.
 - b) At Paphos the Apostles have to deal with a sorcerer, even as Philip and Peter and John had a sorcerer to deal with in Acts 8.
 - i) Elymas the sorcerer was divinely judged through Paul.
 - ii) Reason for this judgment.
 - (1) He was a Jew and knew the Scriptures that condemned false prophets and sorcerers (dealt with evil spirits, charms, etc.).

- (2) He sought to turn others from the Lord—a son of the devil; an enemy of all righteousness, and a perverter of the ways of the Lord; full of all subtlety and mischief.
 - iii) The deputy believed, being astonished at the doctrine of the Lord.
- 2) Ministry at Perga (v. 13).
 - a) Perga in Pamphilia, John Mark departs from them and returns, not to Antioch, but to Jerusalem.
 - b) Later John Mark went back to Antioch and Barnabas wanted to take John Mark with them on a second journey.
 - c) Contention and separation resulted.
 - d) Later on, Barnabus was able to help John Mark, and he turned out to be “profitable to Paul in the ministry.
- 3) Ministry at Antioch in Pisidia (vv. 14-52).
 - a) Here we have Paul’s first sermon (similar to Stephen’s preaching in Acts 7 and Peter’s in Acts 2).
 - (1) To the Jews in the synagogues, Paul appeals to the very Scriptures they professed to believe and trust in.
 - (a) He declares the historical facts concerning Jesus of Nazareth, as being the exact fulfillment of that spoken of in the Law and the Prophets.
 - (b) Religious blindness and Spiritual deafness is seen in regard to the very things they profess to “see and hear.”
 - (2) I work a work in your days, a work which ye will in no wise believe though a man declare it unto you.
 - (a) Church history has proved the truth of this verse over and over again—people despise and wonder and perish.
 - (b) God works a work in each generation—He uses a person or movement of the Spirit to declare it, but some will not believe.
 - b) The Gentiles respond to the Word of God.
 - i) The Jews are filled with envy and jealousy.
 - (1) They contradict and blaspheme—religious, bigoted and blinded.
 - (2) Further opposition and persecution manifests itself against the Apostles even as against Christ in Jerusalem.
 - ii) Devout and honorable women and chief men were deceived into being stirred up against the Apostles.
 - iii) In spite of the rejection and expulsion, they were filled with joy and the Holy Spirit.
- 4) Ministry at Iconium (Acts 13:51-52; 14:1-6).
 - a) God continues to bless the Gentiles.
 - i) Paul goes again to the Jew first.
 - ii) Great multitudes believe, both Jews and Gentiles.
 - iii) Unbelieving Jews oppose the Apostles again.
 - b) The Lord confirmed the Word and “gave testimony” to the Word of His Grace.
 - c) Signs and wonders were done by the Apostles
- 5) Ministry at Lystra (Acts 14:6-20).
 - a) At Lystra they preached the Good News (The Law was not Good News).
 - b) Here we have the first recorded miracle of healing under Paul’s ministry.

- i) Similar to the miracle of healing under Peter’s ministry in Acts 3.
- ii) Also typical of the healing of mankind.
 - (1) Mankind became impotent in his walk from birth, a cripple from birth.
 - (2) He had never walked until the Gospel of Christ came to him.
- iii) Paul perceived the man had faith (which comes by hearing the Word of God).
- c) The reaction was that they sought to make the Apostles “as gods come down in the likeness of man.”
 - i) The men of Lystra worshipped the planets.
 - ii) Roman Emperors accepted the worship of men—Paul and Barnabas refuse such worship—that belonged to God alone.
 - iii) The heathen and idolatrous priests sought to make a sacrifice to these “gods as men.”
 - iv) Paul and Barnabas declared they were men of like passions as they.
 - v) God had shown them kindness by giving rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.
- d) Paul’s sermon here to the Gentiles.
 - i) He points them to the God of Creation.
 - ii) The gods they were worshipping were created by their own hands, and were inferior to them, having eyes and seeing not, having ears and hearing not.
 - (1) Dumb idols with eyes, ears, nose and mouth, yet unable to see, hear, smell or speak.
 - (2) How could the True and Living God be like these dumb idols, inferior to the ones who worshipped them?
- e) Paul is stoned, even as was Stephen; God in grace miraculously delivers Paul out of death into life by resurrection, to fulfill his ministry.
- 6) Ministry at Derbe and return to Antioch (Acts 14:20-21, 22-26).
 - a) They preach the Gospel and taught many at Derbe.
 - b) Then they returned back through the cities previously visited—then back to Lystra, the place of the stoning.
 - i) Paul strengthens and encourages the saints.
 - ii) He admonished them that we must go through many hardships to enter the kingdom of God.
 - c) The Apostles ordained elders in every church.
 - i) Ordained with prayer.
 - ii) Ordained with the laying on of hands.
 - iii) Qualifications of elders.
 - (1) Blameless; no accusations against him.
 - (2) The husband of one wife.
 - (3) Vigilant; wide awake; watchful.
 - (4) Sober; of a sound and disciplined mind.
 - (5) Temperate in all things; self-control.
 - (6) Of good behavior.
 - (7) Modest; chaste; not conceited.
 - (8) Given to hospitality; generous; not a miser, or selfish; liberal.
 - (9) Apt to teach—to tend, rule, guide and lead the flock of God into the green pastures of the Word.

- (10) Not given to wine (not quarrel as drunks do).
 - (11) Not a striker; not one who hits back, strikes the sheep, or whips with the Word; not a quitter.
 - (12) Not after money; not a hireling.
 - (13) Patient (impatience breeds disasters in the Church).
 - (14) Not a brawler; not a fighter for himself, or for his position.
 - (15) Not covetous; unlawful lusts.
 - (16) Must be able to rule his own house and family well.
 - (17) Rules well; not a novice, or one newly come to the faith.
 - (18) Must be proven.
 - (19) Must have a good report of outsiders—in business life; in work, must be conscientious.
- iv) Ministry of Elders.
- (1) Ministry of the Word.
 - (2) Ruling, tending and shepherding the flock of God.
 - (3) Elders together constitute the presbytery.
 - (4) Prayer and ministry to the sick.
 - (5) Local churches ruled by the elders (elders is always used in the plural in relation to the Local New Testament Church).
 - (6) Elders and deacons together minister in the Local Church.
 - (7) Elders were never voted in or out by the people; they were ordained by the laying on of hands by the presbytery, or by Apostles and Prophets, before the Church.

LESSON EIGHT

Acts Chapter 15 (The Council at Jerusalem)

Introduction

- 1) Acts chapter 15 is one of the most important chapters in the history of the Church—the principles established there maintain all through the Church Age, and are applicable to the Church world-wide.
- 2) There was contention that threatened to divide the New Testament Church into two great factions consisting of Jew and Gentile.
- 3) The Body of Christ is one body, in which there is neither Jew nor Gentile—all are one in Christ.
 - a) Galatians 3:28. “There is neither Jew nor Greek (race or nationality), there is neither bond nor free (social class), there is neither male nor female (gender): for ye are all one in Christ Jesus.”
 - b) 1 Corinthians 12:13. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”
 - c) Ephesians 2:11-22.
 - i) V. 13. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”
 - ii) V. 14. “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.”
 - iii) Vv. 15-16. “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”
- 4) The conflict between law and grace.
 - a) Certain men came down from Judea teaching that the Gentiles had to be circumcised and keep the Law of Moses in order to be saved.
 - b) Conflict between Jew and Gentile; circumcised and uncircumcised; between the ritual law and the spiritual law; between flesh and spirit.
 - c) It was a conflict between salvation with circumcision, or salvation without or apart from circumcision.
- 5) Dissension and disputation.
 - a) Paul and Barnabus dispute with the Judaizing teachers, who are legalists, mixing law with grace—having Christ in one hand and Moses in the other.
 - b) There was strong dissension, or, “standing up against,” and much disputation, or “joint seeking,” as the matter is debated.
- 6) The Council at Jerusalem.
 - a) Peter’s testimony.
 - i) Peter is the apostle to the circumcision.

- ii) Peter declares the Lord's dealings with him in the sending forth of the Holy Spirit upon the Gentiles.
- iii) The Gentiles heard the Word of the Gospel and believed.
- iv) God gave them witness by giving them the same Holy Spirit as unto the Jews.
- v) God made no difference; God made no distinction.
- vi) Peter continues to say that the rite of circumcision and the law was "a yoke of bondage" that none were able to bear.
 - (1) Paul in Galatians 5:1: "Be not entangled again with the yoke of bondage."
 - (2) The Law and Circumcision was a yoke of bondage to the flesh.
- vii) Peter summarizes his comments in verse 11, by saying that the Gentiles through grace (undeserved, unmerited and unearned favor of God bestowed upon man) would be saved, as also the Jew.
- viii) Peter's testimony is that the work of God, by the Spirit upon the Gentiles, was without the rite of circumcision, and without the law, and they were saved by grace, through faith, God giving them the sign and seal of the New Covenant in the baptism of the Holy Spirit.
- ix) The Gentiles are brought into covenant relationship with God through the grace of Christ by faith, and it is the Spirit who bears witness to their salvation.
- x) Neither Jew nor Gentile are saved by the Law or by Circumcision.
- b) Barnabus and Paul testify.
 - i) Both Barnabus and Paul testify what God had wrought in miracles and wonders amongst the Gentiles, manifest proof that God was visiting the Gentiles in grace, even though they were uncircumcised and were without the law.
 - ii) The revelation given to Paul is that all the world—Jew or Gentile—is guilty before God, and all are under death, with or without the law, with or without circumcision.
 - iii) Only by grace can anyone be justified.
 - (1) The circumcision, with the law, failed to keep that law, thus becoming as uncircumcision.
 - (2) The uncircumcision, without the law, failed to keep and obey the law of conscience, and thus they were under death.
 - iv) The truth was foreshadowed and typified in Abraham, the Father of all who believe, whether they be Jews or Gentiles.
 - (1) God gave Abraham the covenant promises of grace in uncircumcision, or when he was as a "gentile."
 - (2) God gave Abraham the covenant promises of grace in circumcision, or, as a Hebrew.
 - (3) Before and after circumcision Abraham receives the same covenant promises of salvation through grace, which became prophetic of salvation becoming available for Jew and Gentile, or circumcision and uncircumcision, through faith in Christ.
- c) The testimony of James through Scripture.
 - i) James quotes an Old Testament prophecy from Amos 9:11-12. "The Tabernacle of David that was fallen down, that God would raise up its ruins.
 - ii) The Gentiles were to come into "The Tabernacle of David," not "The Tabernacle of Moses."

- (1) If the Gentiles were to keep the Law of Moses and be circumcised, then they would be coming in under the Law, or, anti-typically be coming into “The Tabernacle of Moses,” with its rites and ceremonies, its animal sacrifices, Aaronic Priesthood, Sabbaths, etc.
 - (2) The Gentiles were coming into the New Covenant, by faith in the Son of David, Jesus Christ, and into His spiritual house, and priesthood after the order of Melchisedek.
 - (3) Anti-typically they were coming into “The Tabernacle of David.”
 - iii) Summary of Tabernacle of David (1 Chronicles chapters 15, 16, and 17).
 - (1) David established a complete new order of worship in the Tabernacle which he set up in Mt. Zion.
 - (2) There were two tabernacles in existence at the same time.
 - (a) The Tabernacle of Moses was in Mt. Gibeon (1 Chron. 16:37-43).
 - (b) The Tabernacle of David was set up in Mt. Zion (2 Chron. 1:1-13).
 - (3) There were two companies of priests in function in these two different Tabernacles.
 - (a) The Ark of the Covenant, once it was taken out of the Tabernacle of Moses never ever returned to the Tabernacle of Moses—set in the Tabernacle of David.
 - (b) Typically “the Glory” departed from Moses’ Tabernacle.
 - (4) In the Tabernacle of David there was a new order of worship in singing and singers, praise and worship, instruments of music, and continual joy and thanksgiving unto the Lord.
 - (a) David actually transferred “The Holiest of All” into his Tabernacle.
 - (b) The Tabernacle of Moses at Gibeon had an empty Most Holy Place, having the Holy Place and Outer Court functions only.
 - (5) Once David offered the dedicatory sacrifices at the Tabernacle of David, there was only “sacrifices of praise and joy” offered in his Tabernacle after that.
 - (6) All this is prophetic of what was to take place under Christ and the New Covenant.
 - (a) At Calvary the dedicatory sacrifice was offered once and for all.
 - (b) The Veil of the Temple was rent from top to bottom (Mat. 27:51), signifying the transference of the “presence of God” to a New Temple, a New Habitation, even the Church.
 - (i) In this Tabernacle would only be “sacrifices of praise and thanksgiving” unto the Lord.
 - (ii) In this “Tabernacle” Jew and Gentile would come, through faith in the grace of Jesus Christ.
- 7) The Final Sentence of the Church.
 - a) We should not trouble the Gentiles who are turned to God.
 - i) Abstain from pollutions of idols.
 - ii) Abstain from fornication.
 - iii) Abstain from things strangled, and from blood.
 - b) V. 21. “For Moses of old time hath in every city them that preach him; being read in the synagogues every Sabbath day.”

- i) Paul determined to preach Christ in every city.
- ii) We either preach Moses or we preach Jesus.
 - (1) Acts centers around the conflict over preaching Moses or Christ.
 - (2) On Mount of Transfiguration: “This is my Beloved Son, hear Him.”
 - (3) Moses (the Law) and Elijah (the Prophets) prophesied and pointed to Jesus.
- c) It pleased the apostles and elders with the whole church.
- d) Letter of confirmation sent with Paul and Barnabas along with Judas surnamed Barsabas, and Silas, chief men among the brethren (Acts 15:23-29).
- e) It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things.
- f) When the letter was read at Antioch, the multitude rejoiced for the consolation.
- g) Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.
 - i) “To exhort” is “to call near,” to console and encourage.
 - ii) “To confirm” is “to give support,” or to strengthen.
 - iii) It pleased Silas to abide there.
 - iv) Paul and Barnabas continued in Antioch teaching and preaching the word of the Lord.

Summary of Acts Chapter 15

The New Testament teaches the truth concerning the true circumcision.

- 1) True circumcision is of the heart, and not of the flesh.
 - a) (Galatians 6:12-15).
 - i) They who desire to make a show in the flesh constrain you to be circumcised.
 - ii) They who are circumcised didn’t keep the law; but they desire to have you circumcised to glory in your flesh.
 - iii) V. 15. “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”
 - b) (Galatians 5: 1-4).
 - i) Be not entangled again with the yoke of bondage.
 - ii) If ye be circumcised, Christ shall profit you nothing.
 - iii) The man who is circumcised is indebted to keep the whole law.
 - c) (Galatians 2:28-29). “For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”
- 2) The Covenant of Circumcision involved three things which are fulfilled in the New Covenant, in the heart and in the spirit, and not in the flesh and of the letter.
 - a) Shedding of blood, and the “cutting off” of the flesh.
 - b) The invocation of the Name (significant of water baptism into the Name of the Godhead Bodily, in the Lord Jesus Christ.
 - c) The Rite was performed on the 8th day.
 - i) A sign and seal that the person was in covenant relationship with God.
 - ii) Significant of Resurrection.

- 3) The spiritual fulfillment of circumcision is found in water baptism and Holy Spirit baptism.
- 4) It is the Holy Spirit who is the sign and seal of the New Covenant and He is the one who performs that spiritual circumcision, through identification in the death, burial and resurrection of the Lord Jesus Christ.

LESSON NINE

Paul's Second Missionary Journey

(Acts 15:36-41; chapters 16, 17, and 18:1-23)

- 1) Paul says to Barnabas that they should go again and visit the brethren in every city where we have preached the word of the Lord to see how they were doing.
 - a) Barnabas wanted to take Mark, but Paul didn't think it was a good idea.
 - b) Contention was so sharp that they departed from each other.
 - i) Barnabas took Mark and sailed to Cyprus.
 - ii) Paul chose Silas (being recommended by the brethren unto the grace of God), and they went through Syria and Cilicia, confirming the churches.
- 2) John Mark, under the hand and ministry of Barnabas became profitable to Paul in due season.

Ministry at Derbe and Lystra (Acts 16:1-8)

- 1) Paul and Silas find a young man by the name of Timothy at Derbe and Lystra.
 - a) Possibly Timothy was converted under Paul's ministry the first trip.
 - b) Paul was the fruit of Stephen's stoning—perhaps Timothy was the fruit of Paul's stoning.
 - c) Paul calls Timothy a "son begotten in the faith"
 - i) 2 Timothy 1:1-2
I Paul, an apostle of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus, 2 To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord. NIV
 - ii) 2 Timothy 2:1
I You then, my son, be strong in the grace that is in Christ Jesus. NIV
 - iii) 2 Timothy 3:10-12
10 You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, 11 persecutions, sufferings-what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. 12 In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, NIV
 - d) Timothy was:
 - i) A disciple.
 - ii) Son of a Jewess; his father was a Greek.
 - iii) He was well reported of by the brethren.
- 2) Timothy was faithful in the Local Church before going on an apostolic mission with Paul.
 - a) He was ordained by the presbytery with the laying on of hands.
 - b) Prophetic utterances were made over him, and also impartation of spiritual gifts.
 - c) 1 Timothy 1:18. Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, NIV
 - d) 1 Timothy 4:13-16

13 *Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. 14 Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you. 15 Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. 16 Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.* NIV

e) 2 Timothy 1:6

6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. NIV

f) Hebrews 6:1-2

1 Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, 2 instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. NIV

- 3) It is a principle of Scripture that future ministries were trained and developed under previous and mature ministries in the Lord.
 - a) Joshua was trained under Moses.
 - b) Elisha was prepared under Elijah.
 - c) David was involved under King Saul.
 - d) The Apostles were trained under Jesus.
 - e) Timothy is developed under Paul.
- 4) Paul takes Timothy and has him circumcised because of the Jews in those quarters.
 - a) Not because Paul believed there was value in the rite; his reason is found in 1 Corinthians 9:20-21. "That he might win the Jews."
- 5) If Timothy became as a "Jew-Gentile," then he could minister to either Jews or Gentiles.
- 6) The apostolic band goes through the Churches giving them the decrees that were ordained at the settlement of the Conference in Jerusalem, even as they had delivered them to Antioch.
- 7) The Churches were established and increased daily.

Ministry Forbidden in Asia (Acts 16:6-8)

- 1) Paul and his team go over the regions of **Galatia** and then were forbidden of the Holy Spirit to preach the Word in Asia.
 - a) The Lord knows what cities are ready to receive the Gospel.
 - b) The Spirit goes before the Word and prepares the way for the Word.
 - i) First the Spirit, then the Word.
 - ii) The Spirit and the Word work together; they agree.
 - iii) The Church needs the Spirit and the Word for divine balance.
 - (1) If we have the Word without the Spirit we will "dry up."
 - (2) If we have the Spirit without the Word, we will "blow up."
 - (3) When we have the Spirit and the Word, then we will "grow up."
 - iv) The Word without the Spirit is the letter which kills; the Spirit gives the Word life.
- 2) **Ministry at Macedonia—Philippi** (Acts 16:8-40).
 - a) Paul receives a vision of a man calling them to Macedonia to help them.

- i) The apostolic team immediately recognizes that the vision was the Lord's call to them to go in this direction.
 - ii) This is the Lord's answer to why the Spirit had forbidden them to minister in Asia.
 - iii) At Philippi, Paul and his company find themselves at a "prayer meeting," possibly because there was no synagogue in this city.
 - iv) There was a woman who worshipped god; whose heart the Lord opened.
 - (1) She is baptized, and her household.
 - (2) She then invites Paul and his company to stay with her.
 - b) There is a damsel who was possessed with a spirit of divination (fortune-telling).
 - i) Note how man cities had some form of sorcery or witchcraft and contact with the spirit realm, in worship, superstition, idolatry and other satanically-inspired cults.
 - ii) This woman was not a willing slave, as was Simon and Elymas who were sorcerers.
 - iii) The evil spirit in this woman gave testimony concerning the apostles.
 - (1) God does not need the testimony of devils to witness for Him.
 - (2) The devils believe and tremble, when men refuse to believe (James 2:19).
 - iv) Paul, by the Spirit discerned this evil spirit and cast it out.
 - v) The woman brought great gain to her masters who did not want her to be converted.
 - c) Paul and Silas were arrested and cast into the inner prison with shackles on their feet.
 - i) The apostles are beaten with many stripes.
 - ii) What happens in prison?
 - (1) They are bound fast in stocks (set of wooden frames with holes through which the legs were fastened).
 - (2) Their backs are sore from many stripes.
 - (3) Their crime was preaching the Gospel and casting out devils.
 - d) At the midnight hour, deliverance came—the blackest hour of the night, God shows up!
 - e) Paul and Silas prayed and sang praises.
 - i) The Lord gave them a song in the night, not dependent on feelings, or circumstances.
 - ii) The prisoners heard them.
 - iii) The prisoners were delivered.
 - (1) A great earthquake.
 - (2) The doors were opened and the bands were loosed.
 - f) Conviction and conversion of the jailor.
 - i) What must I do to be saved?
 - ii) Believe on the Lord Jesus Christ, and you and your household will be saved.
 - g) Paul exercised his Roman rights.
 - h) After being brought out of prison, they return to Lydia's house, bringing comfort to the new local church established there in her house (1 Thes. 1:2; 2:7).
- 3) **Ministry at Thessalonica** (Acts 17:1-9).
- a) Paul tells of his entrance into the city after leaving Philippi.
 - b) Paul goes to the synagogue as his custom was (To the Jew first).
 - i) He reasons with them out of their own Scriptures.
 - ii) Paul "opens and alleges" that Jesus of Nazareth is the Christ of God; he does this for 3 Sabbaths.
 - iii) Paul proves, opens, and shows Scripture with Scripture, along with the historical facts of Jesus of Nazareth that He was indeed the Christ, the fulfillment of all.

- c) The Jews were divided.
 - i) Some believed and consorted with Paul and Silas.
 - ii) Greeks and quite a number of the chief women.
 - iii) Others believed not and were moved with envy.
 - (1) These gathered the lewd and baser sort of fellows and set the city in an uproar.
 - (2) They charged that the apostles had turned the world upside down (actually, right-side up!).
- d) The Apostles were let go while Jason and other brethren are retained.
- e) Wherever the Apostles went, it was either a riot or a revival.
- 4) **Ministry at Berea** (Acts 17:10-14).
 - a) The brethren sent Paul and Silas away by night unto Berea, where he again goes to the Jews first, entering into the synagogue of the Jews.
 - b) It should be noted that the Bereans were more noble than those of Thessalonica.
 - i) They received the Word with all readiness of mind, but they were not gullible.
 - ii) They searched the Word daily to see whether these things were so.
 - c) Many believed, Greeks and men and honorable women.
 - d) The Jews from Thessalonica came to Berea and stirred up trouble and opposition here also.
 - e) Paul is sent away by the brethren, while Silas and Timothy remain behind with the believers.
- 5) **Ministry at Athens** (Acts 17:15-34).
 - a) Paul goes to Athens, the city of Greece noted for its “wisdom.”
 - b) Again Paul ministers to the Jew first, going to the synagogue.
 - c) He also goes to the Market Place, disputing with them daily in the Word of God.
 - d) Paul is stirred in the spirit when he saw the whole city given over to idolatry, and the worship of idols.
 - e) Paul was grieved and roused to anger at the deification of everything—the Greeks made gods out of anything and everything.
 - f) Paul is encountered by various philosophers.
 - i) The Epicureans.
 - (1) The Epicurians were a Sect of Philosophers that derived its name from Epicurus (B.C. 342-271).
 - (2) His aim was to discover a practical guide to happiness.
 - (a) His search was for pleasure, not absolute truth.
 - (b) He relied on experience as the test, not on reason.
 - (3) They were atheistic, materialistic, and worshipped the god of pleasure.
 - ii) The Stoics.
 - (1) These were the sect of Greek philosophers who received their name from “stoa,” a Porch of Athens, where Zeno taught.
 - (2) They were severe and lofty Pantheists, and affected indifference in all circumstances.
 - (3) Zeno was born on the island of Cyprus, about B.C. 357 and taught at Athens, B.C. 299. He died B.C. 263.
 - (4) The Stoics were pantheists, and worshipped god in nature.
 - g) These philosophers called Paul a “babbler.

- i) They charged Paul with setting forth some new and strange gods (deities) because he preached Jesus and the Resurrection.
- ii) These philosophers desired to hear “something new,” some “new doctrine,” but they were not hungry for the truth of God that would set them free.
- iii) They were intellectual curiosity seekers.
- h) Paul’s Sermon on Mars Hill.
 - i) Paul goes to Mars Hill (The Areopagus) and declares to them the folly of their wisdom and idolatry.
 - ii) It was the highest court in Athens, overlooking Athens with all its idolatries and philosophies and the wisdom of men.
 - iii) Paul’s approach was in contrast to that to the Jews.
 - (1) With the Jew, Paul always reasoned out of the Scriptures, the written revelation of God.
 - (2) With the Gentile, Paul always reasoned from Creation.
 - (a) Creation reveals there is a creator-God; creation reveals His power.
 - (b) Redemption reveals there is a redeemer-God, and this revelation is in Christ Jesus.
 - (3) God cannot be known in His nature, Character and Being in Creation; this comes by inspiration and revelation—first in His Word, and finally in the Lord Jesus Christ.

Outline in Paul’s Address to the Athenians at Mars Hill

- 1) The Athenians were “too superstitious,” or too religious.
- 2) The Altar to the Unknown God.
 - a) Athens was filled with idols, and gods, which expressed the wisdom of the Greeks.
 - b) Their final confession was that God cannot be known, but He is known through the Lord Jesus who revealed Him.
- 3) The God of Creation—He is greater than creation and cannot be confined to human altars or temples.
- 4) The God who is the source and sustainer of all life.
- 5) The God of all mankind.
 - a) He set the bounds and lands for the various nations to dwell therein.
 - b) Man was created in the image of God—all are one blood.
- 6) The Omnipresent God—God is not far from every one of us.
- 7) The Omnipotent God.
 - a) All live and move and have their being in God; He is our very life-source.
 - b) Man is “His offspring,” His creation.
- 8) God is a Spirit.
 - a) God, as a Spirit being, cannot be represented in material things or be likened to gold, silver, stones, etc., or lifeless and inanimate things.
 - b) The very gods man makes are inferior to the one who makes and worships such; man worships something less than himself, calling it a god.
- 9) The God who enlightens our ignorance.
 - a) Times of ignorance now past; God winked at, or overpassed them previously.

- b) The Light of Christ has now come to enlighten man's ignorance through the Gospel.
- 10) The God who demands repentance.
- 11) The God who is the judge of all.
 - a) There is the appointed judge, ordained of God.
 - b) The appointed day.
 - c) The appointed standard—the divine standard of righteousness.
 - d) The appointed proof.
 - i) That man who has been raised from the dead.
 - ii) The resurrected Christ of God.
- 12) In First Corinthians, chapters 1 and 2, Paul expresses that pertaining to his ministry at Athens.
 - a) The world with all its wisdom knew not God.
 - b) The wisdom of this world is foolishness to God.
 - c) The Jews require a sign; the Greeks seek after wisdom, but those who believe, Christ is the power of God and the wisdom of God.

Ministry at Corinth (Acts 18:1-17)

- 1) After Athens, Paul goes to Corinth.
 - a) He came not with excellency of speech or of wisdom—he determined to know nothing among you save Jesus Christ and Him crucified.
 - b) Undoubtedly his “excellent speech” in Athens did not win the Greeks or Athenians to Christ.
 - c) He comes to Corinth to simply preach “Christ crucified.”
- 2) At Corinth, Paul meets Aquilla and Priscilla.
- 3) Once again he ministers the Word “to the Jew first,” in the synagogue every Sabbath, persuading Jews and Greeks.
- 4) Silas and Timothy rejoin Paul at Corinth.
- 5) Paul and his band move into the house of Crispus and his whole household are saved and baptized (house next to the synagogue).
- 6) The Jews stir up strife and bring Paul before the judgment seat over words, names and laws of the Jews.
 - a) Gallio cared for none of these things and the religious differences between the Jews.
 - b) Sosthenes, the chief ruler of the synagogue was beaten by the Greeks before the judgment seat—Gallio cared for none of these things.
- 7) The Church at Corinth.
 - a) Had many problems.
 - b) Paul wrote to the Church at Rome from Corinth.
- 8) Brief ministry at Ephesus and return to Antioch (Acts 18:18-22).

Brief Ministry at Ephesus and Return to Antioch

- 1) Priscilla and Aquilla travel with Paul as he moves back to Ephesus.
 - a) Goes to synagogue.

- b) Promises to return to them in due time, as they pressed him to stay.
 - c) He desired to be at Jerusalem for the Feast of Pentecost, in order to be a witness to his own nation at such important festival seasons.
- 2) Paul salutes the Church at Caesarea.
 - 3) Paul returns to Antioch, his “home church,” from whence he had been sent forth.
 - 4) There he would report all that God had done in this Second Missionary Journey.
 - 5) The close of Paul’s Second Missionary Journey.
 - a) New Testament Churches were established in Philippi, Thessalonica, Berea, Athens, and Corinth.
 - b) To these churches we have several of Paul’s Epistles, giving to the Church of all time the riches of the glories of truths of Christ.

LESSON TEN

Paul's Third Missionary Journey (Acts 18:23-28; 19-20; 21:1-14).

- 1) Ministry in Galatia and Phrygia (Acts 18:23)
 - a) Paul spent some time at his “home Church” at Antioch.
 - b) He then departed and went over the country of Galatia and Phrygia in order establishing the disciples and strengthening and imparting help to them.
- 2) Ministry at Ephesus (Acts 18:24-28).
 - a) Apollos, an Alexandrian Jew, came to Ephesus.
 - i) He was an eloquent man.
 - ii) He was mighty in the Scriptures.
 - iii) He had been instructed in the “Way of the Lord” (Had been taught by hearsay; he had not been taught by revelation).
 - iv) He was fervent in spirit; burning with spiritual zeal; hot for the things of the Lord—not lukewarm or cold.
 - v) He taught diligently the things of the Lord Jesus as they had been handed on to him, concerning the Messianic prophecies pointing to Him.
 - vi) However, he spake “knowing only the baptism of John.”
 - vii) He spoke freely and boldly in the synagogues to the Jews.
 - viii) Aquila and Priscilla, who were still at Ephesus, took Apollos aside and expounded unto him “The way of God more perfectly.”
 - (1) He was humble enough to allow another to teach him; he had a teachable spirit.
 - (2) The light that came with John was limited, and simply pointed to a much more needed and fuller light as found in the ministry and person of Jesus Christ.
 - b) Apollos was moved by the will of the Lord to go to Corinth.
 - i) Letters of recommendation to the believers to receive him were sent.
 - ii) He was much blessed in Corinth.
 - (1) He was able to refute and convince many of the Jew publicly by showing and proving that Jesus Christ was the promised Messiah of the Old Testament scriptures.
 - (2) So great was Apollos’ ministry at Corinth that “part factions” came into being over the personalities of Paul, Peter, and Apollos.
 - (3) Paul preaches against “man worship,” and called the Christians carnal and immature.
 - (4) All ministries are needed for the maturing and establishing of the saints; one sows, another waters, but God gives the increase.
- 3) Ministry at Ephesus under Paul (Acts 19:1-41).
 - a) Paul finds certain disciples there and asks them, “Have you received the Holy Ghost since you’ve believed?”
 - b) The emphasis in Acts is upon “believing” and “receiving,” not “tarrying.”
 - c) The Ephesian believers had not heard of the Holy Ghost.
 - d) Paul baptizes them into the name of the Lord Jesus Christ.
 - i) Christian baptism is into the death, burial and resurrection of the Lord; it is identified with Calvary’s work—the Atonement.

- ii) Christian baptism is into the name of the name of the eternal Godhead: Father, Son and Holy Spirit; into the name of the Lord Jesus Christ.
 - e) Paul imparts the Holy Ghost; they speak in tongues and prophesy.
 - f) Paul ministers again to the Jews in the synagogue for the space of 3 months, disputing and persuading the things concerning the Kingdom of God.
 - g) Paul ministers the Word for 2 years at Ephesus—Ephesus became a great Church, from which the Gospel sounded out in all Asia.
 - h) At Ephesus, Paul performs special miracles.
 - i) Diseases and demon spirits leave the bodies of the afflicted as these clothes were laid upon them.
 - ii) God used various means for healing: the brazen serpent, the Passover lamb, the hem of Christ's garment, clay spittle, waters of Jordan, anointing oil, laying on of hands, etc., in manifesting His healing power.
 - (1) If the power of God is absent, and the presence of the Holy Spirit, then all these things degenerate into mere "witchcrafts."
 - (2) Hezekiah destroyed the brazen serpent, which God had once used for healing Israel, when it became an "idol" or "witchcraft." (2 Kings 18:4).
 - (3) Such things can become superstitious nonsense, religious gimmicks, witchcraft and fetishes.
 - i) Presumption at Ephesus (vv 13-20).
 - i) Seven sons of Sceva, vagabond and apostate Jews, took upon themselves to exorcise evil spirits "in the name of Jesus whom Paul preacheth."
 - ii) The evil spirits in the man leaped upon them, stripping them naked, and they fled out of the house wounded.
 - iii) "Jesus I know, Paul I know, but who are you?"
 - j) Opposition at Ephesus (vv 21-41).
 - i) Order of opposition.
 - (1) Opposition from the Jew first.
 - (2) Opposition from the Gentiles.
 - (3) Opposition from evil spirits.
 - (4) Opposition from the commercial world.
 - ii) Demetrius, the silversmith made much money through the little silver shrines of the "great goddess Diana"; he aroused the business men of the city against Paul.
 - iii) The goddess Diana was one of the 7 wonders of the ancient world.
 - (1) She was one of the principal goddesses of the Greeks and Romans.
 - (2) Idolatry abounded in these cities, with all immorality and vile orgies.
 - (3) This goddess was reputed to have fallen from heaven.
 - iv) Confusion breaks out in the city under the spirit of mob rule.
 - (1) The brethren restrained Paul from endangering his life in the midst of such a mob spirit, by going into the theater.
 - (2) Eventually the town clerk appeased the howling mob and brought order back into the city by telling the business men that there were proper channels through the court if they had any real charge against Paul and his party.
 - v) After the uproar, Paul embraced the Disciples.
- 4) Ministry in Macedonia (Acts 19:21-22; 20:1-2).

- a) Paul purposed in the spirit to go into Macedonia and Achaia, and then on to Jerusalem.
 - b) He sends two of his assistants, Timothy and Erastus ahead of him.
 - c) He stays in Asia for awhile, waiting on the Lord.
 - d) Paul then goes into Macedonia and ministers in all those areas, giving them much exhortation (to exhort, means “to stir up.”
- 5) Ministry in Greece and Corinth (Acts 20:2-3).
- a) Paul ministers at Corinth about 3 months.
 - b) His life is threatened by the Jews.
- 6) Ministry at Troas (Acts 20:5-6, 7-12).
- a) Paul sails from Philippi to Troas and stays there 7 days.
 - b) He ministers the Word of God as the disciples “came together to break bread on the first day of the week.”
 - i) Paul reasoned with the Jews in the synagogue on the Sabbath concerning Christ Jesus and the Gospel.
 - ii) Then Paul and the Early Church observed the first day of the week.
 - c) The change from the Jewish Sabbath Day to observing the first day of the week was in fulfillment of prophetic types and also scriptures of the Old Testament.
 - i) The Sheaf of the first fruits was to be waved before the Lord on “the morrow after the Sabbath” (Lev. 23:9-14).
 - (1) The sheaf was interpreted to be the Resurrected Christ, who was raised, not on the Sabbath, but the day after the Sabbath.
 - (2) The first day of the new week was the day of the Resurrection.
 - ii) The Feast of Pentecost and the presentation of the two wave loaves took place 50 days after the waving of the sheaf of the first fruits. This was 7 Sabbaths, and the 50th day was “the morrow after the 7th Sabbath.”
 - iii) The outpouring of the Holy Spirit of God, in the formation of the Church, was on the first day of the week.
 - iv) Prophetic Scriptures concerning the ending of the Sabbath.
 - (1) Hosea: “I will cause her new moons, feasts and her Sabbaths to cease” (Hosea 2:11).
 - (2) Paul states that we are not to let anyone judge us in respect of New Moons, Holy or Feast Days, or meats, or of keeping of Sabbath Days, which were all a shadow of things to come (Colossians 2:14-16).
 - (3) Paul says that one man esteems one day better than another; others esteem every day alike; every one must be fully persuaded in his own mind (Romans 14:5-7).
 - v) The True Sabbath Rest is found “in Christ” and “in the Baptism of the Holy Spirit.”
 - (1) Matthew 12:28-30.
 - (2) Hebrews 4:9.
 - (3) Isaiah 28:10-12.
 - vi) The Early Church
 - (1) Broke bread on the first day of the week.
 - (2) Laid aside the collections on the first day of the week.
 - (3) The Holy Spirit was outpoured at Pentecost on the first day of the week.
- d) Paul preached through until midnight.
 - i) A young man, Eutychus, fell asleep and fell out of the window and died.

- ii) Paul raised him from the dead.
- 7) Journey to and ministry at Miletus (Acts 20:13-38).
 - a) In his journey to Miletus, Paul was anxious to be at Jerusalem for the celebration of the Day of Pentecost.
 - b) From Miletus Paul sends to Ephesus and calls for the elders of the Church to come to him.
 - i) Paul reminds them of his own message and ministry, of his own sufferings and temptations.
 - ii) Though having great revelation from the Lord, yet there was a humility inwrought by the Spirit of God.
 - iii) Paul knew in his own spirit and by the Holy Spirit that afflictions await him at Jerusalem.
 - (1) “None of these things move me.”
 - (2) Paul was willing to lay down his life for the Gospel of the Grace of God.
 - iv) As a watchman, Paul has warned within and without.
 - v) His exhortation to the elders:
 - (1) Take heed to yourselves (self is the biggest enemy).
 - (2) Take heed to the Flock of God.
 - (3) The Holy Spirit had made the overseers; they were called to feed the flock.
 - (4) Watch for grievous wolves—enemies from without—in sheep’s clothing.
 - (5) Watch for the enemy within—speaking perverse (distorted and corrupt) things.
 - vi) Paul’s farewell prayer.
 - (1) The elders prayed together, weeping and kissing him as they realized they would see his face no more.
 - (2) They then accompanied him to the ship.
 - vii) The Church at Ephesus was a very significant one.
 - (1) The epistle to the Ephesians defines some of the richest revelation given to him concerning the Church.
 - (2) The epistle to the Church at Ephesus in Revelation 2:1-7.
 - (a) The Church maintained pure doctrine but sadly fell from its “first love.”
 - (b) They were threatened to have their candlestick removed unless it responded to genuine repentance.
 - (3) The Second Epistle to Timothy was written from Rome by Paul to Timothy, who was Bishop of Ephesus.
- 8) Ministry at Tyre (Acts 21:1-6)
 - a) Paul and his party find disciples there and tarried with them for 7 days.
 - b) Paul is warned once again by the Holy Spirit that trouble waited him at Jerusalem.
 - c) Paul leaves by ship to sail to Ptolemais where he stayed one day with the brethren.
- 9) Arrival at Caesarea (Acts 21:8-14).
 - a) This closes off Paul’s third great Missionary Journey.
 - b) At Caesarea, they enter into Philip the Evangelist’s house.
 - c) Philip had four daughters which did prophesy.
 - d) While at Philip’s house, God sends the proven prophet Agabus down from Judea to Caesarea.
 - i) Agabus by the Spirit signified what would happen to Paul when he got to Jerusalem.

- ii) Taking Paul's girdle, he bound his own hands and feet saying that this is what would happen to Paul by the Jews there.
- iii) This was not guidance to Paul, but confirmation of the already known will of God.
- e) A study of the Scriptures reveals that Paul was in the will of God.
 - i) Ananias had foretold to Paul that he was called to suffer for the Name of the Lord Jesus.
 - ii) Paul himself knew in the spirit, that bonds and imprisonment awaited him in every city.
 - (1) In Corinth, the Lord assured him no harm would come to his life.
 - (2) The next trip to Corinth, the Jews laid wait to catch him.
 - iii) Paul knew by the spirit also that he would go to Jerusalem, and then to Rome.
 - iv) The brethren at Tyre said he should not go up to Jerusalem.
 - v) Then Agabus the Prophet confirms to Paul what will happen to him when he goes to Jerusalem.
 - (1) The brethren endeavour to persuade Paul not to go.
 - (2) They interpret the prophecies as a warning for him not to go.
 - (3) Paul personally knew the will of God for him to go to Jerusalem, they said, "the will of God be done."
- 10) The apostolic team leaves with other believers for Jerusalem.

LESSON ELEVEN

Paul's Witness at Jerusalem

Acts 21:15-40—Acts 22—Acts 23

- 1) Paul at Jerusalem (Acts 21:15-40)
 - a) Paul and his company arrive in Jerusalem from Caesarea, and they are received of James and the elders of the Church there.
 - b) Paul reports what God had wrought among the Gentiles by his ministry—the brethren rejoice.
 - c) The Law-Grace believers at Jerusalem—Moses in one hand; Christ in the other hand.
 - i) They tell Paul that the Jewish believers have been informed that Paul does not follow circumcision any longer, or the customs of the Jews, or the Law of Moses.
 - ii) In order to save the situation, when the Jews hear Paul is in the city, they exhort him to go through the Mosaic rituals as “proof” that these reports were not so.
 - iii) Paul “became a Jew to the Jews that he might win the Jew”—he became all things to all men that he might win some.
 - d) Paul is arrested
 - i) The 7 days of the Vow and Purification are almost at an end when some of the Jews from Asia, there for the Feast of Pentecost, recognized Paul.
 - ii) They suppose that he has with him in the Temple an Ephesian called Trophimus, a Gentile, and that their Temple is being defiled by a Gentile.
 - iii) The whole city was moved and shut the doors of the Temple and took Paul to kill him.
 - iv) The chief captain came in time to save Paul from being beaten to death.
 - v) The Roman authority gives Paul permission to speak.
 - vi) Paul speaks to the people in the Hebrew tongue.
- 2) Paul's testimony at Jerusalem to Israel.
 - a) He appeals to his countrymen.
 - b) The order of his testimony and witness.
 - i) Declares he is a Jew, born in Tarsus.
 - ii) He was brought up in the City of Jerusalem, taught at the feet of Gamaliel, who taught him according to the perfect manner of the fathers.
 - iii) He speaks of his zealotness towards God by persecuting those of “The Way,” delivering them to prison and death.
 - iv) He speaks of his conversion experience on the road to Damascus (similar to the experience of Moses at the burning bush).
 - (1) He is directed by the Lord into the city where Ananias by revelation came to confirm that which the Lord had spoken (Ananias was well-known and of good report among the Jews.
 - (2) Ananias' prophetic word to Paul:
 - (a) The God of our fathers has chosen thee.
 - (b) To know His will.

- (c) To see the Just One.
 - (d) To hear the voice of His mouth.
 - (e) To be His witness of all he has seen and heard.
- c) “Away with such a fellow from the earth, for it is not fit that he should live,” was the rage of the Jews (similar to their judgment of Jesus).
 - d) The Chief Captain takes Paul into the Castle to have him scourged; Paul exercises his legal rights and privileges as having Roman Citizenship to save himself from another scourging.
 - i) Scourging was a terrible form of punishment and chastisement.
 - ii) According to the Law of Moses, they were to receive 40 stripes save one.
 - iii) Many persons died under such flogging.
 - iv) Paul had suffered this of the Jews 5 times.
 - e) The Chief Priests and the Sanhedrin are commanded to appear to bring their charges against Paul.
- 3) Paul’s final testimony before the Sanhedrin (Acts 23:1-35).
 - a) He appeals to the Sanhedrin on the ground of good conscience.
 - i) He is smitten across the mouth at the command of the High Priest, Ananias.
 - ii) Paul challenges him on the ground of violating their own Law while they profess to be judging him on that Law.
 - b) Paul recognizes that he was wrong to speak to a ruler in such a manner.
 - c) Paul perceived by the spirit that there was a division between the Pharisees and the Sadducees concerning the Resurrection.
 - i) The Pharisees were the “fundamentalists” of the day, believing in the inspiration of the Scriptures, miracles, resurrection, etc.
 - ii) The Sadducees were the “modernists” of the day, denying the existence of angels, spirit, and miracles—including the resurrection.
 - iii) Paul hurls the challenge of his faith in “hope of the resurrection” that brought the Council into collision and dissension; the whole Council is divided.
 - d) Paul is taken to the Castle before he is torn asunder in the fury of a divided Council.
 - e) The Lord Himself appears to Paul and re-assures him that he will also go to Rome and testify of the Lord, even as he had testified of Him at Jerusalem.
 - f) The conspiracy to kill Paul.
 - i) Paul’s nephew overheard the plot against Paul’s life.
 - ii) Paul encourages him to tell the Captain how the Jews had planned to have Paul brought down to trial before the Sanhedrin again and there would slay him.
 - 4) Paul’s journey to Caesarea.
 - a) The Lord uses Roman justice, Roman horses, and Roman soldiers to escort Paul safely from Jerusalem to Caesarea to a Roman Court for judgment.
 - i) Two centurions.
 - ii) Two hundred soldiers under them.
 - iii) Seventy horsemen.
 - iv) Two hundred spearmen.
 - v) A total of 472 persons to accompany Paul safely to Caesarea.
 - b) The Letter of the Chief Captain Claudius Lysias sent to Felix the Governor states why he has sent Paul to Felix.

- c) Felix reads the letter, saying he will wait until Paul's accusers come and then he will hear the case; Paul is commanded to be kept in Herod's Judgment Hall.
- d) This is the last Paul sees of Jerusalem.
 - i) He has borne witness to the Lord Jesus Christ "before the Gentiles, and before the Children of Israel, and the Religious Rulers of the Sanhedrin."
 - ii) Now he is going to bear witness "before Kings," and then finally is to go to Rome.

Paul's Witness at Caesarea (Acts 24, 25, and 26)

In these chapters, Paul witnesses before Kings:

- Before Felix
- Before Festus
- Before Agrippa

- 1) Paul's testimony before Governor Felix (Acts 24)
 - a) The High Priest, Ananias, with the Elders and an Orator named Tertullus, arrive in Caesara after 5 days to inform Felix against Paul.
 - b) The Accusation.
 - i) A pestilent fellow; a perfect pest, a real plague.
 - ii) A mover of sedition among Jews throughout the world; an agitator and source of disturbance.
 - iii) a ring-leader of the Sect of the Nazarenes; a heretical, division-producing Sect.
 - iv) a Temple profaner—desecrating and defiling the Temple at Jerusalem.
 - v) Would have been judged by Jewish Law had not the Chief Captain taken the matter out of their hands and placed Paul under Roman jurisdiction.
 - vi) The Jews with Tertullus assent to these charges.
 - c) Paul's defense against the false accusations.
 - i) Paul knew the Law of Moses, and these men were violating the very Law they professed to uphold—they should have had their true witnesses.
 - ii) He denies the charge that he was causing dispute in the Temple, or in the Synagogue, or in the City.
 - iii) He states that they cannot prove these things are true which they accuse him of.
 - iv) He brings in his witness.
 - (1) He admits that he does worship God after the way which they call heresy.
 - (2) He believed in the Law of Moses and the Prophets in that they pointed to Christ Jesus—they gave witness to Jesus.
 - (3) His hope is the resurrection.
 - (4) He testifies that he had gone to Jerusalem taking alms for his own people, and offerings.
 - (5) As he was in the Temple fulfilling a vow of purification, Jews from Asia saw him and thus the uproar was caused by them, which led to Paul's arrest, falsely.
 - (6) These Asian Jews should have been here to give evidence at the Court, if they had charges.

- (7) The High Priest and Elders present could not give any true charge against him, except it be that he caused dissension in the Sanhedrin when he brought in the faith of the hope of Resurrection.
- d) Felix defers Paul's judgment.
 - i) Felix had more perfect knowledge and understanding of "The Way" and deferred Paul's case until the Chief Captain Lysias came down from Jerusalem to give further evidence in the case.
 - ii) Paul is kept in custody; his friends are permitted to visit him.
- e) Paul before Felix and Drusilla.
 - i) Paul is brought before Felix and his wife, Drusilla, who was a Jewess.
 - ii) Paul again testifies of "The Faith" in Christ.
 - iii) Trembling with conviction, Felix became alarmed and terrified.
 - (1) He was convicted, but not converted.
 - (2) He waited for a more convenient time to accept Christ.
 - (3) In verse 26, he had hoped that money would be given him to release Paul.
 - iv) Felix is a typical character study of the unregenerate man who:
 - (1) Has knowledge of The Way.
 - (2) Hears the Faith in Christ—the Word.
 - (3) Is convicted of sin, of righteousness and judgment.
 - (4) Trembles with guilt.
 - (5) Yet procrastinates, looking for another more convenient season to call for the Word of God.
 - (6) Has a hardened, covetous heart after the god of Mammon, which is money.
- 2) Paul at Caesarea for 2 years.
 - a) After two years, Festus takes Felix' place and Felix wanting to maintain favor with the Jews left Paul bound.
 - b) Two years of grace shows Felix unrepentant.
- 3) Paul's testimony before Governor Festus (Acts 25:1-27).
 - a) Festus goes to Jerusalem from Caesarea where the High Priest and the chief of the Jews informed him of Paul's case (they hoped that he would bring Paul to Jerusalem to have his case dealt with there, intending to have him killed on the way there).
 - b) Festus stated that Paul would be kept at Caesarea and have his case judged under Roman Judgment.
 - c) At Caesarea the Jews before Festus lay many grievous complaints against Paul which they could not prove.
 - d) Festus willing to give the Jews a pleasure asks Paul whether he would go to Jerusalem and be judged by Jewish Law as well as Roman Law before him.
 - e) Paul appeals to Caesar.
 - i) The Lord had already told Paul that he was to bear witness of Him at Rome.
 - ii) Once more Paul exercises his Roman Citizenship and his legal rights to proper justice.
 - iii) After conferring with the Council, Festus agrees to send Paul to Rome and to Caesar.
 - f) King Agrippa and Bernice come to Caesarea.
 - i) Came to salute Festus; while there Festus tells the king of Paul's case.

- ii) Festus speaks of Roman justice which could not condemn a man to death before the accusers faced the accused, and the accused is given license to answer for himself concerning the crime charged against him.
 - iii) Agrippa desired to hear Paul for himself.
 - iv) The next day, King Agrippa and Bernice enter into the place of hearing in great pomp and show, with Chief Captains and prominent citizens of the City.
 - v) Festus stated before the King that he did not want to send a prisoner to Rome for appeal before Caesar without having definite crimes signified.
 - vi) Festus declares Paul's innocence but could not revoke Paul's appealing to Rome.
 - vii) It was God's will for Paul to go to Rome—at Rome's expense.
- 4) Paul's testimony before King Agrippa.
- a) Agrippa gives Paul permission to speak for himself.
 - b) The prominent points of Paul's remarkable testimony:
 - i) He knows Agrippa is more familiar with the Jewish Religion and an expert in Jewish matters.
 - ii) He declares his manner of life, as a Jew, and of the strictest Sect of Jewish religion as a Pharisee.
 - iii) He is being judged for the hope of the promise made to the Fathers, which the 12 Tribes of Israel held to—his was the hope of the Resurrection—Paul knew this hope was fulfilled in Christ Jesus the Lord.
 - iv) Paul challenges Agrippa that it is not an incredible thing that God should raise the dead.
 - v) He tells again of his persecution of the saints.
 - vi) He tells of his conversion to Jesus on the Damascus Road.
 - c) Paul was not disobedient to the heavenly vision.
 - d) Paul obeyed the Lord, witnessing in Damascus, then Jerusalem and then to the Gentiles.
 - e) Paul praises the grace and mercy of God in preserving him through everything to that day.
 - f) He concludes his testimony with the basic facts of the Gospel.
 - i) The Law and the Prophets pointed to Christ.
 - ii) Christ suffered on the Cross.
 - iii) Christ rose from the dead.
 - iv) Christ is the Light of the world, to the Jews and also to the Gentiles.
 - g) Festus declares Paul is mad—had gone intellectually insane.
 - h) Paul's final challenge to Agrippa.
 - i) Paul knew he was not made, but speaking truth and soberness.
 - ii) He challenges King Agrippa who knew the historical facts of these things, for it was not done in a secret corner.
 - iii) Agrippa says in front of all that assembly there, "Almost thou persuadest me to be a Christian."
 - iv) All the important people in that Assembly heard the Gospel of Christ, leaving them without an excuse.
 - i) The case is closed at Caesarea.
 - i) Agrippa and Festus state that Paul had done nothing worthy of death or of prison and could have been set at liberty had he not appealed to Caesar.

ii) The Lord desired Paul in Rome.

(1) Acts 23:1. 1 Paul looked straight at the Sanhedrin and said, "My brothers, I have fulfilled my duty to God in all good conscience to this day." NIV

(2) Acts 25:11. 11 If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these Jews are not true, no one has the right to hand me over to them. I appeal to Caesar!" NIV

LESSON TWELVE

Paul's Witness at Rome

Chapters 27 and 28

- 1) Paul, along with other prisoners, was delivered to Julius, a centurion of Augustus' band.
 - a) Julius allowed Paul to have liberty to go unto his friends to refresh himself.
 - b) All are transferred into a ship of Alexandria which was sailing to Italy.
- 2) Sailing became dangerous.
 - a) Paul said, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.
 - b) The centurion believed the master and owner of the ship more than Paul.
 - c) Not long after there arose a tempestuous wind, called Euroclydon.
 - d) When the ship was caught, and could not bear up into the wind, we let her drive.
 - e) They can to an island called Clauda where they had much work to do on the boat.
 - f) They were tossed with the tempest.
 - g) The ship's goods were thrown overboard.
 - h) The ship's tackling apparatus also was tossed into the sea.
 - i) There was no light of sun, moon, or stars seen for man days.
 - j) All hope of being saved was taken away (God was permitting them to come to a place where they would believe and submit to His Word.
- 3) Paul stand forth in faith.
 - a) After a long abstinence, Paul stands forth reminding them of the Word of the Lord he had given before which they refused to heed.
 - b) They are more willing to listen to him now in the storm than when they were in the calm.
 - c) It was the Lord's will for Paul to go to Rome in spite of storm or shipwreck—their hopelessness was met by a declaration of faith in God.
 - d) Paul: "I believe God.
 - e) An angel of the Lord, whose I am and whom I serve appeared to assure me that all would be well.
- 4) Paul assumes responsibility of the ship.
 - a) Paul demands full obedience by all on board if all were to be saved.
 - b) The soldiers cut off the ropes of the boat and their last natural hope is gone; they now have to trust God's Word through Paul for their salvation.
 - c) Paul encourages all to eat—a hair of their heads would not fall.
 - d) There were 276 persons in all upon the ship.
- 5) The ship is totally wrecked.
 - a) All souls were saved from the wreck, even though the soldiers wanted to kill the prisoners lest any should escape.
 - i) The Centurion desired to have Paul spared and suggested that all who could swim to do so.
 - ii) Others were to get to shore on broken pieces of the ship.
- 6) Paul on the Island of Melita.

- a) Paul is helping to build a fire to keep them warm on the island, when a viper comes out of the fire and latches to him.
 - i) The first response of the natives was that he had to be a criminal for such a terrible thing to happen to him.
 - ii) When Paul flings the viper back into the fire, and nothing harmful happened to him, the natives thought he was a god.
 - b) Paul ministers to the natives.
 - i) A chief man of the island, Publius, received them and housed them for three days.
 - ii) Publius' father was sick of a fever and of a bloody flux.
 - iii) Paul prayed and laid his hands on him, and healed him.
 - iv) Others which had diseases in the island came and were healed.
 - c) They were on the island for three months, waiting for the winter to pass.
- 7) Paul's arrival in Rome.
- a) Acts 19:21. "I must see Rome."
 - b) Romans 1:10-15. Paul to the Romans, "I long to see you."
 - c) Acts 23:11. Jesus said, "Thou must bear witness to Me also in Rome."
 - d) Acts 25:11, 16. Paul appeals to Caesar.
 - i) Acts 27:23, 24. In the storm the Angel said, "Thou must be brought before Caesar."
 - ii) Acts 28:14, 16. After the shipwreck, Paul said, "we went toward Rome."
 - iii) Finally, "We came to Rome."
 - e) After three days, Paul calls the chief of the Jews and testifies to them that it is because of "the Hope of Israel" in his nation, that he is bound with the chain.
 - f) The enquiring Jews at Rome.
 - i) The Jews at Rome desire to hear about "this sect which is everywhere spoken against."
 - ii) The Jews at Rome tell Paul they have no letters concerning him, nor have any brethren come from Judea to witness against him.
 - g) Paul ministers and testifies to them out of the Law and the Prophets, which all pointed to the Lord Jesus as their Hope and Messiah.
 - i) Some believed.
 - ii) Others did not believe.
 - h) In verses 25-27, Paul gives a final warning to Jewry, quoted from the prophet Isaiah.
 - i) Isaiah 6:9. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."
 - ii) Matthew 13:14. "'And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'
 - iii) Luke 8:10. "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand."

- iv) John 12:40. "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."
- v) Romans 11:8. "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
- vi) Spiritual blindness and spiritual deafness had finally settled upon Jewry, the House of Judah, as a whole.
- i) Paul's pattern of ministry as set forth in Acts:
 - i) To the Jew first, then to the Gentiles.
 - ii) He went to the synagogues first in each city where there was one (Acts 13:5, 15 14:1; 17:1, 17; 18:5; 19:8).
 - iii) There were thousands of Jews saved in the Early Church.
 - iv) After years of persistent opposition and rejection by the Jews as a whole, Paul turned to the Gentiles.
 - v) Even though Paul was sent to the Gentiles, he always went to the Jews first, and after rejection turned to the Gentiles.
- j) Paul dwelt in his own hired house in Rome and received all who came to him. He preached the gospel of the Kingdom of God.

Summary

- 1) The Book of Acts opens with the outpouring of the Holy Spirit upon the Jewish Nation and closes with the rejection of the Gospel by that nation, and Paul turning to the Gentiles.
- 2) Jewry as a Nation had rejected the Ministries of:
 - a) John the Baptist.
 - b) The Lord Jesus Christ.
 - c) The Apostle Paul.
 - d) The Early Church believers consisting of both Jews and Gentiles.
- 3) The Gospel had been spread, beginning in Jerusalem and ending in the uttermost parts of the known world.
- 4) The Book of Acts can be described in these ways:
 - a) The Church in its beginning.
 - b) The Acts of the Holy Spirit.
 - c) The Seed-book of the Church.
 - d) The Divine Pattern for the New Testament Local Church.
- 5) Acts covers a period of about 30 years, from A.D. 34 to A.D. 64.
- 6) In A.D. 70, God permitted Rome to destroy the Temple at Jerusalem, making the Temple, Jerusalem, Jewry and the Land desolate, scattering Jewry to the four corners of the earth.
- 7) God had rent the veil in the Temple from top to bottom, opening for all the Dispensation of Grace to Jew and Gentile.
- 8) The Book of Acts reveals the Lord Jesus Christ as the Head of the Church which is His Body, in whom all Fruit, Gifts, Grace, Ministries and all the Fulness of the Godhead dwells, as the Son of God.

- 9) The Church has become the Body of Christ to continue doing that same will of God that was accomplished in the Lord Jesus Christ.
 - a) God said that He would build His Church, and the gates of hell would not prevail against it.
 - b) The Book of Acts is the revelation of Him building His Church—a victorious Church—a conquering Church.
- 10) The Early Glory of the Early Church was manifested under the outpouring of the Holy Spirit in the Feast of Pentecost; the Latter Glory of the Latter Church will be manifested under the outpouring of the Holy Spirit in the Feast of Tabernacles.

May our prayer be, “Lord, grant that thy servants may with all boldness preach the Word, and that signs and wonders may be done in the name of Thy Holy Child Jesus,” as we partake of that which God is doing in the Church in these Last Days.