

ACTS OF THE APOSTLES

by: H. Boyce Taylor

FOREWORD

The Bryan Station Baptist Church has been printing the writings of Brother H. Boyce Taylor and Brother C. D. Cole for some time. These books have been greatly used to teach God's people the great doctrinal truths of the Bible. It is our desire to get these God-honoring books into the hands of those that hunger and thirst after righteousness and God's word.

Other books we have in print by Brother H. Boyce Taylor are: Studies in Genesis; Studies in Romans; Bible Briefs Against Hurtful Heresies; Studies in the Parables; Why Be A Baptist; Women's Work in Baptist Churches; Questions and Answers. These books go forth trusting that the Lord will use them along with this book 'Acts of the Apostles' for His honor and glory.

In the days when God's word is fallen to the ground and is watered down so as to lose its meaning, it is the work of the Bryan Station Baptist Church to uphold the glorious truths of God's word. The books that we print by Brother Taylor and Brother Cole truly place our God and Jesus Christ in an exalted position.

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TABLE OF CONTENTS

ACTS OF THE APOSTLES	PAGE
Chapter 1 . . Final Forty Days Training	1
Chapter 2 . . Pentecost	5
Chapter 3 . . Peter's Sermon	11
Chapter 4 . . Persecution	15
Chapter 5 . . The Spirit at Work	19
Chapter 6&7 . Deacons Ordained	22
Chapter 8 . . Home Missions	25
Chapter 9 . . Saul/Apostle Paul	30
Chapter 10 . Peter's Vision	34
Chapter 11 . Work Begins at Antioch	38
Chapter 12 . The Fifth Persecution	42
Chapter 13 . Paul's First Missionary Journey	45
Chapter 14 . Iconium, Lystra, Derbe	49
Chapter 15 . Second Missionary Journey	52
Chapter 16 . The Council at Jerusalem	58
Chapter 17 . Mars Hill	62
Chapter 18 . Third Missionary Journey	68
Chapter 19 . Paul at Ephesus	71
Chapter 20 . Paul Returns Home	74
Chapter 21 . Paul Goes to Jerusalem	78
Chapter 22 . Paul's First Defense	82
Chapter 23 . Paul's Second Defense	84
Chapter 24&25 Paul's First Trial	86
Chapter 26 . Paul's Defense Before Agrippa	92
Chapter 27 . Paul Goes to Rome	95
Chapter 28 . Upon the Isle of Melita	98

TWO DIVISIONS OF ACTS

I. Jerusalem as the center, Peter as leader. Chapters 1-12.

(1) City missions. Chapters 1-7.

(2) Home missions. Chapters 8-12.

II. Antioch as the center. Paul as leader. Chapters 13-28. The book of Acts tells of the spread of the gospel in Jerusalem, Palestine, Syria, Asia-Minor and to the heathen in the uttermost parts of the earth. The theme of Acts is 'Missions'.

Missions is:

1. Theme of the Acts.
2. Continuation of what Jesus began to do and teach.
3. Business of the churches. v 2.
4. Calling of the apostles.
5. Purpose of the coming of the Holy Spirit. 1:8.

CHAPTER 1

FINAL FORTY DAYS TRAINING

I. INTRODUCTION:

The former treatise refers to the gospel by Luke. The theme of Luke was what Jesus began to do and teach; "Home Missions". In Acts you have a continuation of the work Jesus started while here on earth except that now His work is carried on by the Holy Spirit, the Apostles, and the New Testament Churches. During His earthly life, His work was confined to the Jews. After His ascension they were commanded to carry the gospel to all nations. Remember that 'DO' and 'TEACH' go together, Doctrine and life are inseparable. No man's life is better than his doctrine. During His earthly ministry, Jesus sent out, first "TWELVE" then "SEVENTY" to go into all cities and villages to preach the gospel and then He went himself. We need a great deal more of that kind of mission work today. Baptist ought to maintain preaching stations in every town and village and other destinations where there are no Baptist churches. Jesus never stopped work until He was taken up. v 2. He was always about His father's business. He told us to occupy till he comes. That means we ought to be busy about His work until we are taken up. Jesus was not taken up until he had left

somebody to carry on His work. His work was committed, jointly, to the Holy Spirit, the Apostles, and the New Testament Church.

II. HIS FORTY DAYS FINAL TRAINING. v 3-7.

1. His personal teaching. Luke 24:25-27; 44-45. His teaching centered in two points. The Old Testament scriptures and His own personal work.

2. Infallible proofs of His resurrection. The resurrection is the greatest miracle of the ages. He gave to His disciples many infallible proofs to which it could be proven. (Sight, Hearing, Touch.)

3. He talked to them about things pertaining to the kingdom, during these forty days. The kingdom He talked about was His present spiritual kingdom, or the reign of grace in men's hearts. v 6-7. He wasted no time talking about the millennial kingdom. He virtually told them it was none of their business.

4. Wait for power. v 4-5. Don't run ahead of the Lord.

III. CHURCH COMMISSION. v 8-9.

1. All assembled together. v 4,13-15; chapter 2:1-2. Therefore this commission was given to the church and not to the apostles.

2. Their commission extended to the ends of the earth. It included foreign missions just as much as city or home missions.

3. Their greatest need was power, not money, or friends or organizations or education. That is our greatest need today.

4. Sent forth as witnesses. They were not all told to preach but all told to witness. Next to power, our greatest need is house to house witnessing.

IV. THE LORD GONE BUT COMING BACK. v 9-11.

1. Jesus went into the third heaven. Mark 16:19; II Corinthians 12:2.

2. He is coming back again.

3. His coming will be in the same way and to the same place which he went away. Revelation 1:7; Zechariah 14:4.

a. Visible.

b. Personal.

c. Glorious.

d. To the Mount of Olives. Zechariah 14:4.

e. In the clouds.

f. With the saints. Jude 14, I Thess. 3:13, Zech. 14:5.

V. PRAYING IN ACCORD. v 12-14.

1. How accomplished. By the Holy Spirit. John 20:22; Ephesians 4:3; Matthew 18:19. This oneness of accord was not in the flesh, not personal, not of man, but by the Holy Spirit of God.

2. While they waited on God, they were not idle but in prayer: Praying for what God had promised.

VI. MATTHIAS CHOSEN. v 15-26.

1. NOTE: they had a church-roll. 120 names together, not people. Note - Acts 2:41 (3,000 added to the 120.)

2. No bishops or ruling elders. If so, they would have appointed a successor to Judas, instead of electing one.

3. They had been praying for days before, so they were in an attitude to go and do God's will.

4. They had also received the Holy Spirit. John 20:22.

5. God's definition of inspiration. v 16.

a. The Holy Spirit spoke the very words of the scripture.

b. He used men as his agents. (David and others)

c. But the words are the words of the Holy Spirit, and not of the person used. That is what we mean by 'Verbal' inspiration.

6. All scripture must be fulfilled. Note: v 16,19,20.

7. New Testament bishoprick defined. v 20. The word 'Bishop' means overseer. In New Testament days the bishops did not appoint pastors, but local churches elected bishops. A bishop was the pastor of a local church and was never used in any other sense. The word elder includes all preachers, such as Apostles, Prophets, Evangelists, Missionaries, Teachers, etc., as well as pastors. The word 'Bishop' in the New Testament is applied only to preachers who are pastors. All preachers in New Testament days were called Elders, but only pastors were called Bishops. All bishops are elders, but not all elders are bishops. Paul seemingly distinguishes between elders who were pastors and those who were not in I Timothy 5:17.

8. No man could be an apostle, that is (one of the twelve) unless he had been baptized by John the Baptist. v 22. That too was a fulfillment of scripture. Luke 1:17; Ephesians 2:20. John must prepare the material.

9. The successor to Judas must have been a sticker these three years. No quitter would have been considered. v 21, also John 6:66.

10. Two men nominated. v 23.

11. Then they prayed for guidance. It needs to be remembered that the qualifications for the ministry which pleased God are heart qualification and not head qualifications. God looks at man's heart and judges them and uses them, because of heart qualifications.

12. After prayer they voted. v 26.

13. The man they elected was numbered with the other eleven, as one of the twelve.

CHAPTER 2 PENTECOST

I. PENTECOST

Preparation for Pentecost. Receiving the Spirit. John 20:22. Unity, Prayer, Obedience.

II. PENTECOST ITSELF

1. Pentecost was a time of first-fruits. Christ, the Paschal Lamb, died at passover. It was eminently fitting that the Holy Spirit should come and by his coming make possible the first-fruit of Christ's atoning work, on Pentecost, the day of first-fruits.

2. "Fully Come" This was God's time. He never gets in a hurry. Even the day to work was fully here before He did anything. All were present. All of one accord, everything in readiness, then the Spirit came. Not till then, when He came, He came to abide.

3. He came suddenly. They had no premonition nor warning. They were all sitting. Not on their knees. Seemingly they were just waiting. All God's gifts are sovereignly bestowed in His own time.

4. Sound, wind, and fire were symbols of the Holy Spirit. They were not the Spirit. They were not essential. They were filled with the Spirit many times after this and there was no sound, wind, or fire on these occasions.

III. PETER'S SERMON

Theme - "Jesus the Promised Messiah".

1. Introduction

"These are not drunk as charged. Too early in the day". This is a partial fulfillment of Joel's prophecy. v 15-21.

2. Jesus of Nazareth proven to be the Messiah:

- a. By His works. v 22.
- b. By God's purpose being fulfilled in His life. v 23.
- c. By His resurrection. v 24.
- d. By Old Testament prophecy. v 25- 31.
- e. By us as witnesses. v 32.
- f. By the Holy Spirit. v 33 (compare Acts 5:32.)
- g. By His exaltation. v 34-36.

3. The scripture not fulfilled by David but by his Greater Son, by the Lord Jesus, Whom God hath made both Lord and Christ. In your preaching and teaching make much of the resurrection and Lordship of Jesus. New Testament preachers did. Jesus is not a meek and lowly Jesus since His resurrection. Revelation 1:5-6; Matthew 28:18. That kind of preaching still cuts to the heart. Men quake and tremble under the conviction of the Lordship of the Lord Jesus Christ, and the realization that they will have to meet Him as Judge.

Not a word in this sermon about "Love". Sermons on Love soothe, but they do not cut to the heart. Disobedient Christians, backsliders and sinners do not need soothing. They need cutting to the heart. These men were Spirit-filled. Spirit-filled preachers do not compromise with sin and they do not get any praise from men in sin or men who are not treating the Lord Jesus right. Spirit-filled preaching produces Spirit-wrought conviction.

IV. RESULTS

1. Conviction.

- a. The 'Word' preached.
- b. Christ exalted.
- c. No tender appeals.
- d. No pathetic stories.
- e. No putting on the arousements.
- f. Peter preached, the eleven interpreted; emotionalism impossible.
- g. This conviction was wrought by the Spirit of God and the Word of God. This is the only kind that is any good. No begging them to come forward. They came themselves, because they wanted relief.

2. Repentance. Repentance includes humility, confession of sins, and forsaking of sin. These folks showed their humility by coming to these men and asking what to do. Pharaoh asked for prayer but he did not repent.

3. Faith. A glad reception of the word. v 41. Faith came after their repentance and before their baptism. Being baptized in the name of Jesus Christ (v 38) means being baptized depending on Jesus to save. That is what saving faith is; depending on Jesus to save.

4. Baptism. v 41. There were plenty of pools in Jerusalem to baptize all these folks and many more. John 5:2; 9:7; II Kings 18:17; 20:20.

5. Steadfast continuance. v 42. Steadfast in four things:

- a. Fellowship.

- b. Doctrine.
- c. The Lord's Supper.
- d. Attendance at prayer meetings.

The word translated 'Fellowship' is used in connection with giving money. Romans 15:26; II Corinthians 9:13; Hebrews 13:16; I Timothy 6:18. Especially in Acts 2:44; 4:32. Mark you they continued in four popular things: Doctrine; Giving; Closed-communion; and prayer meeting. Their continuing in these things was the evidence of the genuineness of their conversion.

6. Signs and wonders done by the apostles caused fear to come on all the people. v 43.

7. Unprecedented liberty. v 44-45.

8. Joy, fellowship, and praise abounded everywhere. v 46-48.

9. Daily conversions and additions. He always does that when the Spirit has right-of-way.

ACTS 2:38

1. Peter was spokesman on Pentecost. He was also spokesman in Acts 10-15. In Acts 15:9, "And put no difference between us and them, purifying their hearts by faith." The 'them' was the household of Cornelius, the 'us' were the Jews in Jerusalem who were saved on or before Pentecost. Now Peter says that the Jews who were saved on Pentecost, before Pentecost, and after Pentecost were saved exactly like the household of Cornelius. The house of Cornelius had their hearts cleansed, Acts 15:9, had life, 11:18, and had received the Holy Spirit before they were baptized, 10:44. Since God made no difference in the way they were saved and the way the Jews were saved, on, before, and after Pentecost, therefore these on Pentecost had life, and had their hearts cleansed and had received the Spirit before they were baptized. Therefore, to "be baptized for the remission" must mean 'because of remission', and not in order to obtain remission. Peter therefore, the spokesman on Pentecost, if we let him interpret his own language, clearly proves that the Pentecostal were saved before they were baptized.

2. The Greek word "EIS" about which all this contention is about in Acts 2:38 is used with the word baptized or baptism in three other passages. Matthew 3:11 you have 'Baptize Eis repentance'. Eis cannot mean 'in order to', but because of repentance. For every Campbellite, Mormon and others who teach baptismal remission, admit that repentance comes before baptism. In Romans 6:3 you find the expression 'Baptize eis the death of Christ'. Eis cannot mean 'in order to' but mean 'because of' both because Christ was already dead and raised again, and because in our baptism we declare we died with Him and have been raised with Him. In I Corinthians 10:2 we have the expression 'Baptized eis Moses', eis cannot mean 'in order to' there because they were not baptized in the cloud and not in the sea in order to get Moses to be their leader, for he had already led them out of the land of Egypt. If 'baptize eis repentance' in Matthew

3:11 means be baptized because they had repented; if baptized eis the death of Christ means be baptized because Christ died and we die with him, if 'were baptized' eis Moses in I Corinthians 10:2 means they were baptized because Moses was their leader, then it follows conclusively that 'be baptized eis remission' in Acts 2:38 must mean be baptized because your sins have been remitted.

3. Professor A. T. Robertson of the Southern Baptist Theological Seminary is admittedly one of our greatest Greek Scholars. His Greek grammar is more widely used in Seminaries, colleges, and universities of this country than any other Greek grammar. Both in his grammar and also a query in The Western Recorder, a year or so ago, he said that it was perfectly good Greek to translate 'Eis' - because of - Acts 2:38.

4. H. T. Anderson, the leading Campbellite of the last century wrote in 1871 two articles in 'Apostolic Times' Lexington, Ky. In these articles he said the expression "Eis Appesin" translated "for remission" in Acts 2:38. . . is the Septuagint translation of the Hebrew word 'Azazel' which is translated 'Scapegoat' in Leviticus 16:26. Mr. Anderson says that the words "Eis appesin" do not modify "Be baptized" but modify the words of Jesus Christ so that Peter probably read the Septuagint version which really said, 'Be baptized in the name of Jesus Christ the scapegoat of your sins,' according to Mr. Anderson. That is a possible explanation and would remove all difficulty.

5. The argument Campbellites make that the expression "For remission" modifies both verbs, "repent-and-be-baptized" won't hold water. "Repent" is a plural verb, active V., second P., and was addressed to the whole crowd. "Be baptized" is a singular verb, passive third P., and has for its subject, not the whole crowd but only such as had repented and believed. "For remission" does not modify both verbs. It modifies "Be Baptized" only and those who trusted in Christ are commanded to be baptized because their sins are remitted.

6. Baptism is an outward symbol of an inward experience. Romans 6:3-5 speaks of it as likeness. I Peter 3:21 speaks of it as a figure of our salvation. If it is only a likeness or figure then two things are true:

a. That which it pictures, which Peter says is our salvation, must exist before we could picture it.

b. Baptism is called, in Romans 6:4, a likeness or burial and resurrection because therein is pictured the burial and resurrection of Jesus and our death to sin and resurrection to walk in newness of life. In Acts 22:16 where it is argued that baptism washes away sin, even Campbellites will not say today that baptism literally washes away sin. If it does not do it literally, then it must symbolically; that is the Baptist position.

CHAPTER 3 PETER'S SERMON

1. Promise of Mark 16:20 fulfilled. They went everywhere preaching. The Lord worked with them.
2. The place was the house of prayer. Matthew 21:13.
3. The house of prayer. This hour of prayer was not a weekly but a daily prayer meeting.
4. Testimony as to who are the best givers. This beggar was laid daily at the temple gate to ask alms because folks who go to the house of God to worship and to pray are the best givers. I do not know a liberal giver in my church who does not go to prayer meeting. The prayers are the ones that go and give.
5. The man got more and better than he asked. He asked for alms, he got healing which enabled him to work and make his own living. Acts 3:1-10.
6. Baptist preachers in New Testament days were all poor. Men of prayer are generally men of poverty. There is a reason. Poverty makes us humble and dependent and they are conditions of power. James 2:5; Revelation 2:9.
7. Prayer in Jesus name. John 14:13-14.
8. Faith expects God to work and acts upon the faith. v 7.
9. The healed man praised God.
10. Crowds go where God is at work. Acts 3:9-11.
11. When God heals, man needs no crutches.
12. The people wondered when they heard, then they believed.
13. God working wonders emboldens timid disciples to testify of Christ. Acts 4:30. Peter and John were arrested for preaching the resurrection. Stephen was arrested for preaching spirituality in worship.

PETER'S SERMON

Acts 3:12-26

1. Borrowed house. A Jewish temple. Jesus did the same. So did Paul and so do our missionaries.

2. Yet Peter did not compromise. They all preached the whole truth, even though it made the folks mad in whose house they were preaching, so that it caused them to be put out.

3. The Sermon.

a. Why marvel. v 12. We did not do it, God did. He doeth marvelously. Psalm 118:23; Hebrews 1:5; Psalm 139:14; Luke 1:21-63; John 5:20; Acts 4:13.

b. God works marvelously to glorify Jesus. Acts 3:13-16.

(1) God of Abraham, Isaac, and Jacob is working to glorify Jesus.

(2) Jesus is His Son.

(3) This is the Jesus you have killed.

(4) This is the Jesus that you preferred a murderer before Him.

(5) This Jesus is the Holy and Just One.

(6) This Jesus is the Prince of Life.

(7) This Jesus your God raised from the dead.

(8) This is the Jesus we preach.

(9) This miracle which you have seen done in the name of Jesus; therefore, Jesus is God's Son. When you are fighting Jesus you are fighting God.

c. Ignorance caused you to do it. v 17.

d. In doing it you fulfilled your own scriptures.

e. Wherefore repent. v 19-26.

(1) That your sins may be blotted out.

(2) That the times of refreshing may come from God. They are prayed down, not worked up.

(3) That Christ may come back. v 20-26.

(a) This is the same Jesus which was preached unto you. v 20.

(b) He is now in heaven awaiting fulfilled prophecy. v

21.

(c) Jesus as a prophet was foretold by Moses. v 22.

He is the theme of all the other prophets.

(d) He is Lord.

(e) He will be your judge. v 23.

(f) These very days foretold in prophecy.

(g) In God's purposes Jesus was sent to you, first to bless you. v 25- 26. Romans 1:16-18.

(h) The chief purpose for which Jesus came was to turn men from sin.

(Ye) repent

(Everyone) be baptized

in name

for remission

of sins of Jesus Christ

I PETER 3:21

I. Peter says baptism does not put away the filth of the flesh. Campbellites say that means that you baptize a man to cleanse his body. That would be nonsense if that is what Peter meant, for that is what water will do, cleanse his body. Flesh means here, the natural man, as in many other places in the New Testament. John 3:6, 1:13; Galatians 5:17-21. Filth in the Bible means moral defilement. Ezekiel 24:13; 36:25; Isaiah 4:4; Psalm 14:1-4; Isaiah 64:6; II Corinthians 7:1; Revelation 22:11; James 1:21.

II. Peter says baptism is the answer of a good conscience. The R.V. says, the interrogation of a good conscience. Answer or interrogation, the good conscience comes before baptism: and that KILLS CAMPBELLISM. The Bible teaches that the conscience is cleansed by the blood. Hebrews 9:14; 10:22. Now if you have a good conscience, cleansed by the blood, you have salvation before baptism.

III. Peter says baptism is a like figure of salvation, of the way Noah and his family were saved from the flood.

SOME LIKENESSES: I Peter 3:21.

1. NOAH - Saved by Grace. Genesis 6:8.
WE - Saved by Grace. Ephesians 2:8.
2. NOAH - Saved through faith. Hebrews 11:7.
WE - Saved through faith. Ephesians 2:8-10.
3. NOAH - Saved in the ark. Hebrews 11:7.
WE - Saved in Christ. II Corinthians 5:17.
4. NOAH - Saved, safe and shut in the ark before a drop of water fell. Genesis 7:1,10-16.
WE - We are saved, safe and shut up with Christ in God's hands before we get to baptism. Colossians 3:4.

CHAPTER 4 PERSECUTION

I. PERSECUTION

1. The cause of this persecution was preaching Jesus and the resurrection. v 2.

2. The occasion of this persecution was the healing of a lame man. It is well to remember the occasion when a thing is done, and the cause of it are very frequently not the same.

3. These preachers were arrested and jailed. v 3.

4. The result here as is often the case was that while the preacher was bound, the Word was not bound. Putting the preacher in prison does not stop his message. Killing him does not (Stephen and John the Baptist). A multitude of folks believed the messages of these preachers and were saved, until there came to be 5,000 men members of the Jerusalem church. The same kind of preaching reaches men today. A gospel that does not stir opposition does not reach many men. Opposition does not hinder the truth, it often helps to spread it. The truth, if hindered at all, is hindered by the cowardice of its friends who know the truth and are afraid to tell it.

5. Peters Defense. v 5-12.

a. This trial gave them a good opportunity to preach Christ.

b. Their being in jail did not keep them from being filled with the Holy Spirit. Compare 10:19-20. It is well to bear in mind that the Holy Spirit fills, blesses and empowers a fighter, if he is fighting for the truth.

c. These preachers were in court for a good deed and not for a bad one. v 7-9; I Peter 4:12-16.

d. NOTE .. how Peter rubs it in. He said this miracle was performed in the name of Jesus of Nazareth, whom ye crucified and whom God raised from the dead. v 10. Four things to note:

(1) Done in the name of Jesus whom they despised.

(2) This Jesus was crucified to try to stop His work, but His work is still going on.

(3) This Jesus was of Nazareth which they also despised.

- (4) God undid what you did, by raising Him from the dead.
- e. This Jesus that you rejected, has been exalted to become the head of the cornerstone. v 11.
- f. Then you are fighting your own scripture, for they tell of him.
- g. Salvation only through him. v 12.
- 6. What they saw in Peter and John. v 13.
 - a. Boldness.
 - b. Ignorant men whose arguments they could not answer, they were uneducated, but the Holy Spirit gave them unanswerable arguments.
 - c. Powerless men made unanswerable by the Holy Spirit.
 - d. Their likeness to Jesus.
- 7. The presence of the witness, the man who had been made whole, showed them they had no case against the preachers. v 14-16.
- 8. So they threatened them, prohibited their preaching, and turned them loose.
- 9. God above all human government.
 - a. The Bible is always to be obeyed when the law of the lands contradicts it. God's Word is first.
 - b. No government has the right to stop the preaching of God's Word.
 - c. NOTE.. Peter's answer v 20 compare Daniel 3:15-18; I Kings 22:7,8,13,14.
- 10. The church prayed. v 23-31.
 - a. They went to church instead of hiring a lawyer.
 - b. The church took it to the higher court. The judge of courts. v 24.
 - c. They did not pray for vengeance; they prayed for boldness. v 29.
 - d. They pleaded the sovereignty of God as the basis of what they asked, and they asked God to work a miracle. v 24-30.
 - (1) God's sovereignty in creation. v 24.
 - (2) The fulfillment of scripture, a proof of God's sovereignty. v 25- 28.
 - (3) God's sovereignty and providence. v 29-30.
 - (a) God controlled Christ's enemies. v 28.
 - (b) They recognized God's control of them and asked for boldness to speak.
 - (c) They asked God to work wonders.
 - e. God's answer. v 31.
 - (1) He answered inaudibly.
 - (2) He did what they asked.
 - (a) He worked a miracle.
 - (b) He filled them with the Spirit.
 - (c) He gave them boldness. That is where you get boldness from - Holy Spirit.
- 11. A Spirit filled church. v 32-37.

- a. The first result of this church being filled, was their unity. Unity is always internal before external. You can not have unity without union but you can have union without unity. Union is not unity. Where the Holy Spirit has the right of way there is always unity.
- b. God's ownership recognized. v 32. If God is the owner, then He had a right to tell them to sell and give.
- c. Their stewardship under the Holy Spirit extended to all their possessions.
- d. God's power is always on consecrated stewards. v 33.
- e. The Holy Spirit magnifies Christ. v 33. The man who claims to be filled with the Spirit and talks about himself is mistaken.
- f. There is always abundant grace where people are liberal. v 33. It takes grace to make folks give liberally.
- g. The common fund. v 35. This fund took care of all home and all missionary expenses.
- h. A concrete case; Barnabas, a preacher. In order to make his ministry effective, he walks by faith and not by sight. No man can do that who has a farm to fall back on. So the Spirit told Barnabas to sell his farm and give it. His larger usefulness, it seems, began from that day. Men who have God only to depend upon are the men who are walking by faith. They are the men whom God is using abundantly. Barnabas had great power and was willing to go anywhere after his farm was sold.

CHAPTER 5

THE SPIRIT AT WORK

1. The Holy Spirits' power is like lightening. It is dangerous at times. v 1-11. There is danger in any kind of power if turned loose; steam, gas, electricity. Also true of demoniac power. Cf. Christian Science. God's power is almighty, therefore the most dangerous of all. Note: v 11.

a. Ananias and Sapphira were saved people. v 3-9. The Holy Spirit does not tell unsaved people to give.

b. Spirit filled men and Spirit-filled churches are dangerous to trifle with. Acts 13:9-11.

c. The Holy Spirit, the administrator of finances. v 3,9. It is His to tell us how much to give and how to give. We ought to obey Him as to the object and the amount. The tithes ought to go to the expenses and the offerings to the missions.

d. Their sin four-fold.

(1) Covetousness.

(2) Hypocrisy.

(3) Dishonesty.

(4) Lying to the Holy Spirit.

e. The filling of the Spirit and stewardship go together. Being emptied of self and the world is a condition of being filled with the Spirit. The Holy Spirit can not fill a man who is full of other things. A second condition of being filled is a surrendered life; and no man can surrender to Christ and hold on to or hold back his money or his property; if you are afraid God will tell you like he did Barnabas, to sell your farm or whatever you have and give it to him, then you have in you an evil heart of unbelief, a stubborn will and a love for money, which Paul says is idolatry. Besides this evil thing there may be also in your heart lying to God and stealing from God. You can not have power and hold back anything from God. You can not have peace without power. The unbelief that keeps power out will also keep out peace and joy and fellowship and communion of the Spirit, and answer to prayer.

f. The power that works or that enables us to work will also kill if you get in its way. Cars are good if kept under control, water, fire, etc.

g. Whom God destroys He wants no funeral over.

h. It is always dangerous to lie to God or to lie on God.

2. The Holy Spirit works with them. v 12-16.

a. Signs and wonders wrought. v 12.

b. New life given. v 14. It is well to note here the significant fact that believers were added to the Lord and not to the church. Church membership meant something then. Even those newly saved believers were afraid to join the church. People need today to be taught more respect for church membership. This passage also clearly proves that salvation is in Christ and not in the church. Salvation comes before baptism and church membership and may exist without it. This passage also teaches that fear of God will bring men and women to repentance and salvation.

c. Multitudes healed. The healing was by God, not by the preachers. When God heals, the shadow of a man can do it just as well as his touch, or any effort of his. v 15.

d. Demons cast out by divine power. Cf. Matthew 12:28. That is always true where the Spirit is at work, but that does not save till after one receives Christ. John 1:12; I John 4:4; 5:5; Matthew 12:43-45.

3. When the Holy Spirit is at work the devil and all his children are always enraged. v 17-18.

4. The Holy Spirit is able to deliver. v 19.

5. The Holy Spirit gives power and boldness. v 20.

6. The Holy Spirit thwarts the enemies of the Gospel and of the truth. v 21-42. The highest officials of the Jewish nation were present and God thwarts them as easily as the most common man.

a. God released His servants from prison, and sent them back to preaching.

b. These high officials were all confused. v 24. When God works, His cause grows and multiplies.

c. God's working made the officials afraid.

d. Afflicted in their consciences. They do not know what to do next. v 27-28.

e. Peter and the eleven speak with great boldness. v 29-32.

(1) Whenever officials shut God's houses or stop men from preaching, they ought to be disobeyed. They openly charged these officials with highhanded murder. v 30.

(2) God had undone what they had done, showing that God was against them.

(3) This God that was against them, was the one that commanded them to preach Christ to them. That is why they disobeyed them. Christ whom they preached, God has exalted to be Prince and Saviour, to grant repentance and remission to Israel.

(4) They were obeying the Holy Spirit in speaking. v 32.

(5) The Holy Spirit bore witness with them and accompanied their testimony, that is why these men were hurting so.

f. They are convicted and made mad by these words. v 33.

g. Their counsel was defeated by one of their leaders, Gamaliel. v 34-39. God often uses wicked men to defeat the counsel of men.

h. Notwithstanding persecution of the disciples, they were filled with joy. They were rejoicing over privilege.

i. Persecution only increased the preaching places and soul-winning activities. v 42. Opposition is no reason for quitting. The very fact that the devil stirs opposition is proof that the Holy Spirit is at work. I Corinthians 16:8-9.

CHAPTER 6 & 7 DEACONS ORDAINED

1. The things we do not talk about are the very things that the Holy Spirit has recorded in Acts, and these are the things the disciples rejoiced in. 5:41. This persecution was against deacons.

- a. Stephen was a man of faith and power. v 8.
- b. He was a working deacon. God worked with him and enabled him to work wonders. v 8.
- c. He was a great disputer. v 9.
- d. He went into their synagogues.
- e. His testimony was unanswered. v 10.

2. Methods of the persecutors. They are always the same in general.

- a. They suborned witnesses to swear to lie. v 11-14.
- b. They stirred up a mob. v 12.
- c. They went through the formality of a trial. v 12.
- d. The Spirit filled him and told him what to speak. This made his face to shine. v 15.

3. Stephen's Defense. Acts 7:1-53.

- a. Promise of Jesus fulfilled. Matthew 10:19.
- b. Stephen hired no lawyer.
- c. He bases his appeal on their scriptures.
- d. He charged them with being guilty of the same sins their fathers were.

(1) Sin of unbelief. They did not believe their own Bible and its prophecies.

(2) Rejection of God's messengers, the prophets.

(a) The eleven patriarchs reject Joseph and his prophecies. v 9-10; Genesis 37:8-10.

(b) They rejected Moses. v 22-29.

(c) They rejected the messengers sent by David and Solomon.

(d) They rejected the messages of all the prophets. v 52.

(e) You are just like your father in that you reject both the words of Moses and also of the other prophets, who spoke of Moses. v 37.

(3) God is against them just like He was against their fathers.

(a) God delivered Joseph. v 9-10.

(b) God delivered Moses. v 35.

(c) So God raised Christ whom you rejected.

(4) The rejectors among their fathers were given up to idolatry. v 42-43.

(5) You are just like your fathers.

(a) Stiff-necked.

(b) Uncircumcised. v 51.

(c) Resisted the Holy Spirit.

(d) As their fathers murdered the prophets, so they

murdered Christ.

4. Results:

a. Deep conviction. v 54. When they heard these things they were cut to the heart.

b. Wrath and vengeance. v 54.

c. Mobbed him to death.

5. The Lord's presence.

a. Stephen filled with the Holy Spirit. v 55.

b. Heaven opened.

c. God's glory revealed.

d. Jesus standing on the right hand of God. v 55-56. Jesus is usually represented as sitting at God's right hand. In this case He is standing, showing his great interest in what is taking place with one of his servants.

6. Stephen's prayer.

a. He prayed the Lord Jesus to receive his spirit. He was no soul-sleeper. He was no Catholic; they think that the spirit of the saved have to go to purgatory. He did not agree with J. R. Graves and J. B. Moody. He thought that the spirit went to heaven where Christ is, not to the intermediate state.

b. He prayed for forgiveness of his persecutors.

c. This prayer was answered in the conversion of Saul of Tarsus.

7. Death is only a sleep for a believer.

CHAPTER 8 HOME MISSIONS

1. The occasion: This was the fourth persecution. Paul was the chief persecutor. v 1. They were all scattered abroad except the twelve apostles. Judea and Samaria were the first territories visited by them. Persecution did not stop them. It multiplied their activity.

2. Only one church after years of preaching the gospel. v 1. They had no interest in mission work beyond the bounds of their church.

3. Home mission work began by persecution.

a. Judea corresponds to state mission work.

b. Samaria corresponds to home mission work.

c. God is so interested in missions that He would go to any length to make his people missionary. Even turned Satan loose on them to persecute them. v 3. No local church is as important as missions at home and abroad. If it had been, God would not have permitted this church to have been made havoc of. Mission work resulting in multiplication of little churches was far more important in God's sight than the growth and prosperity of one big church. This is God's first and practical lesson against centralization.

d. Scattering the gospel all over two states was the immediate results of this persecution. v 4. Later on it went farther still. The Lord often uses the devil to further His cause. Philippians 1:12-14. The word here translated 'preach' means personal testimony.

4. Philip was a home missionary. Acts 8:5-13.

a. Deacon Philip now became evangelist Philip. 8:5. The word "preached" here is not the word preached in verse 4.

b. He preached Christ unto him and did not spend time talking about persecution. The people listened. v 6.

c. God worked with him in miraculous power. v 6-7; compare Mark 16:20.

d. Many saved.

e. Great joy in that city because of God's saving grace and power.

f. Noted spiritualist professed salvation under Philip (Simon Magus).

(1) His profession was a confession that spiritualism was a friend.

(2) He was convinced by Philip's miracles that he had a supernatural power, that Simon himself did not have.

(3) This led him to give intellectual ascent to Philip's message and to join the church and be baptized.

- (4) His conversion was not genuine.
 - (a) Heart was not right.
 - (b) He had never repented.
 - (c) His motive was wholly for gain. v 18-23.
 - (d) He did not have a new heart.
 - (e) He was a sinner who was told to pray. v 22-23.

5. Apostle Authority. v 14-25.

- a. This group had twelve members, all apostles.
- b. They selected two missionaries, Peter and John, also Apostles.

The twelve Apostles acted together.

- (1) God had already called them to home missionary work.

Matthew 10.

(2) They had already done some missionary work under Jesus. Matthew 10:1-11. Their territory, was now enlarged. Matthew 10:5.

- (3) They were men of experience, not boys in the ministry.

The two men that were sent out were Apostles of experience.

- (4) They sent the best.

c. They sent them down to Samaria. They were not dictating to them because they told them where to go; they were Spirit led.

d. The supervision of the new field was the work of the Apostles.

e. Philip was new at evangelistic work. He needed the advice of older men. v 13-24.

(1) He was in danger of becoming lopsided. These folks were saved but they had no endurance for service. v 15-17. Modern evangelism is of this type mostly. They think that the main thing is to get folks saved, and that church membership, baptism, and indoctrination, are non-essentials. New Testament evangelism included not only the salvation of men but the baptism and the teaching of Christ's commandments. Matthew 28:18-20. This is the trouble with lots of evangelism, (nobody responsible). Acts 2:38-41.

(2) Some of Philip's work was shallow and superficial. Simon Magus not converted. Peter talking to Philip's most prominent convert. v 18-24. It is worth your while to remember that Spirit-filled men are always plain-talking men.

f. These men were real missionaries, not modern enlistment men. Enlistment men are lopsided experts and want to tell the other fellow how to do things and do nothing themselves. Their work was not well-rounded missionary work. They usurp the function of pastors and do a lot more harm by their campaigns than they do good. Out in Texas they call them presiding elders. There is no place for presiding elders among Baptist.

6. Holy Spirit sovereign in mission. v 26- 40.

a. He did not limit Himself to one plan. God has only one mission organization now, that is the church. In the New Testament the Holy Spirit used many methods through his organization.

(1) Missionaries thrust out by persecution.

(2) Missionaries thrust out by the Holy Spirit.

(3) Faith missions. There is more of that kind than any mission in the New Testament. Men heard the call of God and went forth depending on Him for support. All missionaries sent forth by Jesus during His personal ministry were that kind. Luke 22:35.

(4) Apostle sent men. These men were selected by Apostles. Peter and John went up to Samaria. Many of the young men sent out by Paul were sent out that way.

(5) Church missions. That is missionaries sent out by local churches. Acts 11:22.

b. The Holy Spirit uses, today, Baptist Churches in all mission fields, but they can get stingy and covetous, as many of them do.

c. All authority over all mission work is the Lord. Matthew 28:18. He is sovereign and does as He pleases.

d. He sent Philip South. v 26-39.

(1) The 'Where' he was going was very indefinite.

(2) To whom he was sent was also indefinite.

(3) Philip went out not knowing where he was going. But he obeyed God and arose and went.

(4) He obeyed at once. v 27. The Bible emphasizes immediate obedience.

(5) He kept going till the Spirit said stop. v 29.

(6) He ran to do the Spirit's will. No argument, no delay, he ran.

(7) He preached Jesus to him from the Old Testament, because he was an honest inquirer. That should be our message always to the convicted, but to the non-believer we need to preach law.

(8) This man was a eunuch. The eunuch needs the gospel, but they get a very little of it. Jeremiah 13:23.

(9) The Eunuch asked for baptism.

(10) Acts 8:37 is a so called confession.

(11) This baptism was immersion. v 38. Both went down. Philip baptized him. Philip handled the man, not the water.

(12) Philip baptized as missionaries do today, by the authority of the church that sent him out. Compare Acts 10:47.

(13) The eunuch had great joy following the Lord.

e. The Holy Spirit through with him. Then he is sent to Azotus, and then to other cities. No time for idling or loafing.

f. The Spirit led. Kept going. v 40.

g. The Spirit led him to go where he was invited. God often opens doors and tells to enter. Philip was God's man in God's place. He had no backing and no support except the Holy Spirit. God's sovereignty and election seen.

(1) He chose Philip.

- (2) He sent him to this eunuch.
- (3) He choose Azotus as Philip's field and sent him there.
- (4) God is not afraid to turn converted folks loose anywhere.

He took Philip away from the eunuch, but he still had the Bible and the Holy Spirit to be his guide.

CHAPTER 9

SAUL / APOSTLE PAUL

1. Saul a persecutor. Acts 8:1-3 Compare Galatians 1:13-14; Acts 26:10-11. NOTE - that fighting the gospel or the Bible or Baptists, is fighting Christ.

2. Saul's conversion: v 3-6.

a. He was not seeking the Lord. Compare Romans 9:30; 10:20. The emphasis is on the folks seeking the lost, not lost folks seeking the Saviour. Cf. Mark 1:17. Fishers of men.

Matthew 9:37,38 - Thrust out laborers.

Luke 14:23 - Go into the highways and hedges.

Romans 10:20 - I was found of them that sought me not.

I Peter - Chosen of the Lord.

b. But Paul was not saved against his will. There is no repentance until man wills to be saved. The quickening and wakening power of the Holy Spirit works in man a willingness, not only to be saved, but to be saved God's way. That is what makes them willing. Hebrews 10:16.

c. Conviction of Saul. It dates back to Stephen's death. v 5; Acts 26:14.

d. Paul's repentance. Philippians 3:7-8. In repentance men die to sin. When the will stops kicking, resisting, and fighting against the Spirit that is the last act in the sinners death to sin. That is repentance. It took place between the first question and second question.

e. Paul's faith. When Paul turned away from his self-righteousness and quit kicking against the Holy Spirit, he died to sin. That was his repentance. He was then shut up to faith and received Christ as his Lord and Saviour.

Conviction and Godly sorrow may be a process of months and years, but repentance and faith are instantaneous. When the will quits kicking that is the death of the old life. Immediately the will yields to and receives Christ as Saviour and Lord. He speaks of himself after this as Christ's bond-slave. Immediately he looks up to his new master and says, "Lord what wilt thou have me to do".

f. He is called and commissioned to be a foreign missionary, right there on the road to Damascus.

g. His obedience, v 8-31.

(1) Why into Damascus if already saved?

(a) Because Christ said do it.

(b) To test his faith.

(c) To teach him humility. It takes lots of humility, even in new converts, to go to men he hated and let them teach him the way of the Lord.

(d) To teach him submission: That is the first thing that Christ wants us to learn. To give up our way and do what he tells us.

(e) To exclude boasting that no flesh should glory in His presence. Paul was converted outside of Jerusalem, and blinded and humbled before his associates. Baptized by an unknown man, who was never heard of, before or after.

(f) He probably sent him up there also to be a witness to others.

(2) He went to preaching at once. v 20-21.

(3) He went into Arabia for three years to study. Galatians 1:17; Acts 9:22- 25.

(4) He went up to Jerusalem. v 26-29 When he got there, they refused to receive him into the church.

(5) Then he went down to Cilicia. v 30-31. Where he grew up as a boy. Galatians 1:21; Acts 15:23,41. Probably on his stay in Cilicia he organized churches, both in Cilicia and Syria. Paul's journeys up to the present: Damascus, Arabia, Jerusalem, Caesarea, and Tarsus.

(6) Paul was true to the whole commission, and established churches everywhere he went. He did not convert folks and turn them loose.

1. Lydda:

a. There were saints at Lydda. Acts 9:32. These folks at Lydda were either members of the church at Jerusalem and scattered abroad or folks who had been converted under their own labor.

b. An incurable healed. v 33-34.

(1) He was healed by faith.

(2) He was healed by a man of Christ.

(3) He was healed without a doctor or medicine.

(4) He was made whole not better. What God does he does well.

(5) His case was incurable by men.

c. Two whole towns converted. v 35. The secret of the conversions of these whole towns is probably explained by the fact that every saved man in them was a personal witness for Christ, and had their towns ready for Peter's message when he got there.

2. At Joppa. v 36-43.

a. Peter was a missionary not a pastor. I Corinthians 9:5.

b. There were believers at Joppa as well as at Lydda.

c. The life of Dorcas.

(1) Full of good works.

(2) Full of alms deeds. v 39; Matthew 6:3-4.

(3) Let the other fellow tell it. v 39.

d. Dorcas' death.

(1) Already laid out. v 37.

(2) Peter sent for. v 38. Why did they send for him? For the funeral to console them in their loss or to raise her from the dead?

(3) Peter prayed. v 40.

(a) Prayed in secret. Matthew 6:6; 9:25. Curiosity, unbelief, restlessness, and stirring to and fro of the crowds hinders our prayers. Thinking of what the folks will think and say will also hinder our prayers.

(b) Peter believed. Told her to arise.

e. Dorcas raised. v 40-41. Raising or reviving a dead body, as in this case is not the resurrection. No change in this body.

f. Many believed on the Lord. v 42. Testimony makes believers. Not arguments but testimony brings men to Christ. This testimony was three-fold.

(1) They testified what the word says.

(2) Testified to answered prayer.

(3) Testified to the power of God.

g. Peter stayed many days. v 43.

h. The Gospel makes men humble and brotherly. Peter would not have had anything to do with a tanner if it had not.

CHAPTER 10

PETER'S VISION

Peter at Caesarea. Acts 10:1-48.

A. Cornelius Vision. v 1-8.

1. Cornelius was an Italian, from Italy over in Palestine. This is an example of home mission work among foreigners.
2. He was a Jewish proselyte. v 22.
3. Devout, reverent, liberal, humble, prayerful, and a worshipper of the True God. More things to his credit than lots of Baptists.
4. But he was not saved. v 25; 11:14; 15:7. This is a fine example of how many things a man may have to his credit and not be saved.
5. His Vision: v 3-6.
 - (a) This vision ought to kill hard-shellism. The Spirit does not save anybody without the word.
 - (b) The angel tells him where to find the preacher, but neither the angel nor the Holy Spirit tells him one word about how to find Christ. That commission was given to men to bear witness of Christ, and his power to save. Neither the angels nor the Holy Spirit ever does our work for us. I Corinthians 1:21; Romans 10:13-17; also 1:16; I Thessalonians 2:4.
 - (c) Sends for Peter. v 5-8.

B. Peter's Vision. Acts 10:9-16.

1. God works at each end of the line.
2. God uses prejudiced men.
3. God has to get the littleness out of us before He can use us, also the prejudice.
4. The cleanness here spoken was not moral but ceremonial. Mark 7:19.
5. The vision came while Peter was in prayer. There are two fine points there for us to remember:
 - (a) The remarkable insight into Peter's personal habits, is here given in that he spent spare moments, while waiting for dinner going up on the housetop to pray.
 - (b) When tired men get to praying they sometimes go to sleep.
 - (c) Notwithstanding weakness, the Lord knew his heart, the motive was right and revealed his will to him, even if he was asleep.

C. The vision interpreted and applied. v 17-22.

1. Visions are never given to make men feel good, but to reveal God's will and to fit men for service.
2. Visions must be interpreted by the word of God.
3. Visions do not contradict either God's word or the Holy Spirit's call if they are from God.
4. God's visions do not cancel previous calls of God. They may apply and interpret. That was true here of Peter.
5. Visions and God's providence often interpret the call of the Holy Spirit.
6. God's providence often interprets visions.
7. The Holy Spirit applied and interpreted this vision to Peter. v 19.
8. The open door or an unexpected and unsought call are often God's providential calls to service.
9. God opened doors for Peter at Lydda, Saron, Joppa, and Caesarea: but how differently he worked in each case. God's sovereignty works in opening doors and in giving us a hearing ear in manifold and most unexpected ways.
10. Fill the little place you are in, full of service, and God will open unto you a bigger field of labor. Note - Chapter 9:35, 43. Lydda and Saron were little towns. Peter worked hard at the job. He was doing his best at the one he had and God opened the door of opportunity.

D. Peter goes to Caesarea. v 23-33.

1. No delay. There is a lot of trifling with God and pious talk in preachers trying to find out the Lord's will when they already know it. Balaam (Numbers 22:8-12; 15-17; 20-35), is a fine example of how many preachers act.
2. Peter did not want to go but obedience was what God wanted. Note - Paul in Acts 16:1-7; Joshua 7:7-13.
3. A big welcome awaited Peter. v 24-27.
4. Peter explains how he came to be there. v 28-29.
5. Then he lets them explain how they came to send for him. 29-33.
6. Note the two answers these men made to God. Peter said, "As soon as", v 29. Cornelius said, "Immediately", v 33.
7. Note v 33. The surrendered will of Peter's hearers.

E. Peter's Sermon. v 34-43:

1. The gospel for all nations. v 34-35. This is probably the first time that Peter ever said this.
2. Jesus is the theme of the gospel in the Old Testament as well as the New Testament. v 36-43.
 - (a) Peace by Jesus Christ. v 36.
 - (b) Lordship of Jesus. v 36.
 - (c) Jesus approved and empowered by God.
 - (d) Jesus crucified and raised from the dead. v 39-41. That is the theme of every believer's testimony.

- (e) Jesus commanded his disciples to tell of him. v 42.
- (f) Jesus the final judge. v 42.
- (g) Remission of sin only through him. v 43. In this, Old and New Testament preachers agree.
- (h) All who receive him receive full remission of sins. The word, "trust" is found 152 times in the Old Testament.

F. The Results of Peter's Messages. v 44-48.

1. The Spirit reveals Christ to His hearers and enables them to receive Him. v 44.
2. All His hearers saved.
3. The special gift of the Holy Spirit is called the baptism of the Holy Spirit. This is the only instance of Holy Spirit baptism except Pentecost. It was repeated here to show these prejudice Jews in Jerusalem that the Gentiles were entitled to every blessing that they were, that the gospel, with all its blessings was for all nations.
4. All who were saved were baptized. v 47- 48.
 - (a) Household baptism. But all had received the Holy Spirit. This included not only his family but his kin and near friends.
 - (b) Holy Spirit baptism did not take the place of water baptism. Acts 11:16.
 - (c) The Holy Spirit was received before baptism and was a proof of salvation and sonship before baptism.
 - (d) Why baptize in the name of Jesus and not in the name of the Trinity.
 - (e) Six brethren who were with Peter consented to this baptism. v 47. Chapter 11-12.

CHAPTER 11
WORK BEGINS AT ANTIOCH

Peter, the home missionary called to account by his church. Acts 11:1-18.

1. A church bigger than an apostle. Matthew 18:16-18; Revelation 2:2. Apostles tried.
2. Peter was no bishop or pope. This church was bigger than he was. I Peter 5:1-3.
3. Heretics in the Jerusalem Church. v 1- 3.
 - A. Did not believe in foreign missions.
 - B. Did not believe in home missions either. Peter was a home missionary, but they opposed him and called him to account.
 - C. They were heretical on the plan of salvation. All who oppose missions are heretical on the plan of salvation.
 - D. This was the beginning of Judaizers that gave Paul so much trouble later on. They were heretics on the plan of salvation. Compare Acts 15:5; Galatians 2:1-5.
4. Peter's Defense. v 4-13.
 - A. Tells them of his vision from God.
 - B. God's application of the vision.
 - C. Spirit demanded men to go with him.
 - D. Six witnesses out of the brethren who accompanied me.
 - E. God working at both ends. He did as much work on Cornelius to get him to send, as he did on Peter to get him to go. His purpose in going was to preach the gospel to them.
 - F. God approved his going by saving all that were present, and by giving them the Holy Spirit.
 - G. This is a fulfillment of the words of Jesus. v 16.
 - H. Peter told them that he dared not fight God. v 17.
 - I. His critics silenced. v 18.
 - J. God glorified even by those who opposed missions. Nothing more glorifies God than missions, or saving the lost.
 - K. Repentance is God's gift. 11:18.

WHEN WAS CORNELIUS SAVED?

1. Not saved before Peter preached to him.
 - A. Cornelius, an idolater. 10:25.
 - B. A proselyte to the Jewish faith.
 - C. He was devout. Acts 13:50.
 - D. He was a liberal giver. Compare Matthew 23:23.
 - E. He prayed to God. Compare: Scribes and Pharisees who said long prayers.
 - F. He was a legalist depending on works.
2. If he was saved before Peter preached to him, God did not know it. v 14. If he was saved before Peter preached to him, Peter did not know it before he went or after he came back. Acts 10:43-47.

3. If saved before, the Holy Spirit did not know it. Acts 10:44.
4. If saved before Peter preached to him, he was saved without repentance.
5. If he was saved before Peter preached to him, he was saved and had no life. v 18.

WORK BEGINS AT ANTIOCH Acts 11:19-30.

1. Still home missions territory, but on the borderline. Large Gentile populations.
2. Christ preached to the Gentiles or heathen, by men from Cyprus, Cyrene. v 20. This preaching was done by laymen. It was along the line of personal testimony more than public testimony. Acts 8:1-4.
3. God blessed and honored His word. v 21. "Believe" here has reference to historical faith. "Turning to the Lord" includes both repentance and saving faith. Note - God is with his servants when they preach Jesus and His work.
4. A church-sent missionaries. v 22. Barnabas was sent probably because his home was at Cyprus, which was not far from Antioch.
5. Great meeting at Antioch. v 23-30.
 - A. Grace visible. v 23. It always is if men receive it in their lives.
 - B. Joy manifested. v 23.
 - C. Exhortations abundant. v 23.
 - D. The life of the preacher an important factor (vital). v 24.
 - E. Many conversions. v 24. Conversion means adding folks to Christ, not the Church. Here is a fine example of folks being saved and yet it is not said that they were baptized. Compare Acts 5:13-14.
 - F. Help in the meeting. v 25. We got the cart before the horse. The meeting was getting so big Barnabas could not handle it, so he went after Saul.
 - G. Lasted a whole year. v 26. The 'word' translated "Taught" means "disciple".
 - H. The name Christian first used. v 26. Not of God but of the people of Antioch. A term of derision. No apostle ever called anybody a Christian except in quoting somebody else.

NOTE - Three New Things at Antioch.

 - a. Disciples called Christians.
 - b. Gospel preached to Gentiles and Jews alike.
 - c. Relief sent to the poor saints at Jerusalem.
 - I. Pocketbooks reached. v 29. All true revivals reaches the pocketbooks, just like this one did.
 - J. This money was sent by the apostles to apostles. The committee was Paul and Barnabas. This money was distributed to the brethren all over the state of Judea. Those sent knew the needs of the field and would use the money wisely. Peter and John knew this field and had been used to handling money.

CHAPTER 12
THE FIFTH PERSECUTION
Acts 12:1-25

The first persecution was against Peter and John. Acts 4:1. The second was against the Apostles. Acts 5:17. The third was against Stephen. Acts 6:9. The fourth was against the whole church except the Apostles. Acts 8:1. The fifth was against Peter and James. Acts 12:1.

1. The Persecution. v 1 by Herod Agrippa the First. This man was grandson of Herod the Great. Matthew 2:1, and the father of the Agrippa before whom Paul stood. This man was a strict observer of the law, and very popular with the Jews.

2. The reasons for the persecution. v 3. It pleased the Jews, and at this time there were lots of Jews in Jerusalem.

3. Herod had already killed the brother of John. The 'James' of verse 17, and Acts 15:13 is probably a half brother of the Lord. Why he should have killed James we do not know. He was not a leader.

4. Peter arrested. v 3-4.

- A. Arrested but no charge against him. v 3.
- B. Put in prison. v 4.
- C. This officer aimed to turn him over to mob law, with no justice and no trial. Many times officers are more to blame for mob law than anyone else.
- D. Not Easter but Passover.
- 5. Peter's Deliverance. v 5-19.
 - A. Prayer without ceasing.
 - B. The whole church prayed.
 - C. Definite prayer.
 - D. God takes a hand. v 6-12.
 - 1. God in no hurry about answering their prayer. He took His own time to do it and did not do it until the right time to deliver him.
 - 2. Peter sound asleep. v 6-7. Peter was a great sleeper. He slept in the Garden of Gethsemane while Jesus prayed. He was sleeping on the housetop when God let the sheet down. This might have been the last night on earth, yet he was sound asleep. Faith or indifference, which? At any rate, he did not worry.
 - 3. Three miracles:
 - (a) Lights shown in the prison. No one saw it but Peter.
 - (b) Chains fell off.
 - (c) The gates opened themselves. v 10.
 - 4. The ministry of angels. A big subject in the Bible. Hebrews 1:14; Cf. also Jacob.
 - 5. Peter in no hurry, took time to dress. We all have plenty of time to obey all of God's commandments to us, but no time to idle.
 - 6. Peter thought he had seen a vision.
 - E. Peter's testimony. v 7-17.
 - 1. God delivered me.
 - 2. In a quandary. v 12. Out of prison but did not know where to go or what to do.
 - 3. Goes to Mary's house. A frequent visitor here, and much at home. John Mark, Mary's son, got his facts to preach the gospel from Peter.
 - 4. Faith and unbelief. They believed in God enough to pray all night for Peter's deliverance, yet they did not believe God did it when Peter knocked at the door. v 14-16. The trouble was, God had not done it the way they expected it to be done.
 - 5. Peter told them and left.
 - F. A stir among the soldiers. v 18.
 - G. Herod's disappointment.
- 6. Herod's Death. v 20-23.
 - A. God twice takes a hand. He delivers Peter and kills Herod.
 - B. Herod's arrogance and pride.

- C. His sin was not a sin of ignorance for he knew God's law.
- D. Was it the same angel that killed Herod that delivered Peter?
- E. Note the two uses of the word "SMOTE". v 7,23.

7. The Word grew. v 24.

Persecution cannot stop the Word. The Word is not dependent upon the leader. The Word has life in it so it grows and multiplies. It grows in the saved and multiplies the saved in numbers. Compare; Parable of the Seed Growing Secretly.

8. Paul and Barnabas in Jerusalem. v 25.

- A. They were there to carry a collection to the poor saints at Jerusalem.
- B. They knew of the deliverance.
- C. They took John Mark with them.
- D. John Mark was a son of a woman whose home was a preacher's home, and whose house was a house of prayer. Compare; Timothy, Samuel, and Moses.

CHAPTER 13

PAUL'S FIRST MISSIONARY

JOURNEY

SECOND DIVISION

Antioch the center henceforth. Acts 13-28. The regions beyond now the place of work. Thus far we have studied city and home missions. Antioch is the center, though the church was largely composed of Gentiles. We begin the study of the heathen nations. A. T. Robertson says this was about 18 years after the death of Christ. Paul's first missionary journey. Acts 13:1-14:28.

1. His Call.

- A. Simultaneous with his conversion. Galatians 1:15-16.
- B. His preparation.

1. His three years study in Arabia. Galatians 1:17-18, it is but fair to say the three years in Arabia may mean three years after he got back from there, before he went to Jerusalem.

2. Engaged in home mission work ten or twelve years. Damascus, Jerusalem. Galatians 1:17-18. Syria, Cilicia. Galatians 1:21. Tarsus. Acts 9:30. Antioch. Acts 11:25-26, and other places have been the scenes of his labors while a home missionary. Romans 15:9-19.

C. To the regions beyond. Acts 13:2; 22:21.

D. The best and most spiritual preachers in this church were sent to the mission field.

2. His ordination:

A. No hurry about it. Paul had been preaching eight or ten years before the Lord told him to be ordained. During these years he was always a missionary. Somebody was always present to do the baptizing and etc., so he had no need for ordination. Compare Acts 14:23. Elders were ordained in all newly organized churches on his first missionary tour because there were no older preachers present to administer the ordinances. Cf. I Timothy 5:22. We are plainly commanded to lay hands suddenly on no man. I Timothy 3:6. Not a novice. II Timothy 2:24. Two qualifications for ordination are that a man should be apt to teach and not a novice.

B. The call to preach was no authority to baptize. I Corinthians 1:17; Acts 13:2.

C. His ordination commanded by the Holy Spirit. Not asked for by Paul but commanded by the Holy Spirit. If the Lord wants you ordained, He will impress somebody besides you.

3. Paul's companions on this journey. Barnabas and John Mark. In this they were like the Master. They went forth two by two.

4. Sent out by the Holy Spirit. Liberated and commended by the church. The word translated, 'Sent,' in v 3 means to loose, set free, let go; the word translated 'set forth' means sent forth.

5. At Cyprus. Acts 13:4-13.

A. At Salamis. v 5. Note synagogue in the plural.

B. At Paphos. v 6-13.

1. The devil stirs up opposition. v 6.

2. The spirit also at work. v 7.

3. The conflict. v 8. A sorcerer is a spiritualist. All false religions fight hard when they think they are about to loose their converts.

4. The surety and goodness of God. v 12.

(a) A surety on Elymas. Note- Paul was filled with the Holy Spirit.

(b) Goodness to Sergius Paulus.

5. Then to Perga. v 13.

6. John Mark homesick or scared, he turns back.

6. Antioch in Pisidia. Acts 13:14-51.

(1) Paul preached in the synagogue. v 14-51.

A. Two successive sabbaths. v 14,44.

B. Preached by invitation.

C. The worship in the synagogue consisted in Bible reading, teaching, and exhortation. v 16,41.

D. Paul's Sermon.

(a) God's sovereignty. v 17-23.

a. God's election and power. v 17.

b. His permissive will. v 18.

c. Destroyed the Canaanites. This shows God's control of wars.

d. He gave them judges 450 years.

e. Then he permitted them to have a king.

f. Christ the seed of David. v 23.

(b) Paul preached Christ the Saviour and Lord. v 23-41. Note Paul's two themes. The sovereignty of God and the Lordship of Jesus and His resurrection. These New Testament preachers put lots more emphasis upon the Lordship and Resurrection than preachers do today.

a. John was His forerunner. v 24-25.

b. Salvation to the Jews first. v 26. That was Paul's custom always.

c. The rejection and death of Jesus by the Jews was the fulfillment of their own scriptures. v 27-29. They were ignorant of the Bible and the fulfillment of the scriptures.

d. God undid what they did by raising Jesus from the dead. This too was a fulfillment of scripture. v 36-37. He sights three Old Testament scriptures to show that the resurrection of Jesus was a fulfillment of the Old Testament. Psalm 2:7; Isaiah 55:3; Psalm 16:10. It is a fine habit to get into, prove what you say by the Bible. This is where these New Testament preachers went for proof. Mark you, they always proved it by the Old Bible.

e. Forgiveness of sin only through Him. v 38-39. Forgiveness is sure to all believers who trust in Him.

f. Damnation equally sure to all who reject Him. Jew or Gentile. He proves it by the scripture again. v 40-41.

(c) Invited back to preach the following sabbath. The invitation largely from the Gentiles. Many converts. Legalist oppose.

(d) Big crowd the next Sabbath.

(e) Bitter opposition from the legalist. v 45.

(2) Paul now turns to the Gentiles. v 46-52.

A. He first gives the Jews a chance so that if they reject Christ their blood will be on their own heads and not on his.

B. He again quotes scripture and shows how they fulfilled it. v 47. Note - God's purpose for every church is salvation to the ends of the earth.

WORLDWIDE Missionary. v 47. Note - this is God's command.

C. God approved of their turning from the Jews to the Gentiles. v 48.

D. Many were saved. v 48. The word translated 'Ordained' here means disposed. Again we see that God seeks the lost, and gives them a disposition to receive the Saviour.

E. A great meeting; far reaching in its results. The word was published throughout all that whole country.

F. Bitter persecution. v 50-51.

(a) By religious folks.

(b) The social, political, and business leaders opposed him.

(c) The Jews worked under cover. They stirred up the other folks.

(d) Women were active then as now. v 50.

(e) He was thrust out of the city and went on. v 40-51. He shook off the dust of his feet against them. v 51. Matthew 10:14-15.

G. The Disciples filled with joy in the Holy Spirit.

CHAPTER 14

ICONIUM, LYSTRA, DERBE

1. In Iconium, Acts 14:1-5.

(1) Jews first. v 1.

(2) Many saved.

(3) Satan busy. v 2.

(4) A long stay. Opposition is no reason for leaving town; it may be a good reason for staying, for the devil does not waste time and energy opposing men whom the Spirit is not using. A man who is having an easy time on the field may be sure that he is not doing anything to make the devil mad. If he is not doing anything to make the devil mad, he is not pleasing Jesus, who came to destroy the work of the devil, and is not being blessed by the Holy Spirit. I Corinthians 16:8-9; Hebrews 2:14.

(5) Signs and wonders wrought through them. v 3.

(6) They were despitefully used and roughly handled. v 4-5. This is persecution number two on this journey. They were persecuted before this at Antioch in Pisidia.

(7) God testified to his word. v 3,21,23.

2. Lystra and Derbe. Acts 14:6-21.

(1) In fleeing from Iconium they were obeying the Masters command. v 23. They were not run off by little opposition however. They were about to be stoned to death by a mob. A mob raised by consent of the officials.

(2) At Lystra. v 8-19.

A. A lame man healed.

(a) Paul perceived he had faith. How did he perceive it? Did he have the sixth sense to see faith in the other fellow?

(b) Here is an evidence of the Spirit's movement.
Faith is found in unexpected places.

(c) This man's faith was based on the Word. v 9;
Romans 10:17.

(d) An instant cure. v 10.

B. The folks in Lystra were idolaters. v 11-18. They were worshippers of the idol gods of the Latins.

(a) They called them gods because they performed miracles. v 11.

(b) Their heathen worship was a mixture of true and false. v 13. The true was a recognition that God wrought a miracle, and also a recognition that they needed something to atone for sin in that they brought oxen to sacrifice. The false is seen in their worship of men and of false gods etc. Of course all such worship was an abomination to God.

(c) They wanted to worship Paul and Barnabas.

(d) They were restrained from worshipping them by Paul and Barnabas by a great effort. v 14-18. Paul here magnified God as creator and providential preserver and supplier of their needs. As the one living and true God who should be worshipped.

C. Paul stoned. v 19. This is the third persecution.

D. Church organized there as in other places. v 21-23.

(3) At Derbe. v 20-21. Many disciples were taught at Derbe.
Persecution does not stop the gospel.

3. Their return trip. v 21-26.

(1) Conforming the churches. v 22 compare Acts 15:41. Notes - He went back to Lystra where he had been stoned.

(2) Self-governing churches. v 23.

(3) A plurality of Elders in each church. Not ruling elders but preaching elders. There is no warrant in the New Testament for a pastor having more than one church, but here is warrant for a church having more than one preacher.

(4) The word translated 'ORDAIN' means to choose by stretching forth the hand.

(5) Ordination by prayer and fasting.

(6) Commissioned by God on whom they believed.

A. For guidance.

B. For power.

C. For protection.

D. For training.

(7) Preached at Perga. v 25.

(8) Back to Antioch. v 26.

4. Reported to the church what God had done with them.

(1) The whole church was interested in their missionaries.

(2) They rehearsed what God did, not what they did, nor what the devil did.

(3) A door of faith opened to the heathen. v 27. This is foreign missions. God has to open doors of faith to all. I Corinthians 3:6-7.

(4) Furlough at home. This was probably to give Paul a chance to regain his health.

CHAPTER 15 SECOND MISSIONARY JOURNEY

I. The occasion. v 1-2.

1. Judaizing teachers from Jerusalem taught that in addition to faith in Christ men had to be circumcised and then obey the law in order to be saved, therefore, making necessary this council.

2. Adding anything to 'faith in Jesus Christ' as a condition of peace or final salvation is another gospel besides the one Paul preached. Folks who make obedience of faith or obedience to the law be conditions of salvation, preach another gospel and are false. All such are under God's curse. Galatians 1:8-9.

3. There was lots of discussion at this council. It is not new for Baptist to discuss their differences. They did it here. Lots of disputation. v 2. This discussion was both at Antioch and at Jerusalem. Paul's gospel of salvation by grace through faith without works in obedience to law or any other kind of obedience was the point at issue. Some things worth fighting for.

4. Paul calls these Judaizers, who added something to 'faith in Christ' as a condition of salvation, false brethren. Galatians 2:4-5. A man wrong on the gospel is not my brother.

II. Councils are Scriptural.

1. They went out by revelation. God told them to. Galatians 2:2. The best way to settle things lots of times is to talk them out face to face.
2. They went by church authority. v 2-3.
3. The Apostles and Elders to compose the council. Only preachers. Others present but only preachers composed the council. v 2-6.
4. The decision of the council was approved by the whole Jerusalem church. v 22.
5. Accepted by the Antioch church. v 30-31.

III. The trip. v 3.

1. Speeded by the church.
2. Enlisting churches in foreign missions. The best way to enlist churches in foreign missions is to have a foreign missionary to visit them and tell them what God is doing on the foreign field.
3. Great joy. Nothing warms up old churches like mission reform.

IV. The council. v 4-30.

1. Preliminary. Galatians 2:2.
2. The issue stated. Acts 15:5.
3. The council meets v 6. The apostles and elders composed the council. No deacons. No scripture for deacons belonging to any kind of council. WHY? Because councils are supposed to teach and deacons are not required to be apt to teach. Putting on councils is the beginning of their aspiring to be ruling elders. Compare Acts 16:4.
4. They had a stormy session. Acts 15:7. That is not bad. That is the way democracies settle things. Let them have their way. Do not stifle discussion. Above all things let the brethren talk in church conference.
5. Peter's deliverance. v 7-11.
 1. God sent him to the Gentiles. He preached the gospel to them. He did not circumcise anyone. He did not tell them they had to obey the law.
 2. God gave these Gentiles the Holy Spirit, baptism, and all. v 8.
 3. God made no difference in saving Jews and Gentiles. All were saved alike before and without baptism.
 4. Add anything to faith as a condition of salvation is to provoke God and put a yoke on the necks of the disciples. It means putting them under the bondage of the law, instead of making them free men in Christ: For all who are circumcised are debtors to keep the whole law. v 10; Galatians 5:2-3.
 5. According to Peter's testimony Jews and Gentiles are both saved by grace through faith, without obedience and works. v 11.
 6. Peter's speech silenced this opposition. v 12a.
6. Paul and Barnabas testify. v 13.
7. James speaks. v 13-21.
 1. He was probably the pastor in Jerusalem. Galatians 2:12. If so, he was pastor of the Judaizers.

2. He bases his summing up on the Bible. v 15-18. The Bible settles things for Baptists.

3. James tells them how Peter's experience tracks the scriptures.
A. Note - his track. He appeals to Peter's experience not Paul's.

B. God's approval. v 14.
C. God's elective purpose includes Gentiles as well as Jews.
D. The scripture fulfilled. v 15-17.
E. The salvation of the Gentiles known unto God from the beginning. v 14-18.

4. James decision. v 19-21.
A. Do not trouble them.
B. They have turned to God and are therefore saved.
C. Urge them to be clean. v 20.
D. That they be not a stumbling block to their Jewish neighbors.

5. What verse 15-17 says.
A. God has ELECT among the Gentiles.
B. The Gentiles to be saved through missionary effort.
C. All the elect Gentiles saved in this age.

8. The councils decision. v 22-29.

1. The council and the church both adopt this decree. That committed the church to Paul's gospel and silenced the critics in Jerusalem and gave added weight to the decree at Antioch.

2. They sent messengers to carry the decree. Chief men were selected members of the council. Living witnesses to what took place in the council. It was wise to send by them rather than by Paul and Barnabas.

3. They wrote letters. You can not trust memory even in the best of men. The best way always, if you have a message to deliver is to have the man write it down.

4. The Decree.
A. Greeting to the Gentile brethren everywhere. v 23.
B. Judaizers called false teachers.
a. Their teaching was false and subverted men's soul.
b. Their testimony was false.
C. They commend Paul and Barnabas.
D. They name their messengers. v 26.
E. The Holy Spirit guided the council. v 28.
F. The exhortation. v 29.
a. Two moral commands:
1. Abstain from idolatry.
2. Abstain from fornication.
b. Two ceremonial commands:
1. Not to eat blood.

2. Not eat things strangled.

9. The council dismissed. Adjourned - sins die.

V. At Antioch. v 30-35.

1. Great joy and great consolation.

2. Much talk and exalted by the visitors. v 32.

3. Judas returns to Jerusalem. v 33.

4. Silas stays in Antioch.

5. Big institute. Lots of preachers.

THINGS SETTLED BY THE JERUSALEM COUNCIL

1. Paul and Barnabas equal in authority with Peter, James, and John.

Galatians 2:6-9. No big men among Baptists. No overlords. No presiding elders.

2. Salvation to all nations alike. God never had two ways of saving folks. v 9-11.

3. Salvation in all ages or dispensations are alike. v 9-11; Galatians 3:8.

The "US" is the folks saved before Pentecost. The "THEM" is the Gentiles.

4. Christ saves without obedience to the law. v 24,11.

5. Christ saves without baptism. v 9-11; 10:47.

6. The Holy Spirit received before baptism. v 9; 10:43-47.

7. Baptism did not come in the place of circumcision. The very silence of the scripture in Acts 15 proves that.

8. God's purpose in this age. v 14-17.

9. No salvation without the gospel. v 7-14.

10. The way to settle differences between churches is to let the offended church send a committee to the offending church and let them call a council.

This council must consist only of preachers.

11. Only one gospel. v 7,9,11; Galatians 2:9.

12. This council was the most important event in New Testament history except CALVARY.

PAUL'S STOPS ON HIS FIRST MISSIONARY JOURNEY:

Going trip: Salamis; Paphos; Antioch in Pisidia; Iconium; Lystra; Derbe.

Return trip: Derbe; Lystra; Antioch in Pisidia; Perga; Attalia; Antioch in

Syria.

SECOND MISSIONARY JOURNEY Acts 15:36; 16:5

1. No overloads.

2. Equality in the ministry.

3. A foreign mission field is no place for a man who will not work. v 38. It is no place for cowards or quitters.

4. Barnabas is swayed by kinship. Compare Colossians 4:10.
5. Barnabas decision was a fatal one. He put family ties before God and we never hear of him again. Compare I Samuel 3 (Eli) or I Samuel 13:14 (Saul).
6. The church had no voice in the matter but they sided with Paul. v 40. Paul took Silas. Barnabas took Mark.

CONFIRMING THE CHURCHES Acts 15:41; 16:5

1. This is one big work of the missionaries. v 41.
2. He finds Timothy. That was one of Paul's biggest finds. 16:1-3; Philippians 2:19-21.
 - a. Timothy was a mountaineer. Not from Antioch, Tarsus or Jerusalem. He no doubt learned while a boy, how to endure hardness.
 - b. Paul circumcised him because his mother was a Jewish woman. I Corinthians 9:20.
 - c. No college training. Paul does not send him to college. He teaches him the Bible himself. The Bible was his stock and trade.
 - d. Well reported of by those who knew him. v 2.
 - e. Timothy already at work.
3. Paul delivered the decrees of the Jerusalem Council to every church they visited. 16:4.
4. Doctrine is essential to growth. 16:5. This is true in individuals and in churches.

CHAPTER 16

THE COUNCIL AT JERUSALEM THE WAYS OF THE HOLY SPIRIT

16:6-11

1. He shuts two doors or three, possibly. Asia, the territory of the seven churches, Revelation 2-3, and Bithynia and perhaps Mysia.
2. He opens Europe in the most unexpected way. 9-11.
 - a. A vision seen. v 9.
 - b. The vision interpreted. v 10. Note "Assuredly". They did not go until they were sure. God's word and God's providence always agree. The "we" in this verse includes; Paul, Silas, Timothy and Luke.
 - c. The vision obeyed. v 11.
 - d. They obey immediately. An assured call ought always to be followed by immediate obedience if ready to work.
3. God's Spirit, God's Providence, and God's Word agree. That is how we know God's will. There is a push as well as a pull. There are closed doors as well as opened ones.

EUROPE ENTERED: 16:12; 18:17.

1. Philippi. 16:12-40.

a. Chief city. A colony. A commercial center. v 12. That is Paul's custom.

b. Luke is with them now. He was picked up at Lystra. Paul and Silas came from Antioch. Their force was enlarged before they entered Europe.

c. They preached the WORD, v 13. Only women in their first service. They did not start a school or a hospital, but preached the word. Compare I Corinthians 12:21.

d. Lydia saved. v 13-15. A native of Asia.

(1) She was converted at a women's prayer meeting.

(2) She was convicted by Paul's preaching. v 14.

(3) God worked with His Word. v 14.

(4) Lydia was saved by receiving the word. v 14; Acts 2:41.

(5) Immediately obeyed the Lord in Baptism.

(6) Immediately they took the preachers to her home.

(7) Lydia was a business woman. Probably a woman of means. Her household consisted probably of servants and clerks. Note - the liberty of women in those days.

(8) The gospel reaches all classes when preached to all classes.

e. The second convert. v 16-19.

(1) Another woman.

(2) A spirit medium.

(3) Demon possessed.

(4) Harassed and embarrassed the preachers. v 17-18.

(5) The demon was cast out.

(6) Their business was ruined. v 19. The gospel ruins spiritism and all other bad business.

f. The preachers arrested and beaten. v 20-24.

g. Third convert. v 25-34.

(1) Praying preachers. v 16-25. Praying men are usually happy men.

(2) God works. v 26. Strange work; marvelously, graciously, carrying out His own purposes.

(3) Scared jailer. v 27.

(4) A merciful missionary. v 28.

(5) The jailer saved. v 28-34.

a. Penitent and very humble. v 29.

b. He was inquiring the way of salvation. v 30.

c. Paul's answer. v 31. This is the only time that specific question was asked in the Bible. The answer was very definite. Notice - "LORD JESUS" faith includes accepting Christ as Lord as well as Saviour.

- d. He and his household all saved. v 34.
- e. All saved and then obedient. v 33. Note - the baptism was out of doors. 30-34.
- f. His conversion made him kind and merciful.
- g. All happy. v 34.
- h. Paul asserts his rights. v 35-39.
 - (1) He was a Roman citizen.
 - (2) They were law-breakers.
 - (3) He demands his rights.
 - (4) He humbled them and made them apologize but did not prosecute them.
 - (5) Paul did not take vengeance on them, he could have made them lose their jobs and probably have punished them.
- i. Paul and his company say 'good bye'.

SOME LESSONS; Acts 16.

1. Two household baptism and no babies. v 34-40.
2. The gospel reaches all classes. A Jewish business woman, a demon possessed Gentile woman of lower class, and a government official were the converts mentioned.
3. The gospel reaches whole families.
4. All converts were baptized.
5. Missionaries still have to deal with corrupt officials. Like Paul, they have to make them track the law but do not prosecute them.
6. This is a big lesson, that the gospel is for all classes.
7. New Testament churches are self governing and self supporting bodies. Luke was probably left at Philippi. 17:1.
8. Note - absence of the Jewish synagogues and Jewish opposition.

CHAPTER 17

MARS HILL

THESSALONICA: Acts 17:1-9.

1. Passed by two towns: Why?
2. No synagogues at these. v 1.
3. As was their custom, they preached in the synagogues first, that is God's order.
4. Paul's sermons as usual were an exposition of the Old Testament scripture, and of its fulfillment in Christ. v 3-4.
 - a. Christ, the Jews Messiah.
 - b. Christ's death foretold in the Old Testament. Fulfilled in the New Testament.
 - c. Christ's resurrection also a fulfillment of prophecy.
5. Many converts of all classes. v 4.
6. Jewish persecution. v 5-9.
 - a. Note their motive (envy). v 5.
 - b. Their agents were hired crooks. v 5. These self-righteous Jews would not stoop themselves to do certain things but they would hire other folks to do it.
 - c. Mob raised. v 5.
 - d. The preachers were hid. v 6.
 - e. The believing Jews were arrested. Jason and others.
 - f. They put these men under bond.

LESSONS FOR US:

1. God has a people ready in every place He sends missionaries. This is one of the marvels of God's work.
2. God closes doors and opens doors. v 1; I Corinthians 16:9; Revelation 3:7.
3. The testimony of their enemies. v 6. Their preaching turned things upside down because things were wrong-side-up and needed turning over.
4. The rulers alert. v 8. They probably had heard how Paul had humbled the officers at Philippi.
5. Note the THEY again. Luke for some reason stayed at Philippi.

BEREA; Acts 17:1-14.

1. Paul again preached first in the synagogue. Now patient and long suffering.
2. True nobility consists in those who love the Bible. v 11.

3. Many converts in all classes.
4. Opposition comes from the outside at Berea. v 13. Jews from Thessalonica came and stirred it up.
5. What persecutors really fight. They fight the BOOK.
6. Paul sent away. v 14. Silas and Timothy stayed.

LESSONS FOR US:

1. Preach the word. It does the work. Fulfilled prophecy is the mightiest weapon against Modernism, and all other forms of infidelity.
2. Paul's faithfulness to Christ's command. (Jews first) observed everywhere. Notwithstanding the fact that nearly everywhere they were the folks that started the persecution.
3. Know the Bible and obey it. That is the highest culture and truest nobility. The Bible is the true university. No man is educated who does not know it. Anyone is educated who does know it.
4. Athens: Acts 17:15-34.
 - (1) Paul lonesome, sends for Silas and Timothy. v 15.
 - (2) Athens was the center of Greek culture and philosophy.
 - a. Education is no cure for idolatry. Education does not make anybody any better.
 - b. They were great disputers.
 - c. Two places where he argued. Synagogues on the Sabbath Day. Street corners daily. They started the argument, however, he did not.
 - d. He did not trim his message. Universities need the same gospel that slums do. Philosophers and scientists are the same kind of converts that jailbirds and crooks are.
 - e. They called Paul a babblers. v 18. The Philosophers opinion of any preacher that believes in the supernatural is a babblers. Yet Paul was better educated than any of them. He was a graduate of a Greek University, besides that he had three years under Gamaliel and three years under the Holy Spirit.
 - f. They were the modernists of their day. v 21.
 1. They denied the supernatural.
 2. They were searchers after new truth.
 3. They were infidels, atheists, agnostics and idolaters. They had no use for the Bible or the God of the Bible.
 - g. On Mars Hill: This was the most noted platform in the world. All the great thinkers in the educated world in this day had spoken there. Paul's theme, "God will judge the world through Christ" is a fine example to us. If we have just one chance to preach to a crowd, preach about the judgement.
 - (3) Paul's message. v 22-31.

a. Note Paul's wisdom. He did not say, "TOO SUPERSTITIOUS" the word means "DEVOUT, REVERENTLY, PAIS, RELIGIOUS". What he said more so than the other Greeks.

b. He commends their devotions for worship. He does not commend the kind but he does commend the fact that they were reverent and worshipful.

c. The point of contact. Paul's point of contact was an altar ascribed to the unknown God. Then he proceeds to tell them that the unknown God was the true God, the one he worshipped.

d. Paul was no trimmer or compromiser. He was a hard hitter against sin and error. He did not ridicule these peoples worship but he did ridicule their boastful scholarship and yet not knowing any better than to worship idols. They called him a babbler. He called them ignoramuses. The word translated "ignorantly" is the word which we get our word 'Agnostic'. Agnostic is a big name. In every day English it means ignoramus. Paul says you admit you do not know the unknown God. I know Him and will tell you about Him. He does not argue with them, he testifies to them. Isaiah 43:10-12.

e. Paul showed good sense or sound mind. He did not preach Jesus or repentance at first to these folks. They did not even believe in a personal God.

f. He tells them about the unknown God.

1. This God created all things. v 24. These men were all evolutionists. Paul does not argue with them but declares to them that the unknown God was the creator of everything.

2. This unknown God is omnipotent. v 24b.

3. He is omnipresent. v 24c.

4. He is a personal spirit. That was a knockout to their materialistic philosophy. Also to all their idol gods.

5. He is Almighty. v 25. He needs nothing and gives everything.

6. He made all races of one blood. v 26. That was the hardest jolt he gave them. They called them uneducated, barbarians. He tells them that Barbarians are the same blood that they are.

7. He is sovereign, He determines the habitation and destination of nations. v 26.

8. He is a God of purpose. He has a purpose in all His dealings with men and nations. v 27; Isaiah 14:24-27; 46:10-11. No such thing as chance or luck.

9. His imminence. v 27. He is a present God. Not a has been.

10. His providence. v 28. We are depending on Him for everything. One of your poets admits that.

11. A 'Solar plexus' to their idolatry. v 29. Another awful jolt to their ignorance.

12. God has been very merciful to your ignorance. v
30. But now commands all men everywhere to repent.
13. Because you have got to stand before this God in
judgment. v 31. Repent or perish.
14. A resurrected man 'Jesus' is to be your judge.
15. The resurrection of Christ is a proof of the
judgment.

5. A few saved. v 32-34. Compare I Corinthians 1:28-30.

6. The doctrines of God taught in this one sermon.

- A. God a Spirit.
- B. God the creator.
- C. God's providence.
- D. God's sovereignty.
- E. God's omnipresence.
- F. God's omnipotence.
- G. God's Omniscience.
- H. God's mercy.
- I. God's imminence.
- J. God's justice.
- K. God's son, the Lord Jesus, the final judge of all.
- L. God the Saviour.

7. Paul answered every philosophy known in Athens, in this one sermon and touched each at its vital point. That shows that marvelous versatility he had as a preacher, and how wide read he was that he knew both their poetry and their philosophy. He did not argue with them but met every error with a declaration as to the teaching of God's word on that point.

CHAPTER 18

THIRD MISSIONARY JOURNEY AT CORINTH 18:1-18.

1. His home. Compare Matthew 10:11.
 - A. Same nation. Pontus.
 - B. Both away from home.
 - C. Same craft.
2. Jew first. v 4-6.
3. Short stay in Athens. v 5. No sympathetic hearers. No helpers. No friends. He wasted little on high-browed agnostics.
4. Preached in private homes.
5. Noted Jewish rabbi saved. v 8 (Crispus). It is significant that he was not converted while Paul preached in the synagogue. However when Paul broke with the Jews and separated from them this man woke.
6. Many converts and long stay. Continue there one year and six months teaching.
7. God cheers him. v 9-10. Note - God calls the elect his people before they are saved.
8. Brought into court. v 12-17.
 - A. The Jews stirred up trouble.
 - B. Heresy, not crime, the charge. v 13-14.
 - C. The judge threw the case out of court.
 - D. Revenge on the Jews. v 17. Not by believers but by sympathizers.
9. God's promise kept. v 10,16-17.
10. Work continued. v 18.
11. Church organized. v 8.
12. I Corinthians 1:14-16 explained by v 5-8.
13. Paul leaves for home. v 18.
14. Jewish vow. v 18.
15. Brief stop at Ephesus. v 19-21.
16. Back home.

STOPS ON PAUL'S SECOND MISSIONARY JOURNEY

Phenicia; Samaria; Jerusalem; Syria; Cilicia; Derbe; Lystra; Iconium; Troas; Philippi; Thessalonica; Berea; Athens; Corinth; Ephesus; Caesarea; Antioch.

PAUL'S THIRD MISSIONARY JOURNEY. Acts 18:23, 21:3.

1. Off again. v 23.

A. Furlough ends.

B. Confirms churches in Galatia and Phrygia. Compare II Corinthians 11:28. One big job of a missionary is confirming churches. New Testament missionaries are not specialists. They evangelize. They organize churches and then at times went around indoctrinating them.

C. In order means successively, as they come.

D. Paul superintendent of missions. He exercised some kind of general oversight of the churches and visited them from time to time to see how they were getting along.

APOLLOS AT EPHESUS. 18:24-28.

1. A native of Africa. v 24.

2. Mighty in the scriptures.

3. He needs teaching. v 24.

4. He had a pre-Calvary vision of Christ's work. Compare Acts 19:4.

Though he himself was saved, many of his converts were not. As seen in Acts 19:1-4. Put the emphasis on the emotional.

He did not magnify the finished work of Christ. The gospel magnifies Christ's finished work. I Corinthians 15:1-3. Armenians magnify the condition of salvation, rather than the ground of salvation.

Real conditions of salvation are REPENTANCE AND FAITH but with misplaced emphasis. Apollos put emphasis on the SEEKING. Paul put the emphasis on being sought and receiving. Romans 10:6-10. Compare Luke 2:45-49; 14:6-24; 15:8; 19:3-10; John 6:34; 7:11,34-36.

Apollos put no emphasis on assurance and the filling of the spirit.

No question as to John's baptism being Christian.

5. Church Letter. v 27. Mark you he took it with him.

6. A good preacher. v 27-28. Fine work that Priscilla and Aquila did. They taught him and thereby saved a useful man to the truth.

7. He preached the Book. v 28.

8. He made much of the Old Testament prophecy in preaching Jesus.

CHAPTER 19

PAUL AT EPHESUS Acts 19:1-41 PAUL AT EPHESUS

- A. Daily meeting for over two years. v 9-10.
- B. Defective faith. v 1-7.
 - (1) Due to the preaching they had heard. 18:25; 19:2.
 - (2) Paul's first question. v 2.
 - A. Paul goes to the bottom.
 - B. They had never heard of the Holy Spirit.
 - C. They were never convicted by the Holy Spirit. As to the need of Christ. John 16:8-11.
 - D. The Holy Spirit witnesses to accomplish redemption. He convicts only one sin, and that is the sin of rejecting the accomplished redemption.
 - E. They had not received Christ. You can not receive Christ without receiving the Holy Spirit. I Corinthians 12:3.
 - F. The Spirit is received by faith. Galatians 3:2-5; Acts 10:43-44.
 - G. Preach Christ and depend on the Spirit, if you want genuine converts. John 15:26-27.
 - H. Paul's great wisdom. He did not mention Apollos. He did not oppose his preaching. He went to the root of the matter and told them about the Spirit.
 - (3) Paul's second question. v 3-4. "What business did you have being baptized, if you had not received the Spirit?"
 - A. Baptism was worthless if they had not received the Spirit.
 - B. Defective preaching makes defective converts. Only the gospel of the finished work of Christ, and complete salvation through Him, brings saving faith.
 - C. Be sure that folks are saved before you baptize them.
 - (4) The saved ought to be baptized. v 5. They ought to be baptized again if they had been baptized before they were saved, for they have not scriptural baptism.

(5) Enduement of the Holy Spirit. The reception of the Holy Spirit in them comes before baptism. The enduement of the Holy Spirit on them for service, frequently does not come until after baptism.

(6) Do not get scared. v 7. The Holy Spirit knows better than you do who are not saved. If he works on church members, do not interfere. Do not apologize. Do not try to fool the folks into thinking they are saved when they are not. Do not shrink from critics.

(7) Note - Paul got the church right before he began on the sinners.

C. Jew first. v 8.

D. He preached the Kingdom. Compare Matthew 24:14.

E. Note the expression, "That Way", refers to the way of life in salvation or the gospel way.

F. He preached in a school house two years (every day). A church was organized there or else it met there after its organization - do not know which.

G. Note Paul's method. v 10; Acts 20:20-21. Paul's method was to carry the gospel to the individual as well as to preach it publicly. Every individual in western Asia heard the gospel in these two years. Possibly all seven of the churches in Revelation 2-3 in that time. By waiting, the field had become dead-ripe.

H. Miracles. v 11-20.

1. True miracles are of God. v 11-12.

2. Satanic-counterfeits. v 13-16. Compare: the Parable of the tares.

3. This demon possession was real.

4. True miracles are easily discerned. v 17.

5. When God works, sin is confessed. v 18.

6. Note - the use of the expression "Lord Jesus". v 13-17.

I. Transformed lives. v 19-41.

1. Why the "WORD". v 20. The word lives, works, and grows. "Preach it".

2. Others sent on but Paul stayed. v 21-22. This is a fine lesson to us not to quit a meeting when God is working.

3. The devil hot. v 23-29. He tried counterfeiting and that failed, now he tries persecution.

A. The gospel hurts bad business. v 24-27.

B. The truth preached will kill ERROR. v 26-27.

C. Organized labor has always fought preachers of the gospel.

D. Organized labor is favorable to mob law. v 29. All such organizations are of the devil. All compact, oath bound, secret organizations are included in the 'Principalities' mentioned in Ephesians 6:12.

E. The city in an uproar and confusion. v 29.

F. The mob got two of Paul's converts.

4. Paul unterrified. v 30-31.

5. Friends interfered. Probably officials.
6. A howling mob. v 32.
7. The Jews were beaten at their own game. v 33-34.
8. Order restored by a city officer. v 35-41.
9. Note - the young preachers in training. v 22-29.

CHAPTER 20

PAUL RETURNS HOME 20:1, 21:3

1. Paul Leaves Ephesus. v 1.
2. Goes into Macedonia. 1-3.
 - A. He goes by Macedonia.
 - B. Spends three months in Greece.
 - C. His purpose thwarted. v 3.
 - D. Jewish hate.
3. A New Testament missionary trip. v 4.
 - A. Composed of missionaries and workers.
 - B. The residence of two converts.
 - C. The work of this missionary trip.
 - a. Sent out missionaries. Acts 19:22; II Corinthians 12:17; Ephesians 6:22; Colossians 4:8; Titus 3:12.
 - b. Superintended word. Titus 1:5; I Thessalonians 3:2-5; Philippians 2:10-21; I Corinthians 4:17.
 - c. Mission work. To organize and confirm the churches.
 - d. They wrote letters to the churches. I Corinthians 1:1; II Corinthians 1:1; Galatians 1:2; Philippians 1:1; I Thessalonians 1:1. In all these letters Paul associated somebody else with him.
 - e. Collected and disbursed money. II Corinthians 11:8; Compare I Corinthians 4:17; II Corinthians 12:17; 28:30; Titus 3:13; II Corinthians 8-9.
 - f. The co-workers had no authority over churches or preachers but was only advisory. I Corinthians 16:3,12.
 - g. The co-workers were chosen in three ways.
 - (1) Some by the churches. II Corinthians 8:19; 16:3.
 - (2) Some were appointed by Paul. II Corinthians 8:18.
 - (3) Some voluntarily. II Corinthians 8:16-17.
4. Returns to Syria. 20:6-21:3.
 - A. Stops at Troas. 20:6-12.
 - a. Stopped seven days. v 6.
 - b. Preaches nearly all night. v 7.

c. The Lord's Supper. v 7. Note - the church ought to observe the Lord's Supper whether they have a pastor or not.

d. Eutychus.

(1) Asleep.

(2) Sitting in a third story window.

(3) Falls out is killed. Paul restores him to them.

B. Troas to Miletus. 20:13-16.

a. Paul walks. v 13. Thus he had more time to talk to the brethren.

b. Aboard at Assos. v 14.

c. Various stops. v 15.

d. Miletus reached. v 15.

C. Good-by at Ephesus. 20:17-28.

a. Paul in a hurry to get to Jerusalem by Pentecost. There would be a great crowd at Jerusalem on Pentecost, and that would be a fine time to hear from all the mission fields. He would find out the strength of the Judaizers.

b. Plurality of elders. v 17.

(1) Probably ordained men. Acts 14:23.

(2) Preaching elders, not ruling elders.

(3) 'Elder' and 'Bishop' used here interchangeable.

c. Paul's farewell message. v 18-35.

(1) He recounts his own work with them.

(2) Bitter opposition from the Jews.

(3) Paul's methods of work. v 20. Three words need underscoring. Testimony; Publicly; House to House.

(4) None slighted. Compare Acts 19:10.

(5) Repentance and faith. Bible order always. v 21.

(6) Bound in the Spirit. v 22. There is no contradiction between Acts 20:22 and 23. God was only getting them ready for the work He had for them to do.

(7) This was a part of his course. v 24.

(8) He would there testify to many in person, who could hear no other way. Philippians 1:13; 4:22.

(9) He preached the Kingdom, a present Kingdom, not a future one.

(10) Pure from the blood of all men. v 26.

(11) The Holy Spirit gives pastors. v 28.

(12) A pastor is a bishop and an overseer. How could a man oversee a field he does not live on? How can he oversee workers that he does not know?

(13) A blood bought church in Bible days was a local church.

Some of them unionists. (14) Warns against wolves. Compare Matthew 7:15.
31. (15) Paul was an untiring worker for three years. v
(16) Note - the word sufficient. v 32.
(17) Not covetous. v 33.
(18) Missionary not pastor. v 34.
(19) An example to pastors as well as missionaries.
He worked to make money to give to others. v 34.
d. A very tender Good-by. v 34-38.
D. Miletus to Syria. Acts 21:1-3.
Stopped at Coos; Rhodes; Patara. Changed ships at Patara.
Cyprus on the left. Landed at Tyre.

STOPS ON THIS TRIP

Galatia 18:23; Phrygia 18:23; Ephesus 19:1; Macedonia 20:1; Greece 20:2;
Philippi 20:6; Troas 20:6; Assoc 20:14; Mitylene 20:14; Trogyllium 20:15;
Ptolemais 21:7; Miletus 20:15; Coos 21:1; Rhodes 21:1; Patara 21:1; Tyre 21:3.

CHAPTER 21 PAUL GOES TO JERUSALEM

Paul goes to Jerusalem. Acts 21:4-23:22.

RIGHT OR WRONG

1. Many think that Paul was wrong in going to Jerusalem.

A. He was warned by the Holy Spirit. Acts 20:23; 21:10-11.
B. Forbidden by the Holy Spirit to go to Jerusalem. Acts 21:4 literally means 'should not set foot in Jerusalem.' (See Scofield).
C. Told when last in Jerusalem to get out at once. 22:17-18. The situation is worse now than it was then. It looks like Paul did wrong but God did not forsake him. 23:11.

2. These scriptures make it look like Paul did right.

A. He went bound in the Spirit. 20:22.

B. He went to testify to the gospel of grace. v 20:24.

C. His purpose in going was to finish his course which would seem to indicate that he was doing God's will. v 20:24.

D. He went for the sake of Jesus. 21:13.

E. "The will of the Lord be done" was Paul's only answer to those who tried to keep him from going. 21:14. His brethren seemingly were either convinced that it was God's will for him to go or willing for God's will to be done, whatever that was.

3. This was Paul's last great effort to win his brethren. That was evidently his motive in going. Romans 9:1-3; 10:1; I Corinthians 20-23. He had a faint hope that the contribution which he was carrying from the Gentile churches to the poor saints in Jerusalem would break down the prejudice of the Jews and win them to the gospel. His motive was right but the Holy Spirit knew better than he did. That was why the Spirit forbade his going.

4. How easy it is to confuse your own spirit with the leading of the Holy Spirit. 20:22,23.

5. It is easy at times to mistake your own will for God's will. 21:14. The Holy Spirit never once told Paul to go to Jerusalem. On the contrary, he warned him against going, and in 21:4 seemingly forbade Paul's going. We often do things against God's will but never against our own will. Psalm 110:3; Philippians 2:12-13; Romans 7:18-23; John 1:14; Galatians 5:16-17.

ON TO JERUSALEM, Acts 21:4-16.

1. Stayed at Tyre seven days. v 4-7.

2. One day at Ptolemais. v 7.

3. At Caesarea many days. v 8-14.

A. Philips house. v 8.

B. Philip's daughters prophetesses. v 9-10.

a. It is scriptural for women to prophecy. Acts 2:17.

b. But it is not scriptural for them to prophecy in public. I Corinthians 14:32-37. In this passage they are plainly forbidden to speak in public, and they are told that if they have been called to prophecy that they will be subject to the prophets. They are also told that if they disobey this scripture about women speaking in public that they are not prophetesses but are ignorant.

c. Even when women prophecy under the Spirit they cannot prophecy to the men even in private authoritatively. v 10; I Timothy 2:12. Paul was in the house of Philip who had four daughters, who were prophetesses, yet when the Spirit would deliver a message to Paul he does not do it by these women but sends Agabus down from Judea to deliver the Spirit's message to Paul.

C. Paul warned again. v 11.

D. All Paul's companions besought him not to go. v 12.

E. Paul may have thought that his case was parallel to that of Jesus. John 11:16; Luke 9:51. Yet the cases were not parallel. Christ's time had come. Paul's had not.

F. Note the devotion of these young preachers to Paul. v 14.

4. Off to Jerusalem. v 14-16.

IN JERUSALEM 21:17-23:22

1. His home with Mason. 21:16.

2. A glad welcome from the brethren. v 17.

3. A Jewish vow. v 20-31.

A. Paul's motive was right. I Corinthians 9:22.

B. But his actions were interpreted by the Judaizers as being a compromise of his former position. Cf. Acts 15:5. Note v 21 also. But it is well to remember that Paul had not compromised the gospel. The point at issue was not as to whether Jews were to be circumcised but as to whether Gentiles were to be circumcised. Paul had circumcised Timothy whose mother was Jewish. But he did not circumcise Titus who was a Gentile. In all these days Paul took no Gentiles into the temple.

C. Paul came dangerously near doing what he censured Peter was doing at Antioch. Galatians 2:11-14. He did not do it but he came near doing it. What Paul did here applied to the Jews only. What Peter did, did not. Paul's compromise only applied to Jews and never to Gentiles.

D. Paul did not mean to, and did not compromise his gospel. He never applied the Jewish law to Gentiles. v 29. (Paul did not violate the law nor compromise the gospel).

E. The compromise did not win the Jews but only made them mad. v 27-30. You never win folks to the truth by compromising. His whole trip to Jerusalem was a failure so far as winning the Jews was concerned.

F. On a former visit Paul had withstood them to the face. Galatians 2:5. That time he won. This time he compromised and lost.

G. The best men are weak and the smartest men make mistakes when they go where God does not send them. We are always cowardly when we do something God does not want done. II Samuel 11:1. The Holy Spirit never once told Paul to go to Jerusalem but God did not forsake him.

H. God's purposes as to Paul's going to Rome were carried out. Only one man who never made a mistake and that was the Lord Jesus. Paul's

mistake was of the head and not of the heart and God over-ruled it to his own glory.

4. Paul under arrest. 21:30-23:22.
 - A. The bitterness of religious hate.
 - B. Arrested by a mob.
 - C. Paul is allowed to speak for himself. 21:39-22:12. In this defense Paul simply told his experience. That is always the best defense.
 - D. Paul kept in the castle. 22:22-24.
 - E. Paul asserts his rights. v 25,29.
 - F. Paul before the Sanhedrin. 22:30-23:6.
 - G. Paul's enemies divided. The Pharisees and Sadducees fell out over the resurrection.
 - H. The Lord appears to Paul and comforts him. 23:11. This is preparatory to what follows.
 - I. Conspiracy to kill Paul. 23:12-22.
 1. The plot. v 12-15.
 2. Paul's nephew reveals it. v 16.
 3. Officials informed. v 17-22.
 4. God's plan cannot be thwarted.
 5. Paul was not a hard-shell. He used means.

CHAPTER 22

PAUL'S FIRST DEFENSE IN JERUSALEM

Paul's first defense in Jerusalem.

1. Tells his Jewish training. v 3.
2. Tells his activities in the Jewish religion. v 4-6; Galatians 1:13-14.
3. Tells his conversion. v 6-13.
4. Tells his call to preach. v 14-15.
5. Tells of his baptism. v 16.
6. Tells of his call to the mission field. v 16-24.
7. His whole speech was testimony. No argument. He simply told his experience and God's call to service.

Acts 22:16

1. To a Jew this was symbolic language.
2. This passage was addressed to a man who was already saved, called to preach, and called to the foreign field. Who from his own experience would know that baptism would not wash away sin. Baptist do not make enough of the argument that if a man is saved before his baptism, he knows that baptism is not a condition of salvation. 26:16-18.
3. If this washing was literal then the only washing that was done was to the body. For the water can not touch the soul. As a matter of fact no

Campbellite or Mormon will say that baptism washes away sins. Peter tells us in I Peter 3:21 that baptism is a figure. If baptism is figurative, then that is the Baptist position. That baptism only symbolizes or declares the cleansing which has been done by the blood through faith. Romans 6:3-4; Colossians 2:12; Hebrews 10:22. This last shows that blood comes before water. You do not get the blood in baptism, nor after baptism, but through faith. Romans 3:25.

4. Ananias telling Paul to arise implies that his baptism was an immersion. He was in a kneeling position already. If his baptism had been by sprinkling or pouring he could have remained on his knees. The very fact he was told to arise indicates that his baptism was by immersion.

5. The word "WASH" proves conclusively that the baptism was by immersion, not by sprinkling or pouring.

CHAPTER 23

PAUL'S SECOND DEFENSE

Paul's second defense.

1. He starts to testify. v 1. The New Testament preachers conformed to the command of the master by testifying rather than arguing.
2. The High Priest interrupts. v 2.
3. Paul pronounced a curse on him. All he said was the truth. But in what he said he disobeyed the scriptures. Exodus 22:28.
4. Paul apologized for what he said. v 4-5.
5. Paul's shrewdness. v 6. Neither testimony or argument would do them any good, so he divides his crowd and starts them to scrap with each other.

SOME LESSONS FOR US

God's permissive will.

1. The Holy Spirit forbade Paul to go to Jerusalem but Paul thought he might win the Jews. God let him go to show him that his own plans would fail without Him. They did. He failed to win his people.
2. God let him go to show him his weakness.
3. Paul won out when he stood firm without compromise, and lost when he tried to win by compromise.
4. When he learned his lesson and utterly failed, the Lord came to his relief. 21:11.
5. God's plans do not fail. 23:11.

PAUL'S STAY IN CAESAREA

Acts 23:23-26:32.

1. Why sent to Caesarea. v 12-35.
 - A. Because of conspiracy. v 12,13,30.
 - B. Paul sent under guard. v 32.
 - C. No charge against him. v 30.
 - D. Religious hate and persecution.
 - E. Paul's home as a citizen was in Cilicia. v 34.
 - F. Kept under guard until trial. v 34-35.

CHAPTER 24 & 25

PAUL'S FIRST TRIAL

- A. Before Felix.
- B. This trial was an examining trial.
- C. This whole trial was persecution. 24:1-9.
 - 1. The Jews hire a Roman lawyer. v 1.
 - 2. The lawyers opening statement. v 2-8.
 - a. Little facts - lots of.....24:2-4.
 - b. Charges preferred. Disturber of the peace, mover of sedition, Nazarene, and profaner of the Temple.
 - c. They wanted to try him in Jerusalem. v 6.
 - d. He lied about Lysias. v 7.
 - e. He told the court that their witnesses would testify to what he said. v 8.
 - 3. Paul's accusers ascent to this lawyer charges.
- D. Paul's defense. 24:10-22.
 - 1. He had no lawyer.
 - 2. Paul was glad to speak for himself. v 10.
 - 3. Paul's answer to their charges. v 11-13.
 - a. He had not had time to do what they said, because he had been in Jerusalem only twelve days and half of the time he had been in jail.
 - b. Went up to worship. v 11.
 - c. Paul said he had not even raised an argument much less a sedition, neither in the synagogue nor in the city.
 - d. All their charges false.
 - e. He was not a Nazarene but a worshipper of the true God in the right way. Note - Paul believed in 'verbal inspiration'. 24:14.
 - f. Paul was a supernaturalist. v 15. This was a direct thrust at Ananias the High Priest who denied the resurrection. This was another shrewd move to divide his accusers.
 - g. He had a clear conscience. v 16.
 - h. He was not a stirrer-up of the Jews, but on the contrary had brought alms to the famine sufferers of Jerusalem. v 17.
 - i. He was not a profaner of the Temple nor a breaker of Jewish law, nor a raiser of tumult but a keeper of the law. 21:20-24.
 - j. Paul told them they had no case against him and that they did not have a witness to prove anything they said.

k. There was only one thing they could prove and that was he preached the resurrection.

E. Felix's decision. 24:22-23.

1. Felix knew the way. v 22. Therefore he knew that Paul was not guilty.

2. Paul bound over to a latter trial. v 22.

3. Paul had large liberty. v 23.

PAUL PREACHES TO FELIX

Acts 24:24-26.

A. Felix a Roman. His wife a Jew.

B. That explains v 22.

C. These hearings given Paul were not trials. They were partly to give Paul a chance to bribe Felix to turn him loose.

D. Paul did not preach what they asked him to preach. No need of preaching Christ to crooked officials. Paul preached against sin. The thing Felix needed to hear.

E. Paul reasoned of three things.

1. Righteousness or right living.

2. Temperance or self-control. Felix was a notorious libertine. Most Romans were. Paul dug him up for his sexual sin.

3. Judgment to come. The persecuted turns prosecutor. Felix was Paul's judge but Paul went after him so straight that he was terrified.

4. Polity would have said, keep your mouth shut about Felix's sins. Paul had a conscience and dug up his sins. Paul knew his crookedness and tried his best to save him from his crooked life. v 26-27.

F. Felix trembled, literally means he was afraid or terrified.

1. Felix the judge trembled before Paul prisoner.

2. Felix represented Rome. Paul was an ambassador for Christ. How faithful did Paul argue for his Lord before Felix's conscience. As Paul shakes Felix over hell, he is terrified. The business of preachers is to preach against sin until all officials quake and tremble. Paul did here. Peter did in Acts 4:5,8,10,13,23; 5:33. John the Baptist did in Mark 6:18-19. Jesus did in Matthew 23:2;29-36; Luke 7:26. Stephen did in Acts 7:1-54.

G. Felix procrastinates. v 25.

1. No convenient season ever comes.

a. To quit sin.

b. To repent.

c. To break with bad associates.

d. To change your life.

e. To be saved.

F. If you do any of these things you have to do them when it is not easy nor convenient. When all odds are against you and lots of opposition.

2. Felix rejected God's time which is now. Putting off, damns millions. God warns men not to boast themselves of tomorrow.

3. Felix was never saved. The last we hear of him, he is still a crook and on his way to hell.

H. Kickers are all crooked. They do not want you to preach on money, because they are covetous and crooked. They got it crookedly or they hoard it crookedly; politicians, gamblers, crafters. Those who give and accept bribes, and all practical politicians are crooked. v 26-27. Paul was kept in prison two whole years by crooked politicians who hoped to get money out of him.

I. But even crooks respect a courageous preacher who denounces sin. v 24.

PAUL BEFORE FESTUS

Acts 24:27-25:32

A. The Jews still plot his death.

B. Festus kept Paul at Caesarea. v 4-5.

C. Paul's second trial v 6-12.

1. The Jews false charges. v 7. They had two years to get proof and still did not have any.

2. Paul's answer. v 8.

3. Festus as crooked as Felix.

4. Paul appeals to Caesar. v 10-11. This was his right as a Roman citizen, where life or liberty was involved, to appeal to the emperor.

a. He accuses Festus of cowardice or crookedness.

b. Paul resents being kept in prison without a cause.

c. Paul boldly dares Festus to deliver him to the Jews. v 11.

d. His appeal granted. v 12.

5. The Jews and Festus both defeated. v 12.

D. Festus predicament. 25:13-21. Crooked officials nearly always get themselves in bad trouble sooner or later.

1. Festus now has to explain to Caesar two things:

a. Why this Roman citizen has been kept in prison two years and no charge against him.

b. Why he sent Paul to Rome and no charge against him. He is obliged to explain and cannot.

2. Festus seeks Agrippa's help to get him out of this predicament.

a. Herod Agrippa the second and Bernice his sister visits

Festus. v 13.

b. Festus tries to explain but makes a poor out. v 14-21.

1. He blamed Felix. v 14.

2. He blamed the Jews. v 15.

3. He defends himself. v 16-17.

4. He admits no crime against Paul. v 18.
5. He admits Paul's only offense was preaching Jesus.

v 19.

6. He lies as to why he offers to send Paul to Jerusalem. v 20-29. To do the Jews a pleasure.

c. Paul now in prison waiting on Festus to get a charge against him. v 21,27. Festus in an embarrassing situation. A prisoner who has appealed to Caesar and no charge against him. He is afraid of his own job or head.

PAUL BEFORE AGRIPPA

Acts 25:22-27.

1. This was not a trial. Herod Agrippa was Tetrarch of Galilee and had no jurisdiction over Paul.

2. Agrippa's purpose two fold.

A. He wanted to hear Paul. He had heard lots about him.

B. Festus wanted Agrippa to help him have a charge against Paul.

3. Like all Latin officials and most all the balance they wanted to make a big show. v 23. The way of crooked officials that impress the people; big bluff, scare the timid, silence the critics. All the folks with a big crowd and big occasion.

4. Festus explains some more. 25:24-27.

A. The Jews said Paul ought to die. v 24.

B. Festus admits Paul's innocence. v 25.

C. In substance Festus said: 'I am in a bad situation. I have got to have a charge and can not find one.' The prisoner has appealed to Rome and Festus had to have a charge before he could send him. They hoped Paul would say something to get hold of some kind of charge. v 26-27.

INTRODUCTION: Paul is very happy to speak before Agrippa.

1. Paul confesses he was an orthodox Jew. v 4-12.

A. Paul seeks to divide his crowd by saying he was a strict Pharisee. This was a thrust at the Sadducees.

B. The question at issue was the doctrine of the resurrection. As a Pharisee Paul believed in the doctrine of the resurrection before he was converted. v 6-8. Mark you, he said nothing of the resurrection of Jesus.

C. He confesses he had been a bitter persecutor of the disciples of Christ. v 9-12.

2. His conversion. v 13-15.

A. His conversion was miraculous. That also fits in with the Pharisee doctrine.

B. Jesus revealed to him.

a. He spoke in Hebrew.

b. Jesus was in heaven.

c. It was God who spoke, for he worked miracles.

d. Being under conviction he was convinced that Jesus was God. If Jesus was God, then he was the Jews Messiah. Nothing left for him to do but to receive him. Then and there he was saved. Between the time when he said, "Who art thou" and "What wilt thou have me to do", he was saved. That is the time of a man's conversion. When his will surrenders to Christ.

3. Heavenly vision. v 16-18.

A. Called a witness.

B. Called to preach.

C. Called to foreign mission work.

D. Called to suffer.

E. His message. Salvation through Christ. v 18.

a. Christ opens the sinners eyes.

b. Christ gives light.

c. Christ delivers from satan.

d. Christ forgives sin.

e. Christ gives an inheritance to those he saves.

f. Christ sanctifies.

g. Christ does all these things through the preaching of the gospel.

h. All these things done by faith in Christ Jesus.

4. Obedience to Christ. v 19-21.

A. He obeyed at once. v 20.

B. At Damascus, Jerusalem, all the coasts of Judah, and among the heathen.

C. His obedience included teaching men to repent, bringing forth fruits worthy of repentance.

D. Why persecuted?

a. Because he preached Christ.

b. Because he preached salvation only through Christ.

c. Because many were saved through his preaching.

5. Christ was his theme. v 22-23.

A. His preaching effective because he had help from God.

B. He preached Christ the fulfiller of the Old Testament scriptures.

C. Christ crucified and resurrected was emphasized in his preaching.

D. Christ, his theme, to the heathen as well as to the Jews.

6. Festus convicted by the Holy Spirit.

Felix trembled at the law. As Paul preached righteousness, temperance, and judgment to come. v 24. Festus was more deeply convicted than Felix as Paul preached Christ. Paul proved that Festus was a party to the crimes of the Jews in fighting Christ and the gospel. Festus could stand no more, so he stops Paul.

7. Paul appeals to Agrippa. v 25-27.

A. Paul appeals to Agrippa as to the historical. Acts 26:25-26.

B. Paul's appeal to Agrippa as to the scriptures, of the truth he had spoken. v 27. Christ the fulfiller of the Old Testament. Agrippa believes the Old Testament is the way to reach Jews. Appeal to them from the Old Testament.

8. Agrippa evades and dodges. v 28. Whether he was sneering or whether sincere is in doubt. Either way his decision was against Christ, and that decision probably seals his destiny.

9. Paul appeals to Agrippa and all his hearers. v 20.

10. Agrippa decides against Festus and for Paul.

CHAPTER 27

PAUL GOES TO ROME

Journey to Rome. 27:1 - 28:15.

1. With other prisoners in charge of Julius, Paul goes to Rome. v 1.
2. On board a ship of Adramyttium. v 2-5.
 - a. Aristarchus and Luke were with him. v 2.
 - b. Allowed much liberty on shore. v 3.
 - c. Touched at Sidon, went by Cyprus, Cilicia, and Pamphylia, and landed at Myra of Lycia.
3. On board a ship from Alexandria to Italy. v 6-44.
 - a. Slow sailing, windy weather. v 7.
 - b. Passed Cnidus, Salmone, Crete, into the harbor at Fair Haven. v 7-8.
 - c. Paul admonishes them. v 9-10.
 1. Dangerous sailing.
 2. Loss of property. Damage to the ship. Danger to lives. Paul warned, all come true.
 3. Paul warns them to winter in Fair Haven.
 4. His advice rejected. It pays to consider the advice of a praying man.
 - d. The advice of others including the owner of the ship. v 11-13.
 1. They go to a better harbor.
 2. They wanted to reach Phenice, a better place to winter.
 3. Things looked favorable. Looks always deceiving. Best to obey God's man.
 - e. The storm. v 14-44.
 1. Wind arose. v 14. Psalm 107:25; Jonah 1:4.
 2. The vessel driven. v 15-17.
 3. Cargo thrown overboard.
 4. All hope given up. v 20.
 5. Paul vindicated. v 21-26.
 - a. Fasting and prayer. v 21. Intercessory prayer on Paul's part.
 - b. God's answer. v 22-24. Note - He obtained a promise.
 - c. Paul said "I told you so".
 - d. His word true as to the loss. v 10.
 - e. The angels message. v 24. Cf. John 4:4. God's 'MUSTS' explain lots of things.
 - f. God's care for his own. "Whose I am". v 23.
 - g. Paul's faith. v 25. Not in appearances or circumstances. Storm was not abated but Paul believed God. v 25-27.
6. Paul was then listened to.
7. Paul cheers them. v 33-36.
 - a. Hopeful words.
 - b. By his example. He eats.
 - c. He returns thanks, thus acknowledging God.

- saved. v 44.
8. Two hundred and seventy six (276) people on board. All
 9. More loss. Wheat, ship and etc., as Paul said.
 10. All got to land as God promised. v 42-44.

God's sovereignty and mass use of means. Acts 27:24-35. If God had given them to Paul and if Paul believed God, how could any of them fail to get to shore? Matthew 11:25-29; John 6:37; Matthew 11:21-23.

FAITH EXEMPLIFIED

Acts 27:25.

Paul rested on God's bare word of promise, and that is the highest type of faith. "God said so" is sufficient without any plus of feeling, circumstances or sight. Titus 1:2.

Good cheer in spite of winds and storms when resting on God's promises. Paul had no fear.

Best assurance is God's promises. II Timothy 1:12; Romans 4:16. Paul was resting on God's word, not on feeling or voice.

Faith includes the use of means. v 31. God's chosen means.

CHAPTER 28 UPON THE ISLE OF MELITA

1. The inhabitants of this island were barbarians. v 2.

2. They were very kind-hearted. v 2.
3. Paul not above work. v 3.
4. Their superstition. v 4.
5. Their idolatry. v 6. Both their notion about superstition and about idolatry were false.
6. Paul heals the sick. v 7-9.
7. All the needs of Paul and his companions were met by the people. v 10. God works in mysterious ways to supply the needs of God's people.

On board another vessel of Alexandria. Acts 28:11-15.

PAUL IN ROME

Acts 28:14-31.

1. They went on foot. v 14-15.
 - A. Seven days at Puteoli. v 14.
 - B. Roman brethren came to meet him. v 15.
 - C. God encouraged him by the kindness of his brethren.
2. Paul's activities in Rome. v 16-31.
 - A. Lived in his own hired house two years. v 16,30. Note v 10. The gift of the folks at Melita with the contributions sent him. Philippians 4:11-14 enabled him to pay the rent on this house and supplied his needs. God's out of the ordinary way of supplying the needs of his people is often wonderful. Cf. the gifts of Jesus when a baby. The two draughts of fishes and etc.
 - B. Paul's interview with the Jews. v 17-27.
 1. He wanted to find out what they knew.
 2. He wanted to allay prejudice. v 17-20.
 3. He had great opportunity to preach Christ for two years in Rome to all classes. v 22-24. Cf. Philemon.
 4. Paul warns the Jews against the rejection of Christ. v 25-27.
 - C. Paul turns to the Gentiles. v 28-31.

GENERAL REMARKS

The Baptist were the sect spoken against. This has been true of Baptist ever since. Onesimus, a run-a-way slave was saved during these two years. A fine example of the power of the gospel to change men's lives. Paul wrote the book of Philemon and sent it back with this slave to his master. A fine example of Christian courtesy and brotherliness.

Colossians, Ephesians, and Philippians were all written during these two years. Philemon and his slave lived at Colosse.

Hebrews was written either while Paul was a prisoner in Caesarea or during these two years in Rome.

I Timothy and Titus were probably written during these two years or between his first and second imprisonments.

Paul was released on his first trial. Philippians 2:24; Philemon v 22; II Timothy 4:16-20; Acts 20:4.

II Timothy was written during the second imprisonment. II Timothy 4:16-17.

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