

SERMON OUTLINES AND
LESSON STUDIES

IN THE
BOOK OF ACTS

BY
I. A. DOUTHITT



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Foreword

The Book of Acts is probably, by denominational preachers, the most neglected book of the entire New Testament. And this, I think, is the explanation for so much misunderstanding about the church and its work among religious people. No one can adequately appreciate the preaching of the apostles, the early conversions, the establishment of the New Testament churches, and the activities of the churches of Christ without a proper understanding- of the Book of Acts. For it is **God's guide** in all matters pertaining to the establishment, the care, the activities, and the missionary program of the Lord's church. It gives us the Spirit's record of the church for more than thirty years of its first works. It also bridges the chasm between the old and the new institutions. It is the **connecting link** between the record of the gospels and the epistles, and without it we could never understand the letters to the churches. And the Lord's preachers should, with all of their power, proclaim the contents of this book.

I have desired for many years to do something to help younger preachers in their work of preaching Christ to a perishing world, and inspiring ether Christians to a greater zeal and devotion in the divine life; hence, I know of no better way of doing this than to assist them in preparing sermons in the Book of Acts. Therefore, I have endeavored to arrange the notes in each outline so the **young and inexperienced preacher** might, with careful study, easily find enough material to make a good and preachable sermon on each and every chapter in the book and at the same time so a more experienced preacher could eliminate the more primary suggestions and easily prepare his sermon from the remaining notes.

For the past twenty years and in a dozen different states, I have taught and preached the outlines that appear in this booklet, with a pleasing degree of success, and hoping they may be of some help to some of my preaching brethren in leading honest souls to the Lord and praying they may be used to the glory of His Name, I now give them to the public. I claim nothing new for the work except the arrangement. I have felt free to use a good suggestion from any source, therefore I acknowledge my indebtedness to many men and many bocks and especially to brother McGarvey's works.

To the members of the Nineteenth and Broadway Church of Christ in Paducah, Kentucky, to whom all the sermons, from which these outlines are taken, were preached, this volume is prayerfully and affectionately dedicated.

I. A. DOUTHITT,
Paducah, Kentucky.

March 11, 1933.

A WORD OF INTRODUCTION

Every great preacher and writer on the subject of homiletics regards expository preaching as the most fascinating and fruitful method of presenting the word of God. Phelps, in his "Theory of Preaching", says: "By parting with expository preaching, the pulpit has parted with its most important aid and stimulus to variety. No other one thing gives preaching so wide a range of religious thought as the exposition of the Scriptures when it comes forth as the fruit of a rich, full mind—rich in scholarly resources, and full of intense, practical aims."

Professor Smyth, of the University of Dublin, in "The Preacher and His Sermon", says: "Our teaching would be more systematic if we had more expository preaching. It is a great need. People do not learn the Bible, they do not learn how full of interest a book of the Bible is when rightly understood."

Professor Harold E. Knott, in "How to Prepare an Expository Sermon", says: "With this unanimity of opinion among teachers and writers on the subject of preaching, and the facts regarding its value, it would seem that every preacher ought to be delivering expository sermons most of the time. This, however, is not the case, for exposition is one of the rarest products of the pulpit. Why this strange paradox?"

I believe this "strange paradox" is due largely to the scarcity of books which place in the hands of preachers the means for developing efficiency in this greatest of all methods in the art of preaching.

Ira A. Douthitt, the author of this volume, is one of the most proficient ministers of the present day in the method of expository preaching. His is not a prayer meeting style of comment which lacks in organization of material, practicality and application; but the great principles which involve the destinies of men are illustrated and emphasized, and every phase of human nature is portrayed in the Biblical characters as he approaches them in the book or chapter under consideration. He has a definite goal in every discourse and through the systematic arrangement of his material moves steadily forward to that goal.

His success as a minister of the gospel of Christ is not restricted to the pulpit. For he, as no other man known to me, possesses the rare ability of arranging the outline of a book of the Bible in such a manner that preachers of less experience and skill can use his material. By a careful study of "Sermon Outlines and Lesson Studies in the Book of Acts", the average preacher will find a solution to the perplexing problem, "What shall I preach about next Sunday?"

Regarding the family, the education and work of the author of this volume, I cannot do better than to quote from C. M. Stubblefield's "Introduction" to "My Trip Abroad":

"I. A. Douthitt, son of Mr. and Mrs. L. J. Douthitt, author of the following pages, was born near Cairo, Ill., March 11, 1891, but was reared near Lynnville Ky., his father having moved to that community when Brother Douthitt was yet a child.

"At Lynnville he had the educational privileges offered by the public schools, afterwards graduating from the county high school. From Freed-Hardeman College, Henderson, Tenn., he received the L. I. and B. S. degrees, taught in that institution two years, and has been its Field Manager six years. His work as Field Manager of the Freed-Hardeman College has brought him into a close relationship with more brethren doubtless, than any single one of our preaching brethren, and his warm heart and genial spirit are loved by all who know him.

"A great portion of his labors, both as teacher of public schools and preacher of the gospel, has been done in and near his home community. This fact alone tells more eloquently than I am able to do the character of man he is.

"As a preacher, Brother Douthitt has few equals. His English is good, his logic is severe. Having announced his subject, he proceeds as though it were the last effort he ever expected to make for the salvation of a soul."

His former productions, "My Trip Abroad", which is a description of his journey through Europe, Egypt, Greece and Palestine, in 1923, and his "Outline of the Life of Christ" have both enjoyed a favorable reception; but I predict for this outline of the Book of Acts the most extensive circulation of any of his former works.

CECIL B. DOUTHITT,

April 13, 1933.

Birmingham, Alabama.

A PROPER DIVISION OF THE NEW TESTAMENT

2 Tim. 2:15.

1. The books of the New Testament are not thrown together, but are arranged in their logical sequence.
2. Matthew is first because it should be first, Revelation last for the same reason.
3. According to theme and purpose the New Testament divides itself into four divisions. (1) Biography, (2) History, (3) Instruction in Christian service, (4) Prophecy.

I. **BIOGRAPHY. FOUR BOOKS OF THE ONE GOSPEL, TO PROVE THE FACTS OF THE ONE GOSPEL.** Jno. 20:30-31; 1 Cor. 15:1-4.

1. All these writers work to show how Jesus lived instead of how he looked.
2. Not one hint from any of them of any personal feature, color of hair, or eyes, or height, or weight, or appearance of Jesus.
3. Not one argument from any of them about his being right or wrong about anything.
4. They just state facts about his work and leave us to reach our own conclusions.

(I) **MATTHEW WRITES TO THE JEWS, SHOWING THAT JESUS IS THE LONG EXPECTED MESSIAH AND THAT HE FULFILLS ALL THE PROPHECIES CONCERNING THE MESSIAH.**

1. Matthew was a Jew born and reared in Galilee. Collecting taxes for the Romans.
2. He was prepared to discuss governmental affairs, and he pictures Jesus as king.
3. He used the word "king" 19 times and the word "kingdom" 51 times.
4. Kings had often gone wrong and he gives the account of Christ's test. 4:1-11.
5. Announces the principles of his kingdom in the "Sermon on the Mount", 5-7. Mark and John don't mention the sermon, and Luke only gives fragments of it.
6. He offered his subjects no earthly reward but continually warned them of their trials, hardships and persecutions they would be expected to suffer and told them their reward would be received in heaven.
7. He pictured Jesus as king, his government as a kingdom, gospel the law, 16:19-28.
8. He gives the longest account of the trial of Jesus and often expressed himself in legal terms.
9. In his parables the "kingdom" is the central idea. See Matt. 13,
 - (1) Kingdom like a man who sowed seed in a field, 24.
 - (2) Kingdom like a grain of mustard seed, 31.
 - (3) Kingdom like leaven, 33.
 - (4) Kingdom like hidden treasure, 44.
 - (5) Kingdom like pearl of great price, 45.
 - (6) Kingdom like a fish net, 47. 10. At the close he pictures him on the throne as king, Matt. 25:31-46.

(II) **MARK WRITES TO THE ROMAN. Rome loved power, authority, to make laws and control, so Mark deals with the wonderful miracles of Christ to show that he has all power and should be worshiped as one who has all authority in heaven and on earth. Rome was founded over the shedding of a brother's blood, POWER! POWER!**

1. Mark pictures him so he would appeal to those who love power.
 - (1) Casting out devils and cleansing a leper, 1:24-40.
 - (2) Healing palsy, 2:1.
 - (3) Healing withered hand, 3:1.
 - (4) Stilling the tempest, 4:39.
 - (5) Casting out demons and sending them into swine, 5:13.
 - (6) Healing issue of blood, 5:29.
 - (7) Raising Jairus' daughter, 5:41.
 - (8) Feeding the 5000, 6:40.
 - (9) Walking on the sea, 6:49.
 - (10) Healing a deaf mute, 7:35.
 - (11) Feeding the 4000, 8:1.
 - (12) Casting out of the temple, 11:15.

(III) **LUKE WROTE TO THE GREEKS.** Greeks loved the beautiful, perfection in body and soul, (see their paintings and statues) so Luke dwelt on the perfection of the life and character of Jesus. He pictures him as the perfect ideal for all men.

1. There is beauty in Luke's account of the visit of the angels, 1.
2. He pictures Jesus as a perfect boy, 2.
3. Parable of the good Samaritan shows the beauty of his doctrine, 10:25-37.
4. He condemned all hypocrisy, 12.
5. Gives a beautiful welcome to sinners, 15:1-25.

(IV) **JOHN WROTE TO THE LATER WORLD.** Describes him as the son of man. John was the bosom companion of Jesus, leaned on his breast (13:23), cared for his mother (19:26-27). John deals with the love and inner life of Jesus.

1. John was a business man and close to the hearts of the people.
2. John was a fisherman and a member of a company.
3. He did not discuss the birth of John the Baptist; the virgin birth of Christ; Genealogy; Temptations; Transfiguration; Ascension; Sermon on the Mount; nor the death of John the Baptist.
4. He alone recorded the conversation with Nicodemus, 3:1; Woman at the well, 4; Raising of Lazarus, 11; Farewell talk, 14-17; Care of his mother, 19:26.
5. Love stands at the top in his writings. He uses the word "love" 47 times and the word "life" 59 times.
6. He is the "beloved disciple". He alone remained to see Jesus die.

II. HISTORY. ONE BOOK, ACTS OF APOSTLES.

1. Sinner now believes in Jesus as the Messiah and wants to know what else.
2. He asks what he should do, and this book shows and tells what to do.
3. He learns that all obeyed the same commands and were saved alike and then he does what they did and he is now what they were, a Christian, a member of the church of Jesus. See all the conversions in this book.

III. INSTRUCTION IN CHRISTIAN SERVICE. 21 Letters.

1. All addressed to Christians, some to individuals, some are general, some to churches.
2. He is now a Christian and wants to know his duty.
3. He finds these letters full of doctrine, reproof, correction, and instruction in righteousness. They point him to the safe way in all things in this life and teach him how to reach heaven in the end.

IV. PROPHECY. The one book of Revelation.

1. Old age comes on and we realize that we are to soon go thru the "dark valley", and we naturally want to know something about our new home, hence— REVELATION.
2. "Friends who have loved me are slipping away" We will soon go too.
3. When I decided to move to Paducah I wanted to know something about what sort of a place it would be to live, I had not so desired before tho I had been coming here for twenty-five years, if it is to be my home I am anxious to know something about it.
4. He turns and reads Revelation 21:1 to 22:14, and this gives him the comfort he needs. He sees heaven so beautifully pictured that he desires, like Paul, to depart and go there.

V. THIS NEW TESTAMENT IS A MOST WONDERFUL BOOK. REVIEW IT.

1. Biography turns him from darkness to light and gives him faith.
2. History tells him how to be saved, leads him out of the kingdom of darkness and into the kingdom of light.
3. Letters tell him how to live and be happy as a saved man here.
4. Revelation pictures his eternal home and makes it so attractive that he longs
"For the coining of that snow white angel band,
That shall bear his weary spirit to that sinless summer land."

A BIRD'S-EYE VIEW OF THE BOOK OF ACTS

1. Matthew, Mark, Luke and John prove the facts of the gospel, Jno. 20:30-31; 1 Cor. 15:1-4.
2. An air of expectancy is seen at the close of each of these books, Matt. 28; Mk. 16; Luke 24; Jno. 16:7-13.
3. We must look beyond these books to find the fulfillment of these promises and expectancies.

I. THE IMPORTANCE OF THE BOOK OF ACTS.

1. It is the most neglected book of the entire New Testament.
2. It bridges a deep chasm between the last words of John and the letters to the churches.
3. From Pentecost, we look back to the beginning of the unfolding of God's eternal purposes (Gen. 3:15 cf. Eph. 3:8-11), and from it we look forward to the ultimate victory of the church, Rev. 5:13; 21:1-3.
4. Without this book we would not know how to become Christians and be members of the church of Jesus Christ.
5. It is the divine guide in all matters pertaining to the establishment, care, and activities of the church of Christ.

II. WHO WROTE THIS BOOK?

1. It seems that Luke, the "beloved physician" is the author, 1:1 cf. Luke 1:3.
2. Luke traveled with Paul and had a fine opportunity to know all about the making of the book, Col. 4:14.
3. Luke was an eye witness to most of the scenes that occur in this book.

III. ITS NAME OR TITLE, ACTS OF APOSTLES,

1. It seems that it would be more fitting to say some of the acts of Peter and Paul.
2. Peter and Paul are the right characters to be prominent for God so orders.
 - (1) Peter prominent in the first part, 2 to 10 cf. Matt. 16:19.
 - (2) Paul is prominent in the last part, 13 to 28 cf. Acts 9:15.

IV. DIVISIONS OF THE BOOK. 1-8.

1. Church at Jerusalem, 1-7. According to prophecy, Isa. 2:1-4; Lk. 24:45-53; Acts 1:4-5.
2. Work in Judea and Samaria, 8-12. About A. D. 36 to 44.
 - (1) Church scattered. Philip's work, and Eunuch's conversion, 8. A. D. 36 to 39.
 - (2) Conversion of Saul, 9. About 36 A. D.
 - (3) Conversion of Gentiles, 10. About 41 A. D.
 - (4) Work of the church at Antioch, 11. About 42-44 A. D.
3. Uttermost part of the earth, 13-28.
 - (1) Paul's first missionary journey, 13-14. About 44-50 A. D.
 - (2) Paul's second missionary journey, 15:1-18, 22. A. D. 50-53. On this journey he wrote first and second Thessalonians.
 - (3) Paul's third missionary journey, 18-21. A. D. 53-58. On this journey he wrote first and second Corinthians, Galatians and Romans.
 - (4) Paul in Jerusalem and Caesarea, 21-27. A. D. 58-60.
 - (5) Paul's voyage to Rome, 27-28, A. D. 61-63. While a prisoner at Rome he wrote Ephesians, Colossians, Philemon, Philippians and Hebrews.

V. FIVE FUNDAMENTAL DOCTRINES OR TRUTHS TAUGHT IN ACTS.

1. Jesus is the long expected Messiah, proven by prophecy and the resurrection, 2.
2. Coming of the Holy Spirit to guide the apostles in all truth, 2.
3. The whole Jewish economy fulfilled and superseded by the law of the Spirit on Pentecost.
4. That one comes into the family of God thru a process known as conversion in which the (whole man) heart, life and state of man are changed. He is born again, Jno. 3:5; Acts 2:36-38; 8:36-39; Rom. 6:3-9; Gal. 3:27.
5. That there are no racial distinctions in Christ but all of the promises and blessings of the gospel are for all people. Acts 10:34-35; 11:18; Gal. 3:26-29. .Every needed line of information pertaining to the work of the church is given in the book of Acts. People need to study it as but few people do.

THE FIRST CHAPTER OF ACTS OUTLINED

Acts 1:1-26

Review the Outline on Acts

I. STARTING POINT OF THE NARRATIVE. 1-5.

1. Luke takes up Jesus where he left him in Luke 24:46-53.
2. He closed his last treatise and starts this one with the ascension. Luke 24.
3. "The day" of verse 2 refers to the great commission which is the key to the book of Acts. No great commission, then; no preaching, no obeying, no Christians, no churches, no epistles, no revelation addressed to the churches, and no heaven pictured for the Christians.
4. He was with them forty days. 3 cf. Lev. 23:15-16.
5. "Theophilus" means loved of God.
6. Many proofs. 3 cf. Luke 24:13-34. On way to Emmaus and in their midst.
7. Tarry in the city. 4 cf. Luke 24:49.

II. FINAL PROMISE OF THE HOLY SPIRIT. 6-8.

1. When Jesus died all hope was lost. Mark 16:14.
2. Hope is now revived, 6.
3. They didn't yet understand the kingdom, 6.
4. The church or kingdom was not yet established, 6 cf. Heb. 2 :9; Acts 2
5. God says certain things will come but does not tell us when, 7. Example: Death, judgment, and second coming of Christ.
6. To begin in Jerusalem. 8. Because there is where the prophets had said he would set up his church, there is where Jesus had been condemned and there is the place for him to be vindicated; and Jerusalem is the best prepared place for the church to start, more preparation had been made there than anywhere else, and Jerusalem was the religious center and the most pious met there. The Jews had seen more of Jesus, the Samaritan less and the Gentiles the least.

III. THE ASCENSION OF OUR LORD. 9-11.

1. Took place near Bethany, about two miles from Jerusalem. Luke 24:50.
2. He was in the act of blessing them when he ascended. Luke 24:51.
3. Only Mark and Luke record the ascension. Mk. 16:19; Lk. 24:51.
4. They return with great joy. Lk. 24:53. Hope of seeing him again gives the joy.
5. Second coming and the judgment are suggested. 11 cf. Matt. 25:31-46.

IV. WAITING IN JERUSALEM. 12-14.

1. All eleven are at their post waiting. 12-13.
2. This is the last time the Lord's mother appears in New Testament history. 14.
3. They waited ten days. 1:3. cf. Lev. 23:15-16.
4. They are praying now, faith has been fully restored. 14.
5. "The women" waiting, are from Galilee. Lk. 23:49.

V. JUDAS' PLACE FILLED. 15-26.

1. Peter is in the lead and will stay there for awhile. 15.
2. Jesus had more than 120 disciples. 1 Cor. 15:6.
3. What Judas did. 17-19.
4. Why the "field of blood" was so cheap. 18-19. "Potter's field", Judas died there.
5. Qualifications to succeed an apostle. 21-22.
6. Two selected. 23.
7. Model prayer, no repetitions, but one thing wanted and they ask for it. 24-25.

8. Even mentioned in their prayer where Judas had gone. 25. It certainly would be out of order now say anything about the destiny of a dead sinner.
9. Matthias was considered one of them from then on. 26; 2:14; 6:2.

VI. WAS MATTHIAS REALLY ONE OF THE TWELVE APOSTLES?

Some reasoning in the following.

1. He was numbered with the eleven. 1:26; 1:17.
2. He received the Holy Spirit. 1:26 to 2:4. All were filled.
3. Peter stood up with the eleven. Acts 2:14 cf. Matt. 26:20; Mk. 14:17; Lk. 22:14. "With".
4. There were twelve before Paul was converted. Acts 6:2; 9:27. 5. Peter says this fulfills prophecy. Acts 1:16, 20 cf. Psa. 69:25; 109:8.
6. Matthias had the qualifications. Acts 1:21-22.
7. His choice was in answer to prayer. Acts 1:24-25 cf. Jno. 14:13-14, before H. S. too. 11
8. This fulfills a prophecy of Jesus. Matt. 19:28.
 - (1) Twelve thrones, Matt. 19:28.
 - (2) Regeneration began on Pentecost, Acts 2:38-39.
 - (3) Christ on his throne on Pentecost, Acts 2:22-36.
 - (4) One had to be selected before Pentecost, Acts 1:16.
9. Paul never included himself with the twelve, he was a special apostle to the Gentiles. The twelve were to judge the Jews (Matt. 19:28), and Paul is to the Gentiles. Acts 9:15; 1 Tim. 2:7; Gal. 2:7-9.
10. Paul could not have been one of the twelve he refers to in 1 Cor. 15:5 for Paul was not with them then. Matthias was, tho he had not been selected at that time.
11. Paul had the qualifications for an apostle but he did not have the qualifications for a successor to an apostle. 1 Cor. 9:1 cf. Acts 1:15-23.
12. Because of the eleven reasons above I conclude that Matthias was one of the twelve.
13. Luke wrote the book of Acts years after and it seems that he, too, so concluded.

VII. REVIEW.

1. He started with the commission.
2. Holy Spirit is assured.
3. They are to be witnesses.
4. Twelve men waiting ready to go to work.
5. Coming of the Holy Spirit and Power is all that is lacking.

THEY START IN ACTS 2:1

SECOND CHAPTER OF ACTS OUTLINED

Acts 2:1-47

Establishment of the Church in Jerusalem

I. APOSTLES FILLED WITH THE HOLY SPIRIT, 1-4.

1. Pentecost was on our Sunday. Lev. 23:15-16.
2. Spirit had been promised, 1:48; Luke 24:49-53.
3. Apostles were waiting for the Spirit so they could begin their work.
4. The spirits of the apostles were baptized in the Spirit, 1:5; 2:5.
5. They now become witnesses for Jesus, 1:8.

II. THE EFFECT THIS HAD ON THE MULTITUDE, 5-13.

1. Apostles were speaking in many languages.
2. The many nations were understanding them.
3. They were amazed, marveled, perplexed, confounded, and ask what it meant.
4. Mockers accused the apostles of drunkenness, 13.

III. PETER'S SERMON, 14-40

(I) PETER FIRST EXPLAINED THE MIRACLE, 14-21.

1. Peter denies the charge of drunkenness, 15.
2. Peter answers the question of the crowd, 16-20.
3. What it means to call on the name of the Lord, 21; 22:16; Matt. 7:21; Luke 6:46.
4. Peter assures them that this is the work of God and not of men.
5. He now has them ready for the things he is going to tell them.

(II) JESUS IS PROCLAIMED AS CHRIST AND LORD, 22-36.

1. His resurrection declared, 22-24.
 - (1) Jesus was approved of God, 22.
 - (2) By mighty works, wonders and signs, 22 cf. Heb. 2:1-4.
 - (3) This is the first public announcement of the risen and glorified Redeemer.
 - (4) This crowd must have reeled and staggered under these heavy blows.
 - (5) Review the charges made, 22-24.
2. The resurrection of Christ was predicted by David, 25-31.
 - (1) They knew that Jesus had done miracles and that they had crucified him, 22.
 - (2) They didn't know they were fulfilling prophecy and he was risen, 25-28.
 - (3) David had spoken of Christ, 29-31 cf. Ps. 16:8-10.
 - (4) Things have come just as David had predicted.
3. The twelve testify to the resurrection, 32 cf. 1:8.
4. Jesus exalted to the throne of God, 33-35.
 - (1) The apostles had seen him ascend, 1:9-11; Luke 24:50-51.
 - (2) Now this coming of the Holy Spirit assures them that he is exalted, 33.
 - (3) All knew that David had not been raised, 34.
5. Then Jesus is the Christ, 36, and that proves his statement in verse 24.

(III) THE PEOPLE ARE EXHORTED TO SAVE THEMSELVES, 37-40.

1. They were affected by the word and not the H. S. 37 cf. Rom. 10:14-17.
2. They were cut to the heart by the word and now believe they murdered Christ.
3. They realize their guilty condition, 37.
4. The Holy Spirit tells them what to do, 38.
5. Blessings are promised if they will obey, 38.
6. All people are included, 39; Matt. 11:28-30; 28:20; Acts 10:34.
7. They are to save themselves by complying with these conditions, 40.
8. Saved from the fate, destiny, end of that wicked generation, 40.

IV. THE EFFECTS OF THE SERMON AND THE PROGRESS OF THE CHURCH, 41-47.

1. 3000 received the word, obeyed and were added, 41.
2. Many pools of Jerusalem, upper Gihon is 316 by 218 feet, lower Gihon is 3 ½ acres.
3. Baptizing one per minute would take 4 hr. and 10 min. to baptize the 3000.
4. They were all baptized the day they believed.
5. Continued steadfastly, 42.
6. All had fear or reverence, 43.
7. All were together and liberal, 44-45.
8. All were thankful, 46.
9. Church grew daily, 47; only the saved were added, Mark 16:16.
10. This church was popular, had favor of all, 47.

V. REVIEW PETER'S SERMON FOR IT IS A MODEL OUTLINE.

1. Jesus was approved of God.
2. You people know he was approved too.
3. He was delivered according to the foreknowledge of God.
4. You people crucified him and God raised him up and made him Christ and King.
5. He told the people what to do to be saved.
6. Wonderful results followed such plain preaching.
7. Isn't it strange that every person there did not obey the gospel that day?

VI. SOME THINGS WHICH BEGAN AT PENTECOST.

1. The New Covenant, Heb. 8:8; 9:15-17.
2. Preaching of repentance in the name of Christ, Luke 24:49.
3. Baptism in the name of Christ, Acts 2:38.
4. Remission of sins in the name of Christ, Luke 24:49.
5. Gospel of Christ in completeness, 1 Cor. 15:1-4.
6. Work of the Holy Spirit thru the apostles, Jno. 16:13.
7. Blood-bought commission, Matt. 28:19-20.
8. The work of the ambassadors of Christ, 2 Cor. 5:20.
9. The additions to the church of the New Testament, Acts 2:41.
10. The reigning of Christ on David's throne, Acts 2:30.
11. The regeneration spoken of in Matt. 19:28.
12. The reign of the apostles on twelve thrones, Luke 22:30.
13. The fulfillment of the prophecies of Isa. 2:1-4; Micah 4:1-3; Joel 2:28-32.
14. Use of the keys of the kingdom of heaven by the apostles, Matt. 16:19; 18:18.
15. The philanthropic and redemptive work of the church of Christ, Acts 20:28.
16. The kingdom that Christ will deliver up to the father at the end, 1 Cor. 15:24.

THIRD CHAPTER OF ACTS OUTLINED

Acts 3:1-26

I. THE LAME MAN HEALED, 1-10.

1. Review the events of the preceding chapter.
2. So far the apostle's labors had been uninterrupted and a great success.
3. The temple is still the place of meeting of the apostles.
4. Many pious Jews came to the temple at the hour of prayer, Peter's opportunity.
5. A cripple of long standing and well known, review the healing, 2-7 cf 4:22.
6. Picture some good friends carrying this cripple there daily.
7. Imagine how anxious he was to receive "alms" from Peter and John. He was told to look and he did, then imagine his disappointment when he learned they were poor people without any money.
8. "But what I have, that I give thee", 6.
 - (1) There are many things that are more important to give than silver and gold.
 - (2) If we could all learn the lesson to give what we have, how it would help!
 - (3) Boys and girls can give to the Lord a legacy far more valuable than silver and gold. They can give time to talk to sinners, they can help the needy, they can give a clean life that gold can't buy, they can give their prayers, they can attend prayer meeting and help sing, they can give themselves to Christ.
 - (4) Silver and gold is the least gift we can make. Your singing, prayers, co-operation, and such as you have may help this church more than anything you could buy for it, even tho you were rich.
 - (5) What Peter and John gave was more valuable than silver and gold and so will be your gifts if you will only give such as you have. Who is it that does not have a rich gift for the church if they would give the best they have?
 - (6) Your influence may help my child more than all the money of this world.
9. Peter and John are now the center of attraction. That is the result when one gives Jesus the best powers he has. You don't know how much you might bless humanity if you would determine that the Lord should have the best you have.

II. PETER'S SECOND SERMON, 11-26.

- (1) HIS INTRODUCTION WAS TO EXPLAIN THE MIRACLE, 11-16.
 1. People ran together and stared at them as tho they had done it, 11-12.
 2. Peter gives God the glory thru Christ, 13.
 3. Peter makes the same charges that he had in his first sermon, 13-14 cf. 2:22-24.
 4. He does not fail to tell them how guilty they are, 13-14.
 5. Pilate, a heathen, said he was innocent and YET YOU murdered him.
 - (1) God glorified Jesus and you have denied him, the holy one.
 - (2) Pilate said he was innocent, and you preferred a murderer to the innocent one.
 - (3) Pilate released him, and you refused to have him released.
 - (4) He is the author and the prince of life, and you have killed him.
 6. Peter preached the resurrection, 15 cf. 1 Cor. 15:12-19. This is the only charge that was not well known to all these people.
 7. By faith in his name is this man made whole, 16. Peter's faith and not the faith of the cripple for he had none. God allowed men of faith at that time to perform miracles, Mark 16:17-20; Matt. 14:31; 17:20; Jas. 5:15.

(II) FORGIVENESS OF SINS OFFERED THRU CHRIST, 17-21.

1. Peter changes to a tender spirit to lead them to repentance and deliverance.
2. You were ignorant, but that does not excuse you, 17.
3. He offers pardon according to the law of the commission, 19-21.
4. Re knew they believed and he said repent, 19. What repentance is and how produced.
5. "Turn again". This means to come back to a state of justification and forgiveness which was done thru baptism, 2:38; Rom. 6:3-5; Gal. 3:26-27. Baptism then must have been the turning act for that is the way to have sins blotted out or forgiven, Acts 2:38.

III. THESE THINGS ARE MATTERS OF PREDICTION AND PROMISE, 22-26.

1. Peter knew the Jews would accept prophecies made by their own prophets. We, like the Jews, are prejudiced to our own, people will sometimes defend error from "their own". It makes a difference whose "sister it is".
2. Christ, like Moses, was a deliverer and a law giver. Moses was given power above all other prophets in that when he made an order no one could add to it nor take from it. If they obeyed Christ they were obeying Moses and if they rejected Christ they were rejecting Moses also. Moses spoke of Christ and to receive him was to receive Moses, 22-23.
3. All of your prophets told of these days and if you reject him you are rejecting all of your prophets, 24.
4. Probably Peter quoted many of their prophets here as he exhorted in 2:40.
5. Peter appeals to their national feelings, 25-26.
 - (1) He compliments them with the first opportunity and they then were to take it to others, 26.
 - (2) He was sent that you might turn away.
6. Peter was stopped by his enemies and did not get to finish his sermon and exhort the people to obey the gospel as he did in the first sermon, 2:39-40.

FOURTH CHAPTER OF ACTS OUTLINED

Acts 4:1-37

Beginning of the Persecution of the Church of Jesus Christ.

I. PETER AND JOHN ARRESTED, 1-4.

1. This is the first interruption the apostles have had.
2. Enemies rush up and seize them during the services.
3. Sadducees take the lead, 1. The resurrection had been preached, cf. Matt. 22:23-33.
4. Healing the lame man perhaps disturbed the prayers at the temple.
5. Take these 5000 men with the many who possibly had returned to their far away homes and it gives us some conception of the great growth of the church.

II. PETER'S DEFENSE BEFORE THE COUNCIL, 5-12

1. Arrested late in the evening and jailed, had time to think and pray, 3.
2. Part of that same crowd that had tried Jesus is assembled to try them, 5-6.
3. Peter and John brought in and the lame man came in too, 7, 10, 14.
4. Peter and John remembered these people and how they had treated Jesus, Matt. 26:67.
5. Peter had once denied Jesus before these same men, Matt. 26:67-75.
6. Jesus had told them that these things would come, Matt. 10:17-19.
7. "In what name have you done this? This what? Preaching? Healing or what? 7.
8. Peter's answer to their vague question, 8-10.
9. Peter preached JESUS OF NAZARETH, HIS CRUCIFIXION AND RESURRECTION.
10. You have rejected him and he is the foundation upon which all the future rests.
11. No SALVATION OUT OF CHRIST and he tells them to accept him or be lost, 11-12.

III. A PRIVATE CONSULTATION IS HELD, 13-17.

1. Peter's answer silenced all of them, this shows they were dishonest, 13-14.
2. Christianity has much to do for the bodies of men, feeding, healing and clothing them.
3. The church that did this only, would be nothing more than a human institution.
4. But the church that looks after the bodies of men will get a hold on the hearts of the people that will not be easily broken.
5. LIFE IS FILLED WITH CONTRASTS, Peter was praised and then jailed. We are on the mountain top and then in the valley; we have sunshine and then shadow; we have storm and then calm; it takes both to develop man. We need the excitement of Pentecost and then we need the persecution of the early church. Remove the hardships from his path and you will ruin your child!
6. There is no fear for us if we can produce the "healed man". Old Caiaphas might have answered Peter's argument, but he could not answer Peter's work, 14.
7. We must have the RIGHT THEORY as well as the RIGHT PRACTICE. God has married theory and practice and we better not separate them. Behind every good practice there is a good theory. Man offers a fine theory (car, binder, mower, machine, airplane, radio), and the world says, "demonstrate it, let us see it at work". If you contend for the Bible order of worship, be sure you practice it; for the gospel power to save, be sure you help to spread it; they shut up Peter and John, but they could not shut up their work. Practice the claims of Christianity and it will answer all the infidels. "They have nothing to say against it", 14. The English infidel said to his friends, "the unanswerable argument in favor of the Bible is a life in harmony with its teaching".

IV. ORDERED THEM TO STOP ALL PREACHING, 18-22.

1. All preaching both public and private is forbidden, 18.
2. First time preaching is forbidden. Imagine what might have been the results today if they had obeyed that order. No preaching, no churches; no churches, no Christians; no Christians, no letters of the New Testament; no letters, no salvation for them nor us. Our salvation, as well as theirs, depended upon them preaching the whole truth. The salvation of the coming generations, as well as ours, depends upon us preaching the whole truth.

3. They did not consent even by their silence, neither should we, 19-20.
4. They threatened them and let them go, 21-22.
5. When the church was but a nursing infant the DEVIL said stop preaching the truth. He still gives out the same orders today, not by the officers, but by the call of "popularity, narrowness, compromise, broad-mindedness". What church will teach the whole truth about the name, conditions of salvation, New Testament order of worship?

V. PETER AND JOHN REPORT ALL THEIR EXPERIENCES AND ALL THE APOSTLES PRAY, 23-31.

1. Peter and John had won but they do not boast; Christians can't, 1 Cor. 13:4-7.
2. They prayed a model prayer, did not ask for glory over their enemies, nor did they rejoice over their defeat and suffering, 29-30.
3. They prayed for loyal boldness in the face of death, 29. We too often expect God to answer our prayers to get people out of trouble, elect some to office, help us in this, that and the other work, when it is all against His Will.
4. Their prayers were answered, ours are too when we pray by faith, 31 cf. Mark 11:24.

VI. THE UNITY AND LIBERALITY OF THE JERUSALEM CHURCH, 32-37.

1. Luke has not told us anything about the church since the close of Acts 2.
2. He now tells us what the church is doing under and during these trying times.
3. Many thousands yet all agreed, 32. What a beautiful picture. How far would you walk to see that? There is nothing more beautiful or helpful than to see a community, school, nation, home or church where they are all one. It is sad that about the time we get ready to go over the top, one person, like a balky horse, rung the wrong way and balks or blocks the whole works. Pull together and things move.
4. The Lord's prayer was answered, Jno. 17:11, 20-21. No jealousy, strife, faction, covetousness, malice, envy, enmity, hatred, backbiting, wrangling, evil surmisings, but the voice of one was the voice of all, 1 Cor. 1:10-17; Rom. 16:16-18.
5. This liberality was more surprising to the Jews in Jerusalem than it would be to the people of America today. Because no such provisions as homes for the poor, widows, orphans, blind, cripple, aged, and helpless had ever been made under the law. All of these are purely characteristic of the teachings of Christ. Infidels, atheists, and such like do not build such institutions.
6. This, like all other success in anything gives, gave great power to preaching, 33.
7. **IF CHRISTIANITY HELPS US AND OTHERS SEE THAT IT HAS THEY WANT IT TOO.**
 - (1) Boy who wanted to be a Christian because his parents enjoyed it so much
 - (2) The doctor who became a Christian because his washer woman got so much out of it.
 - (3) The man who wanted to become a Christian because Christianity had given his wife such a fine disposition of peace, gentleness and forbearance.
 - (4) Man who wanted to become a Christian because it seemed to take away the horror of death that he so much dreaded.
 - (5) The hypocrite is like the bald headed man selling hair producer, cf. Matt. 5:16.
8. This church was not a modern society of socialism. No, no, it was a free-will offering and they only helped the needy and there was no equal distribution to all. Those who were able to help themselves were the ones who distributed the goods. There was no organization with a membership fee, but the claims of Christianity put into practice.
9. This is an example to all congregations to not allow our brethren to suffer even if we have to sell our homes to prevent it.
10. Barnabas afterwards became a distinguished preacher with Paul to the Gentiles. He was a strong exhorter, a rare ability even among preachers today, many teachers are weak exhorters; he was a man of possessions, but he gave it all up for the ministry.

FIFTH CHAPTER OF ACTS OUTLINED

Acts 5:1-42

The First Sin Recorded Against the Church

I. THE SIN AND DISCIPLINE OF ANANIAS AND SAPPHIRA, 1-11.

1. Things had been running fine in the church so far.
2. Review the closing of the preceding chapter.
3. It seems that every good thing or person has its counterfeits.
4. These two desired the praise of people so they wanted to give.
5. They also had a sinful love for money, 1-2.
6. They must have been fairly liberal, 2.
7. In sinning they co-operated with SATAN. Every sinner does that very thing, 4.
8. God certainly knew how the church in the future would be effected by the love of money and he gives us this example to safeguard us.
9. Imagine the shock that this must have given all the people, 5.
10. God knows every fraud and will settle with it some time, better beware, 5.
11. No funeral, no tear, no display of sadness, 6 cf. Lev. 10:1-7.
12. Sapphira was an accomplice, God will settle with all such some time, 7-10.
13. You can't deceive God (Gal. 6:7). They lied by their actions, every person who exaggerates his inability to give does what Ananias did.
14. They pretended and appeared to be liberal. Do we? God knew about them and he knows about us too, 1 Cor. 16:1-2; 2 Cor. 9:6-7.
15. This should cause great fear today, 11. We have no assurance of how long we will continue. The profane man knows not that he will live to finish his curses; the drunkard to finish his spree; the seducer to complete his wicked course. They may be cut down as suddenly as were Ananias and Sapphira and wake up in HELL. Oh, what a risk sinners are taking!

II. THE CHURCH PROSPERED AND INCREASED EXCEEDINGLY, 12-16.

1. Review the effect this had, 12-14.
2. First time the women members are mentioned, 14.
3. Discipline hurts if it is not done right, but holy correction always helps. Great and public sins often kill congregations because the brethren attempt to plaster it over and pass it up, and when this is done it always cheapens the influence of the church and it never helps the sinner.
4. If Ananias had gotten by with this sin, who would have respected the church?
5. The people who wanted holy, clean, pure, honest, true, worthy companionship knew where to go to find it. That always attracts the best people. I am sure that all covetous people, liars, and hypocrites were scared away from that church.

III. APOSTLES ARE IMPRISONED AND RELEASED, 17-21.

1. Jealous enemies again act and imprison all the apostles this time, 17.
2. That must have been a gloomy night to these apostles for they remembered these enemies and what they had done to Jesus and their threats against them about preaching in the name of Jesus, 4:21.
3. Apostles are preaching to the people in the temple at daybreak, 21. It is very strange that they had an audience at that hour.

IV. APOSTLES ALL BROUGHT INTO COURT, 21-27.

1. Old Caiaphas must have had a hard night and dreaded the trial from his past experiences with them and their leader.
2. The court was perplexed at this deliverance and troubled about whereunto this would go, 21-24. Better had they been (troubled about what would become of them.

3. Learn where they are and go get them quietly, 25-27. Possibly the officers were threatened by some outside friends or perhaps by some new converts, 26. Under excitement, even good men sometimes do wrong. My experience at Pottsville, Ky.

V. THE ACCUSATION AND THE DEFENSE, 27-32.

1. Caiaphas, who condemned Jesus, Peter and John, is on the bench and he says, "We ordered you to stop this teaching and here you are trying to make us guilty of this man's blood", 27-28. Caiaphas was a Sadducee and he and the Sanhedrin realized that they must either suppress this teaching or they would be known murderers and shedders of innocent blood.
2. Peter answered their charges, 29-32. Yes, we are guilty of disobeying you, but you disobeyed God and killed his innocent boy.
3. And the Holy Spirit is a witness to it with us, 33.
4. Peter preached Jesus, his crucifixion, resurrection, ascension and the deliverance offered thru him, 30-31.
5. Try to imagine the unpopularity of these disciples, the town, officers, and the government were against them, they did not seem to have a sympathizer anywhere, but when people are right nothing else matters.
6. Peter's sermon harmonized with the great commission under which he was laboring.

VI. GAMALIEL SAVES THEIR LIVES, 33-42.

1. Peter's sermon, the truth, made them mad and had it not been for one man it looks like they would have been mobbed, 33.
2. Dr. Gamaliel says, put them out and let us talk this privately, they did not want the apostles to hear some admissions they were going to make, 34.
3. Dr. Gamaliel made a sensible speech. He said perhaps they are fanatics like Theudas and Judas and again this may be of God, 35-39.
4. Isn't it strange that a man like Dr. Gamaliel did not accept Christianity? Many, like Gamaliel, admit that it is good but never accept it.
5. They compromised by beating the apostles and letting them go, 40 cf. Deut. 25:1-3.
6. The conduct that characterized the apostles will always win, 41-42.
7. They "endured affliction", Matt. 5:10-12; Heb. 11:36-38. How wonderful!
8. It is possible that Paul helped to beat them, Acts 8:3; 22:4; 26:9-11.
9. This sort of conduct will always win. Lord help us to be more willing to suffer for the cause of Christ.

SIXTH CHAPTER OF ACTS OUTLINED

Acts 6:1-15

I. SEVEN MEN APPOINTED AS OFFICERS IN THE CHURCH, 1-7.

1. Luke now takes us back to the progress of the church.
2. The church is increasing rapidly, multiplying, 1.
3. Such a pity that about this time murmurs always come, 1.
4. Up until now the apostles were the only officers the church had had.
5. Needed some men to look after the poor, no officers appointed till needed.
6. "You are neglecting our widows", 1. Grave criticism to make against an apostle, many people have quit the church over a milder criticism than this one.
7. This was a fine opportunity to divide and ruin the church at Jerusalem.
8. See how the apostles treated it, 2-4. Apostles realized that they, as preachers, should not' spend their time doing things that others could do as well as they.
9. Divine qualifications for leaders in the church:
 - (1) Good report so they could reach outsiders.
 - (2) Full of the spirit, men who are truly good, so they can have influence on others.
 - (3) Pull of wisdom (men with good sense, able to reason and settle great questions).
10. Fatalism to the church to have leaders lacking in these qualifications now.
11. There is no certain way revealed to elect officers, we don't know how they did it, but we know the qualifications and that is the important thing.
12. The right done will always please the good people, 5.
13. All seven were Greeks. Hebrews said, "we are willing to trust you with it."
14. Set them before the apostles for approval, 6. Must settle all by New Testament now.
15. We conclude they were deacons by the work done by them, not rulers nor elders.
16. These deacons soon became preachers, deacons in Christ's church could preach and baptize. Philip and Stephen did, 7.
17. Such conduct has good' effect on outsiders, 7.
18. Priests, like preachers today, were the last to give up; had a job to lose, 7.
19. These deacons had a fine opportunity to develop by working with the poor.
20. These priests obeyed, tho they had been religious leaders before, this shows there is something in the faith to be obeyed, 7.
21. Word, not the Spirit nor Grace, increased. Shows where is power in the word.

II. STEPHEN ARRESTED AND FALSELY ACCUSED, 8-15.

1. Stephen was the first besides the apostles to work signs and wonders.
2. The great success of the church stirred up envy and jealousy; it usually does. This is the third time the prosperity of the church is reported and it started a persecution each time. Enemies couldn't stand to see it grow.
3. This is the first debate, or intellectual conflict the Christians ever had, 9.
4. Possibly Paul was there against them, Cilicia was his country, 9.
5. When they could not meet their arguments they made unfair play, 11-14.

6. First time action had been taken against the disciples, before, was only apostles.
7. Testimony given against Stephen was like that against Christ, false, 13-14.
8. Testimony all completed and eyes of all are staring at Stephen, 15.
9. How Stephen appeared:
 - (1) He knew he was standing where his Lord had stood.
 - (2) He knew the character of the people who were to try him.
 - (3) He knew what they wanted to do with him regardless of his guilt or innocence.
 - (4) He must have thought of the past life he had lived, and of dying, of heaven, and the cause for which he was being killed; and when he contrasted that with the sin these people were committing, it is no wonder that he had the "innocence of an angel".
10. Imagine yourself facing death, put yourself in his place, think of your life, and what would be your expression?

SEVENTH CHAPTER OF ACTS OUTLINED

Acts 7:1-60

I. INTRODUCTION OF STEPHEN'S SPEECH, 1-8.

1. Review the closing of the preceding chapter.
2. Stephen given permission to speak in his own behalf, 1.
3. Graphic sketch of their ancestors from the call of Abraham to the birth and circumcision of the twelve sons of Jacob.
4. Strange beginning of a speech of defense from a man facing a death trial.
5. Not one word yet said that refers to the charges made against him.
6. He gets their attention and paves the way for the speech he is to make.

II. STORY OF THE LIFE OF JOSEPH, 9-16.

1. Graphic description of the selling of Joseph by his brothers, 9.
2. God is with Joseph in his afflictions, 10.
3. Joseph finally made governor in Egypt, 10.
4. Famine is in Canaan and Jacob sends to Egypt to buy corn, 11-12.
5. Joseph made known to his brothers on second trip, 13.
6. Jacob and seventy-five souls, migrate into Egypt, 14-15.
7. Jacob and our fathers buried in Shechem, 16.
8. This story was most interesting to all Jews, they almost forgot their charges.

III. HISTORY OF MOSES, 17-37.

1. In a wonderful manner he gives the important events in the life of Moses.
2. Joseph finally loses favor in Egypt, 17-20.
3. Birth and hiding of Moses, 20-21.
4. Education and learning of Moses, 22.
5. The first attempt by Moses to free his people, 23-28.
6. Moses dwells in the land of Midian forty years, 29-34.
7. Moses is made ruler and deliverer of Israel, 34-37.
8. Moses miraculously raised up and prepared to be deliverer of his people.
9. People rejected Moses but God still made him their leader.
10. This Moses predicted the coming of Christ, 37.
11. All this rejection of Moses was just like the rejection Jesus had had.
12. He lays an unanswerable foundation for his charges he is to soon make.

IV. MOSES IN THE WILDERNESS AND GOD'S FINAL REJECTION OF ISRAEL, 38-43.

1. These people rejected Moses after all the wonders and signs God had done thru him in Egypt and at the Red Sea, and we all know this.
2. And after all the wonders Christ has done, many more than Moses did, the people have rejected him.
3. It looks like they would have seen where Stephen was going by this time.
4. He briefly refers to the captivity, a thing they were familiar with, and quotes one of their prophets, cf. Amos 5:25-27.
5. Nothing said yet has any direct reference to the charges against him.

V. THE TABERNACLE AND THE TEMPLE, 44-50.

1. He answers the charges made against him about blaspheming the temple by showing that it was first the tabernacle and then the temple and then would come something better than the temple according to their own prophets, Isa. 66:1.
2. The tabernacle was God's house and it was set aside for something better and so will be our temple.

VI. STEPHEN'S APPLICATION OF ALL HE HAD SAID, 51-53.

1. He now has the audience prepared for the charges he is to make.
2. Joseph the divinely selected saviour of his people was rejected and sold by them.
3. Moses the divinely selected deliverer of his people was rejected again and again by his own people.
4. All the prophets had met with similar treatment by their own people.
5. Now the final prophet, JESUS, spoke" of by all the prophets, who had come to make a much greater deliverance, had been murdered by the sons of these persecuting fathers who had killed all the prophets—"ye did it".
6. This man with the angelic look, 6:15, is telling the truth in a bold, courageous way regardless of whom it hits or how it sounds.

VII. THE EFFECT THE TRUTH HAD ON HIS HEARERS AND STEPHEN'S DEATH, 54-60.

1. They should have been glad to learn the truth and to know that the one they had crucified was the Christ.
2. It caused them to yield to a murderous spirit.
3. Gnashed on him with their teeth, 54.
4. They were unable to meet his arguments as they had been before, 6:10.
5. This is a very ugly conduct for a set of seventy supreme judges.
6. Stephen saw a scene that Jesus had predicted, 55-56 cf. Matt. 26:64.
7. This scene never left Paul as long as he lived, Acts 22:19-20; 1 Tim. 1:12-16.
8. Think of a set of prejudiced murderers killing a man while he prays for them, 60.
9. This is the first martyr for the church. Review the three persecutions and notice how they grew.
10. This is a beautiful scene of the death of a Christian, 55-60. They pelted him with stones and he kneeled down and prayed. He saw heaven. Heaven is not far away after all. He saw things the crowd did not see, but they were there just the same. Angels came for the spirit of Lazarus, but the people passing by could not see them, Stephen saw heaven. Oh what is that worth in the dying hour? He fell asleep. This room is full of sweet music right now and all you have to do to prove it is to get you a receiving set and tune in. This world is full of ministering spirits to guard and safeguard God's children; we may not be able to see them but they are here just the same, Psa. 34:7-10; Heb. 1:14.

THE SPEECH OF THE FIRST CHRISTIAN MARTYR

Acts 7:1-60

1. This is one of the sublimest and saddest spectacles in all history.
2. To see a man die for his convictions is inspiring, but to *see* a good man mobbed causes the deepest sorrow and humiliation.
3. It is a marvelous fact that the world's best men have been the most mistreated and persecuted.

I. THE UNCONSCIOUS INFLUENCE OF HIS WORDS ON A GREAT MAN, Prov. 25:11.

1. Will Carleton said, "A word unspoken may fall back dead, but God himself can't kill it when once 'tis said". We should be careful about our words for they are valuable.
2. We see the illuminating power that history has on people. Review this history.
3. Reveals marvelous ways of providence, chief persecutor became the chief apostle.
4. Paul never got away from the ring of these words as long as he lived. He used the style of this speech as a model for his first recorded sermon, Acts 13:16-42.

II. SOME CHARACTERISTICS OF A TRUE AND GREAT PREACHER

1. Stephen was full of the sacred writings. When the church knows the Bible and has heard the eloquence of Moses and the evangelists of Christ, lectures on science, literature, philosophy, funny jokes, and cheap sayings in the pulpit, is a sorry substitute for preaching.
2. Men who are ignorant of the Bible have no right to criticise it. Mr. Ingersoll boasted that he had read the Bible thru once. If he had read it thru ten times he would not have criticised its teaching.
3. He had deep convictions and dared to die for them, spoke them in the face of death.
4. Spirit of his speech, much depends on the spirit of the preacher, 6:10.

III. REVEALS METHOD OF DIVINE PROVIDENCE.

1. Shows that we must sacrifice the little present for the great future.
 - (1) Abraham was called, but he had to leave his home and people for a strange land.
 - (2) Joseph was called, but he had to go to jail for two years.
 - (3) Moses was called, but he had to give up the treasures of Egypt.
 - (4) Stephen was called) but he had to be stoned like a dog.
 - (5) Paul was called, but he had to be stoned, whipped, imprisoned and killed.
 - (6) For an education, we must deny ourselves the things we want to do now.
 - (7) For property, we must leave off buying what we would like to have today.
 - (8) For heaven, we must obey the gospel and sacrifice the desires of the flesh.

IV. OPPOSITE EFFECTS THAT TRUTH HAS.

1. Pleases and offends; leads and drives; makes some laugh and some cry; some approve and some criticise; makes some smile and some curse; saves some and condemns others. One is never the same after hearing- the sermon.
2. The person and not the truth is responsible for the different effects it has.
3. If the truth does not please you, don't blame the preacher nor God, perhaps you are not hungry and it is hard to feed one who is not hungry.
4. Food does not taste good to a sick man; some have spiritual dyspepsia and the food does not agree with them.

V. SOME COMMON MISTAKES REFUTED.

1. Character will not always save a man from harm and suffering, 2 Tim. 3:12.
2. Courts and regularly constituted authorities are not always right. They have been the bulwark of much error and wrong. Just because they are behind a thing does not necessarily make it right or wrong.
3. Bodily deliverance is not the only kind God is able to give. He lifted Stephen into his presence and then he felt sorry for his persecutors and murderers, "lay not this to their charge".
4. Life is not limited to the eye of the flesh, Stephen, Acts 7:56; Moses, Heb. 11:23; Paul, 2 Cor. 4:16-18; Christ, Heb. 12:2; Persecuted, Matt. 5:11-12. By the eye of faith we see the real, worthwhile things. On which vision do you rely most, fleshly or spiritual?

EIGHTH CHAPTER OF ACTS OUTLINED

Acts 8:1-40

Scattering of the Jerusalem Church and the Labors of Phillip

I. SCATTERING THE JERUSALEM CHURCH, 1-4.

1. Review the closing of the preceding chapter and Stephen's death.
2. Persecution is growing worse, 1-2.
3. The tragic death of a good man always brings sorrow.
4. How these good people must have felt over losing Stephen, the first martyr.
5. They needed him so much because of his ability and their strong opposition.
6. How these people must have felt to be run off from their homes and see the church they loved dearly ruined and scattered. Put yourself in their place.
7. Apostles are alone in Jerusalem, all have left them, they can now realize how Jesus felt when they forsook him and fled, Matt. 26.
8. Saul is mad and acting like a wild man after these Christians, 3.
9. People had poured into Jerusalem from every quarter of the world. I don't blame them. I would walk and work my way to Jerusalem today (as fat as I am) to spend one hour with men who had "been with Jesus and talked to him". Just to see those men and hear them tell all about it would be worth all it would cost.
10. This scattering and trouble turned out to be a blessing, Psa. 76: 10; Rom. 8:28.
11. If we were persecuted and scattered out over the world it might be a blessing and cause many people to be saved that will be lost, that did.
12. Could our members go out "preaching the word" if they were scattered? The inefficiency in teachers, leaders, members and elders today is lamentable.
13. This church was not more than three or four years old, it had developed, Heb. 5:12.
14. We need men who are prepared to preach the word in speech and life today.

II. PHILIP, THE DEACON, GOES TO SAMARIA, 5-25.

1. Of the many scattered, Luke tells us about the work of Philip first.
2. This is the first work that was done outside of Jerusalem, Acts 1:8.
3. He preached Jesus at Samaria, describe what it meant to preach Jesus.
4. This is the greatest meeting, save the one in Jerusalem, ever recorded.
5. The Samaritans were baptized when they believed, this was a universal experience.
6. In modern revivals, "thousands believe" and not one is baptized. The preacher holds the meeting and gets on the train and leaves and not one of the "believers" is baptized. They take collections in dish pans (Billy Sunday in Memphis), think of the contrasts in modern evangelists and Bible evangelists.
7. I want to be courteous, but I must "preach Jesus" or I will be lost. And to "preach Jesus" I must preach baptism for the first and last chapters of the life of Jesus are on baptism (Matt. 3 and 28). He began his work by being baptized and he closed by commanding others to be baptized.
8. Philip met "Simon the sorcerer", an old time magician who had fooled the people a long time, but he could not measure arms with God's healers. He was like the "modern healers", he could only do tricks but they could "deliver the goods".
9. Simon finally believed and he was baptized, too, 13.
10. Simon becomes sinful and backslides, and that gives an opportunity to reveal God's law to sinful children, 18-24.

11. Peter did not tell him to be baptized. What he had been telling others to do, because he was a child of God and God has another way for children to be pardoned.
12. Sectarians still ask, "why don't you baptize a man every time he sins", 2:38.
13. God's terms of forgiveness to a child are not what they are to an alien, cf. Acts 8:18-24; 2:38.

THE RESTORATION OF AN ERRING CHILD OF GOD,
Acts 8:18-24

1. It was a pathetic picture when Jesus' disciples turned back, Jno. 6.
2. It is pathetic to see the great number of children who were once faithful err.

I. WHAT IS HIS STANDING IN GOD'S SIGHT?

1. He is not an alien, Col. 1:20-23; Mk. 16:16; Acts 2:38; Gal. 3:27; Gal. 4:4-6.
2. He is not an apostate, Heb. 6:4-6; 10:23-29, not one who has wilfully denied Him.
3. He is the unfruitful branch, Jno. 15:2-6; Matt. 7:20.
4. He is the foolish virgin, Matt. 25:8; 5:16, his light is not shining, gone out.
5. He is the luke warm Christian, Rev. 3:16; Matt. 6:24.
6. He is the erring brother, our brother and the Lord's brother, Jas. 5:19-20.

II. WHAT IS HIS SPIRITUAL CONDITION?

1. Worse than at the beginning, 2 Pet. 2:20-21.
2. His heart is not right, 8:21. Money can't control spiritual things, does it?
3. He is perishing, many just such people in the church today, 8:20.
4. He is without excuse, no reason for being lost, Jno. 15:22; Heb. 2:1-3.

III. WHAT ARE GOD'S PROMISES TO HIM?

1. Have mercy and not anger on him, Jer. 3:12.
2. Heal up all his backslidings, Jer. 3:22.
3. Welcomes him home, Luke 15:11-32.
4. He will forgive him his sins, 1 Jno. 1:9.

IV. WHAT MUST HE DO TO BE RESTORED?

1. Truly repent, Acts 8:22; Jer. 3:12; Rev. 2:5.
2. Confess his sins, Luke 15:21; 1 John 1:9; 2:1.
3. He must play, Acts 8:22; Jas. 5:16.
4. Sectarians still ask, "Why don't you baptize him". God's law to the alien is not the same as it is to the erring Christian. God will answer the prayer and give salvation, remission of sins, to his erring child but he tells the alien to be baptized for the remission of his sins. "If baptism is for the remission of sins" says one, well Peter said it was, Acts 2:38.

V. WHAT IS THE DUTY OF THE CHURCH TO THE ERRING CHILD?

1. Teach him plainly his condition, Acts 8:20-24; Matt. 23; Acts 7: 51-53; 23:1-5.
2. Admonish him kindly and plainly, Gal. 6:1; 1 Thes, 5:14.
3. Reprove, rebuke and exhort him, 2 Tim. 4:2.
4. Reward will be great for saving him, Jas. 5:20.

CONVERSION OF THE ETHIOPIAN EUNUCH

Acts 8:26-40

INTRODUCTION:

1. Right in the middle of that fine meeting in the capitol of Samaria Philip was told to quit and go toward a desert, 26.
2. We want to preach in towns and have large audiences and many "additions".
3. Sometimes I think some preachers have more additions than the Lord has.
4. Conversion experiences are told in meetings to stir the sinners to act and also to give them an example of entering the kingdom. This is a divine example.
5. Does our conversion correspond in all essentials to this one? Mine does.

FIVE AGENTS IN THIS CONVERSION THAT WE WANT TO STUDY

I. THE ANGEL AND JUST WHAT HE DID, 26.

1. There are the law and the circumstances in all conversions.
2. The law is always the same, but the circumstances are many and varied, Pentecostians, Acts 2; Multitude at the temple, Acts 3; Saul, Acts 9; Cornelius, Acts 10; Jailer, Acts 16. Difference in yours and mine, but law the same.
3. It is sinfully wrong to MAGNIFY the circumstances and REPUDIATE and IGNORE the law.
4. Angel told Philip, the preacher, to get to the road and there he stopped.

II. SPIRIT OF THE LORD, 29.

1. Addresses the preacher to bring him and the sinner together.
2. Spirit is in every conversion. We may not know what he is doing, but he is there.
3. God knew just how to plan and arrange the matter so the meeting would take place.

III. PREACHER AND WHAT HE DID, 35.

1. Preached Jesus and nothing else, that is all any preacher should preach.
2. If I were to "preach Moses", I would have to preach about his parents, birth, life, leadership, work, doctrine, law, promises and death.
3. To "preach Jesus", must preach about the prophecies, birth,, life, miracles, works, death, burial, resurrection, ascension, commands, and promises to the world.
4. The apostles preached baptism so strongly that the people wanted it right then even at the midnight hour.
5. Union meeting, "NOT MENTION BAPTISM". Why? Relate John R. Williams' experience.

IV. SINNER AND WHAT HE DID, 36-40.

1. See what sort of a man he was before he was converted, people sometimes make a sad mistake in telling how mean they were before conversion.
2. He had traveled about 2000 miles to worship and then was not allowed in the assembly, Deut. 23:1.
3. He was a busy man, a treasurer of a rich country, but he had time to worship.
4. I can't close my business (little popcorn stand) "for I'm hired out". He was, too.
5. Some people put God off like a poor old beggar selling shoe strings.
6. What he was reading shows he was interested in spiritual things. (1) People read most everything but the Bible, some come to

- church with a bundle of Sunday papers under their arm like fodder.
7. That sinner heard the story of Jesus.
 8. He believed the truth about the birth, life, works, death, burial, resurrection, ascension and promises of Jesus.
 9. He confessed Christ as Lord, Rom. 10:9-10; Acts 8:37; Jno 20:30-31
 10. He went into the water and was baptized, 37-39; 2:38; Mark 16: 16. He was saved.
 11. He came up out of the water and went his way rejoicing in salvation in Christ.
 12. Foolish questions that are asked about, "who was baptized?" "Can't tell who".
 - (1) Who was baptized? The man who wanted to be baptized.
 - (2) Bald headed barber and the long haired mon, who got his hair cut?

V. THE LORD AND WHAT HE DID.

1. He saved that poor lost man, he did the big part, that that the sinner and preacher could not do.
2. He added him to the church of Christ, the thing 1 that men can not do
3. He enrolled his name in heaven on the Lamb's book of life.
4. He washed away, by his blood, every sin, ugly spot and deed of the past.

VI. SUPPOSE SOME ONE MEETS HIM DOWN THE ROAD AND ASKS HIM ALL ABOUT IT!

1. Why are you so wet and yet so happy? It hasn't been raining. Did you fall into the creek?
2. Where would he begin his explanation?
3. Why would he not tell about the angel and the spirit? He knew nothing about them.
4. He would say, "I had been to Jerusalem to worship and was returning and was riding along reading the 53rd chapter of Isaiah, and that chapter has always been a puzzle to me." Yes, and it is to any Jew today who does not accept Christ, "a man explained that to be the Messiah and I understood it for the first time". "He told me about his birth, life, works, death, burial, resurrection, ascension and he commanded me to be baptized and I went into the water and he baptized me and now I am happy in the Lord Christ".
5. Now, what was he? He was what you will be when you do just what he did. If people would do just what he did there would not be anything on the earth but Christians today. It takes more than the Bible to make Baptists, Methodists, Advents, Mormons and all sorts of sectarians. If you have done what he did and have not gone into churches not mentioned in the Bible nor subscribed to man-made theories and doctrines, you stand where he stood in the sight of God.

NINTH CHAPTER OF ACTS OUTLINED

Acts 9:1-43

Conversion and First Labors of Saul

I. SAUL'S JOURNEY TO DAMASCUS, 1-9.

1. Review the nobleman's conversion of the preceding chapter.
2. Paul, or Saul, is at this time the most noted enemy of the church.
3. He was born in Cilicia in the famous city of Tarsus, Acts 22:3.
4. This was a city of Greek learning, rivaling that of Athens and Alexandria.
5. Saul descended from pious ancestors, Phil. 3:4-5; 2 Tim. 1:3.
6. He was the son of a Pharisee, Acts 23:6.
7. His people must have been wealthy, but they taught him a trade that helped him in later life. The Jews said, "He who teaches not his son to work, teaches him to steal", Acts 18:3; 20:34; 1 Thes. 2:9.
8. He was brought up under Dr. Gamaliel, his parents must have had money or they could not have kept him in this Bible school, Acts 22:3; 5:33-39.
9. In this Bible school at Jerusalem, he led his classes, Gal. 1:14.
10. He was a conscientious, religious, persecuting murderer, Acts 7:58; 23:1; 26:9-11.
11. He had a vote in their destiny, he possibly was a member of the Sanhedrin, 26:4-11.
12. He led the persecution, scourged and made them blaspheme, 8:1; 26:11.
13. While Philip was preaching at Samaria and to the eunuch, he was killing Christians in Jerusalem.
14. Goes to Damascus, 140 miles away, with authority to arrest and bring Christians.
15. What happens on the way, 3-9; 22:6-10; 26:12-18.
16. Imagine his feelings, "Is that some one I have killed?"
17. The light made him blind and his crowd speechless, 7.
18. "Led him by the hand", suggests they were walking that 140 miles 8.
19. "There" and not "here" it will be told you what you MUST DO, 6.
20. In house of Judas, on street Straight, penitent and grief stricken, 9.
21. Is he saved? Was he saved out yonder on the road while he was a murderous infidel? If so, he was saved before he believed in Jesus, cf. Jno. 8:21-24.

II. WHAT TOOK PLACE IN DAMASCUS, 10-19.

1. Imagine Saul's friends trying to comfort him and explain matters to him.
2. Conversation between the Lord and Ananias.
3. Disciples are called "saints" for the first time in the New Testament, 13.
4. Ananias only knew Saul by and thru reports, 13.
5. Ananias didn't get anywhere arguing with the Lord. No one does, "Go thy way", 15.
6. He must "bear my name", a precious jewel.
7. Saul, like all others, was baptized, 18; 22:16. (River Abana runs thru Damascus).
8. Sins are washed away, he is now happy like the eunuch, 19.
9. Like all other Bible conversions; the word was preached, heard, believed, he repented and was baptized and the Lord saved that terrible sinner.

III. SAUL BEGINS PREACHING IN DAMASCUS, 19-25.

1. Began undoing his wrongs right where he quit and that is what all should do.
2. Imagine how the disciples must have gathered around Saul when he was baptized and how they rejoiced over it. Hear them say, "he won't kill us now".
3. Preaching the truth made his old friends mad and they become his enemies and try to kill him as they had done from the beginning of the church.

4. He starts his reaping, 23-25; Gal. 6:7; Acts 8:1; 9:1. This escape was after he had been preaching three years, he had been away and returned, Gal. 1:17-18.
5. Disciples assist him, as they should, not by fighting but running. The only thing a Christian can afford to do is to take abuse or run. (Whitlock experience).

IV. SAUL GOES TO JERUSALEM AND IS SENT TO TARSUS, 26-30.

1. Had been three years since he left Jerusalem to go to Damascus, 1.
2. Try to imagine how he must have felt as he neared Jerusalem and could see Stephen's grave, and the sad scenes he made there; and how the disciples whose parents he, had killed felt toward him; and how his old allies felt for him to come back converted.
3. He wanted to see Peter, Gal. 1:18-24.
4. The disciples were afraid of him. He tried to join them after he had been preaching for three years, he did not try to join the church for he had been a member of it for three years.
5. If they had heard of his conversion they must have taken it as treachery in order to trap them.
6. Imagine Paul and Peter talking there together for fifteen days, how much they could tell, Peter had been thru it all, Gal. 1:18-19.
7. He preaches in Jerusalem after Barnabas assures the brethren, 28-30
8. Gospel made his old friends mad, as it had ever done, and they try to kill him.
9. God and the brethren sent him out, 30 cf. 22:18-21.
10. Saul goes back to his native home, he had been a fugitive in two great cities, he had deserted the religion of his fathers, 30.
11. Luke does not, but Paul does, tell us what he did in Cilicia, Gal. 1:21-24.

V. THE CHURCH INCREASED WONDERFULLY, 31.

1. Church multiplied when at peace, 32 cf. 6:1, 7.
2. Church is used here to include more than one congregation.
3. It walked in the fear of the Lord and the comfort of the Holy Spirit.
4. Dr. Gamaliel had said, "If it is of God you can't stop it", Acts 5:34-39.

VI. PETER VISITS LYDDA, 32-35.

1. God told Saul in his vision that he would send him to the Gentiles, 22:21.
2. Peter heals a man who had been bedridden for eight years, 33 cf. 3:10; 4:22.
3. This, as the others, brought good results.

VII. PETER IS CALLED TO JOPPA, 36-43.

1. Peter, like we are, was called to a house of death and sadness.
2. Joppa is the seaport to Jerusalem:
 - (1) To Joppa, the cedars for Solomon's temple were rafted, 2 Chron. 2:16.
 - (2) Also cedars for the second temple, Ezra 3:7.
 - (3) From Joppa, Jonah set sail for Tarshish, Jonah 1:3.
3. Joppa is 38 miles north of west from Jerusalem and Lydda is 12 miles from Joppa.
4. These people needed Peter's comfort just as we need good people in death hours.
5. Imagine that scene in that death room, the people are quietly thinking and sobbing, the poor widows are holding up those garments made by Dorcas and talking about them and her; perhaps Dorcas had made these very garments for the children of these poor widows. Oh, what a memorial! Rev. 14:13.
6. Peter can go back to a like scene when Jesus raised Lazarus, Jno 11:35-46. He sends all the mourners out and brings Dorcas to life again. Imagine the unspeakable happiness of this audience. This is a foretaste-picture of the RESURRECTION.

WHAT WONDERS OUR GOD HAS WROUGHT! DON'T YOU
WANT TO SERVE HIM?

TENTH CHAPTER OF ACTS OUTLINED

Acts 10:1-48

Conversion of Cornelius, the First Gentile

1. Four centurions of the New Testament and something good said about all of them, Matt. 8:5-13; Matt. 27:54; Acts 10; Acts 27:43.

I. CORNELIUS DESCRIBED AND DIRECTED TO SEND FOR PETER, 1-8.

1. Caesarea is thirty miles north from Joppa on Mediterranean.
2. He was a good, devout moral, liberal man, his morality was as good as the best, and it is good to have these traits but he, like all others, needed Christ
3. The best father, husband, wife, mother, citizen or person on the earth needs to be converted and obey the gospel if they have not done so.
4. Regardless of how good and moral a man may be he is mistreating the Lord and therefore condemned if he does not obey him, Jno. 3:16; Matt. 7:21-28; Heb. 5:8-9.
5. Cornelius was an Italian officer and the pious Jews in Palestine must have had a wonderful influence over him, for while they were his subjects and he their officer, we see him worshiping their God after their custom. This should be a lesson to us to convert those whom we serve.
6. Ninth hour was the Jew's hour for prayer (3:00 p. m.), 3:1.
7. Cornelius was wide awake and praying, he said, like Saul, "what Lord", yet it was not the Lord who spoke, 4.
8. Suppose a man as good as Cornelius, who had had a vision and seen an angel, should present himself to any denominational church in this land for membership, would they think he lacked anything? Cornelius did.
9. Behold this centurion: (1) a devout man, (2) Feared God with all his house, (3) Liberal (gave much alms to the people), (4) Prayed to God always, (5) God heard his prayers, (6) Had a vision and talked to an angel, (7) His alms were before God as a memorial, (8) A righteous man, (9) Well reported by all the nations, (10) Yet out of Christ and unsaved, 11:13-14.
10. Do you mean that a man may have all these traits and still be out of Christ? Yes, exactly so, for God has never anywhere said that these things put a man INTO, but we get INTO Christ by being baptized, Gal. 3:27; Rom. 6-3.
11. Morality will not save, yet a man must be moral to be saved.
12. The angel and Spirit of Acts 8; Lord of, 9; Angel of, 10; all appear for the same purpose, to get the preacher and sinner together.
13. Tho late in the day he sent his soldier and servants to Joppa.

II. JUST WHEN WAS CORNELIUS SAVED?

1. Not till after the angel appeared, 11:14.
2. Not till after Peter's vision, 10:17-23; 15:7; 10:34.
3. Not till the gospel was preached, 11:15.
4. Not till he had heard the gospel, 11:15 cf. Rom. 10:13-17; Heb. 11:6
5. Just what he did:
 - 1) He heard, 10:44; 15:7; (2) Believed, 15:7-9; (3) Repented, 11:18; (4) was baptized, 10:48; and God saved him.
6. The difference between the best sinner on earth and a true Christian. The sinner is not a fornicator, drunkard, liar, thief, covetous man, robber, dishonest man, but is good morally; the Christian is not a fornicator, drunkard, liar, thief, covetous man, robber, dishonest man, but is good morally; well what is the difference in them? The sinner is out of Christ and lost, the Christian is in Christ and safe. Remember there is but one Bible way to get into Christ, 1 Cor. 12:13; Gal. 3:27; Rom. 6:3.

III. PETER'S VISION AND INSTRUCTION AT CAESAREA, 9-23.

1. Peter was on the house-top praying about lunch time.
2. Peter had always respected God's law, "never eaten", 14. God revealed to him the law was abolished and made him understand the vision, 21-23.
3. They lodged the first night with Simon, 23.

IV. PETER GOES TO CORNELIUS' HOME IN CAESAREA, 23-33.

1. Simon was the first Jew to entertain Gentiles in his home, 23.
2. Cornelius had been busy, assembled a select audience, wanted his people to hear, 24.
3. Churches should get a lesson from this and make ready for the meeting.
4. Cornelius, like all great men, was humble and he shows his humility, 25.

5. Peter who had been a poor fisherman now experiences a great man falling at his feet, but he does what any converted, noble Christian should do, 26.
6. Peter was no pope, "Don't fall at my feet, I'm just a man", 26.
7. Imagine the feelings of both. Peter explains why he came, 28.
8. "You sent and I came, to what intent did you send for me? What do you want with me?" 29.
 - (1) We know it was not to be worshiped; nor to boss or be bossed; nor to drive or be driven; to entertain or be entertained; tickle or be tickled, 2 Tim. 4:3.
9. "We are all here in the sight of G^od to hear all the Lord has commanded", 30-33.
 - (1) But Cornelius, that may insult you, or your wife, your children, your friends, neighbors, and some you have assembled. "We are here to hear it all." 10. Peter's mission, as a true preacher of the gospel, must be mine.

V. PETER'S SERMON TO THE GENTILES, 34-43.

1. He opened his mouth with one gospel for all people and nations, 34.
2. This is the death-knell to "unconditional salvation and election to just a few", 35.
3. Peter here had the opportunity to come into the limelight as the "world's greatest evangelist", but he chose to preach Jesus, his death, burial, resurrection, ascension, judgment, and the conditions of salvation as he had before, cf. 2; 3; 4; 5.
4. This should be a lesson to preachers who desire to be "great preachers". Preach true to the commission like the greatest of all preachers did.
5. Think how much greater Peter became by preaching the plain truth than he would have by preaching anything else. "Lectures and catchy speeches" made then are all gone and forgotten, but his sermon is still read by thousands.
6. The preacher who preaches JESUS will be the greatest preacher the longest.
7. A Bible preacher never lost an opportunity to preach Jesus and him crucified. How different from modern evangelists who desire the praise of men and money!
8. They never tried to sell themselves, or to put it over, or make a hit, to be clever, attractive, but Christ got all the glory in their preaching.

VI. THE GENTILES RECEIVE THE HOLY SPIRIT AND ARE BAPTIZED, 44-48.

1. God did the blessing as he always does, 1 Cor. 3:6.
2. Holy Spirit had the same effect here it had on Pentecost, 46; cf. 2:1.
3. Peter explains why the Holy Spirit was given, 46-48; 11:15-17.
4. The only times the baptism of the Holy Spirit was ever experienced was when the Jews came into the church, Acts 2; and when Gentiles first came in, Acts 10.
5. The miraculous gift of the Holy Spirit was never connected with the remission of sins, Acts 2:1-4; 11:15-17; 19:1-7; 1 Cor. 12:1-11.
6. Peter's sermon made known to them the conditions of salvation in order just as he had done in other sermons, 43, 47-48.
7. Cornelius, like all others, was baptized, 48 cf. Acts, 2, 3, 4, 5, 6, 8, 9
8. We have here a fine Bible example of a soldier becoming a Christian but we have no Bible example of a Christian becoming a soldier. Play safe, Christians!

VII. SOME RULES BY WHICH WE CAN ALWAYS KNOW THAT IT IS WATER BAPTISM AND NOT HOLY SPIRIT BAPTISM.

1. When the administrator is other than Christ, Matt. 3:11; Acts 19:4; Matt. 28:19.
2. When the subject is commanded to be baptized, H. S. baptism was never a command.
3. When one is baptized in a name or names, H. S. baptism never done in any name.
4. When any blessing is promised or conditioned on doing it.
5. When the person being baptized is actively engaged in the matter of baptism, Acts 16:15; 16:33; 18:8; 19:5; 1 Cor. 1:14-17.
6. When baptism is said to introduce the person into any special relationship, Rom. 6:3-4; Gal. 3:27; Col. 2:12, all refer to water baptism for the above rules cannot be set aside, and it must be water baptism the rules being true.

ELEVENTH CHAPTER OF ACTS OUTLINED

Acts 11:1-30

Peter's Defense

I. PETER JUSTIFIES HIS VISIT TO THE GENTILES, 1-18.

1. Review the closing events of the preceding chapter.
2. Cornelius' conversion was soon well known to all the Jews, 1.
3. Brethren at Jerusalem were ready to call Peter's hand. This shows that everything was not revealed to the apostles at once, 1-2 cf. Jno. 16:13.
4. Peter explains everything in order, 4-17.
5. Peter relates his vision and what he saw at the home of Cornelius and what Cornelius told him, but does not tell Cornelius' experiences
6. Gentiles received the H. S. as we did at the beginning. Beginning of what? 15.
7. This convinced Peter that the gospel was for the Gentiles as well as Jews, 16-17.
8. He would have been refusing God if he had refused the believing penitents, 17.
9. Peter's explanation satisfied his critics as the miracle had satisfied him, 18.
10. It is a pity that every one will not glorify God when truth is made clear, 18.
11. The Holy Spirit revealed this to Peter and then to the rest thru Peter and they received it thru his word just as we do, Jno. 16:13 cf. Jno. 17:20.

II. THE CHURCH ESTABLISHED IN ANTIOCH, 19-21.

1. Luke now takes us back to the Jerusalem church when it was scattered, 19 cf. 8:1-4.
2. While Philip was preaching Jesus in Samaria and to the Eunuch, Acts 8; Saul was in Damascus and Arabia, 9:23-30; Peter was in Judea, Samaria and Galilee, 9:32; 10:1; some of the scattered brethren were preaching the same story up north, 19-21.
3. Some of these scattered brethren went over to Antioch (a beautiful city of over 500,000 people) and preached Jesus there, and when the people believed and "turned" to the Lord that made a New Testament church. That is the only way to establish a Bible church. If there were not a church of Christ on the earth today one would be established, if the Bible were preached, accepted and obeyed. This is the way' a New Testament church begins.

III. BARNABAS IS SENT FROM JERUSALEM TO ANTIOCH, 22-24 cf. 4:36-37.

1. Barnabas had the qualifications for a leader in the church, 24 cf. 6:3
2. Barnabas was a fine "exhorter" and but few men have that power, 23 cf. 4:36.
3. Exhortation is badly needed today, it often brings good results, 24.
4. There are many good men, good teachers, good preachers, educated men, not exhorters.

IV. BARNABAS BRINGS SAUL TO ANTIOCH, 25-26

1. Of all the men Barnabas knew he went a long ways for Saul because he was the man for the place, 25.
2. These two worked there for a whole year and no wonder that history says that there were over 100,000 members of the Antioch church.
3. Here the disciples are called, for the first time, the name that truly describes them and their work, 26 cf. Isa. 56:5; 85:15; 62:1-2; Eph. 2:13-16; Acts 26:28; 1 Pet. 4:15-18; Prov. 18:10; Jas. 2:7. Could not be a more fitting name given them.

4. Never important to do a thing before it is given of the Lord, but is always important to do it after it is given. This is true of baptism, Lord's Supper, and the name to wear. Christians for several years before the name was given of God.

V. BARNABAS AND SAUL ARE SENT TO JERUSALEM, 27-30.

1. Men of means must have been converted at Antioch.
2. Antioch, like Jerusalem, was ready to divide with the needy brethren, cf. 4:32-36.
3. This famine effected Antioch as same as it did Jerusalem for it was world-wide, 28.
4. This is the first example of such benevolence since that shown by the Jerusalem church and this is the first time it has been needed.
5. **Every man sent according to his ability**, 29 cf. 1 Cor. 16:1-2; 2 Cor. 9:7.
6. It was sent to the elders for they were the ones to manage it.
7. The same thing, under the same conditions, would be necessary today. But we have never had such conditions in our land in our memory. Who remembers one person starving to death in America? We do not even approach their condition. **Never have.**

TWELFTH CHAPTER OF ACTS OUTLINED
Acts 12:1-25.
Persecution of the Jerusalem Church Arises again

I. JAMES BEHEADED AND PETER IS IMPRISONED, 1-11.

1. Herod was a grandson of the Herod who killed the infants at Bethlehem (Matt. 2:16-18), and a nephew of Herod the Tetrarch who beheaded John the Baptist and tried Jesus (Matt. 26). He was reared in Rome and had wasted his fortune. Had bad blood.
2. James is the first apostle to be killed. Strange God allowed him to go so soon and with such a small part of his work done that he could have done in the church.
3. This must have been a great shock to the church with them facing a famine and having to be helped, 1-2 cf. 11:27-30.
4. It had only been about ten years since the crucifixion of Jesus and the apostles had certainly had "rough sailing".
5. Luke describes the death of James, the first apostle to die, in eleven words. If he had not been inspired it would have taken eleven volumes, 2.
6. Herod killed an apostle of the Lord, no one had gone that far before, 2.
7. When he saw the people praised him it made him worse, this is so often true, 3.
8. Herod took precaution in fixing Peter where he certainly would not get away this time as he had done before. Don't you know he felt sure? 4 cf. 5:17-23.
9. They were praying for Peter, he had weakened ten years before (Matt. 26:69-7-5). They don't seem to be praying for his escape for that surprised them, 5. 10. Describe his deliverance the night before he was to be executed, 6-11

II. PETER FINDS HIS BRETHREN AND THE GUARDS ARE KILLED, 12-19.

1. Brethren are praying at the home of Mary, the mother of John Mark and the aunt of Barnabas. Don't you imagine Barnabas and Saul are there too? 12 cf. Col. 4:10.
2. Peter knocks at the "door of the gate", describe their gates and doors in them, 13.
3. If our preacher were to be killed tomorrow, how do you suppose the church would spend the night, praying for him or trying to get him cleared and freed?
4. Peter explains his deliverance and then leaves, 17.
5. Imagine the surprise and stir among the soldiers and Herod the next morning, 18-19.
6. He had to either accept the miracle or kill the guards, for that was the law concerning officers letting prisoners escape, and he killed the guards, 19.
7. No wonder Herod left Jerusalem, enough to make him never want to see it again, 19.
8. He went to Caesarea where Peter was prominent, 19 cf. Acts 9:32-43; 10:1, 5.

III. DEATH OF HEROD, 20-23.

1. Herod is in Caesarea and seems to be a great orator, some of the meanest men have been attractive in dress and oratory, 22.
2. Describe his death. Josephus says he was dressed in rolled silk and was sick and lingered for five days in great agony before he died.
3. His horrible death is no comparison to the death the wicked will finally experience, Heb. 10:28-29.

IV. THE WORD MULTIPLIED AND BARNABAS AND SAUL RE-TURNED TO ANTIOCH, 24-25.

1. Herod's attempt to destroy the church had the same effect the other persecutions had had, 24 cf. Acts 4-7.
2. Barnabas and Saul had startling experiences on this trip of benevolence, 25.
3. This is our first introduction to John Mark, son of Mary (in whose home the brethren were praying), Peter's son in the gospel (1 Pet. 5:13), and the writer of the book of Mark. He had a remarkable scene to remember the rest of his life.
4. This leaves us ready now to start with Saul on his missionary journeys which took the gospel into Asia Minor and Europe and the "uttermost part of the earth", 1:8.

THIRTEENTH CHAPTER OF ACTS OUTLINED
Acts 13:1-52
**To the Uttermost Part of the World. Paul's First Missionary
Journey, 13-14**

I. BARNABAS AND SAUL SELECTED AND SET APART TO THE WORK, 1-3.

1. Review the events of the preceding chapter.
2. Barnabas and Saul are now back in Antioch.
3. Antioch church had her prophets, teachers and preachers as Jerusalem had.
4. Holy Spirit setting Barnabas and -Saul apart for the work.
5. Men who, in the estimation of the church, were inferior to Barnabas and Saul laid their hands on them, 3.

II. LABORS AND EVENTS IN CYPRUS, 4-12.

1. Went to Seleucia, the sea port of Antioch, which was 16 miles away, 4.
2. Sailed about 75 miles to Salamis, Barnabas evangelizes his homeland first, 4:36.
3. John Mark, in whose home the apostles prayed, went along as a helper, 5 cf. 12:25.
4. Went thru Cyprus from Salamis to Paphos about 100 miles.
5. In Paphos they met a sorcerer, a false prophet, Bar-Jesus, 6-7.
6. In those days the statesmen used the prophets as their chief advisers and Paulus did not know that Elymas was a false prophet, 7.
7. Sergius Paulus wanted to hear Barnabas and Saul, but Elymas knew it would cause him to lose his job so he hindered him, 8.
8. Saul, who becomes PAUL AND THE LEADER FROM NOW ON, saw it was time for action, 9.
9. Paul charged Elymas, to his face, with five wicked descriptions, 10.
10. Paul showed Elymas to be a fake by blinding him and rendering him helpless, 11-12.
11. Imagine that fake-healer wanting some one to lead him about, 11.
12. This is the only recorded miracle that an apostle ever worked to the injury of one's person, but it completely convinced the pro-consul, 12.

III. SAIL FROM PAPHOS TO ANTIOCH OF PISIDIA, ABOUT 290 MILES, 13-15.

1. It is "Paul and his company" from now on, 13.
2. Landed at Perga in Pamphylia, 7 ½ miles up the Cestrus river about 170 miles from Paphos, and there is where John Mark quit and went back home. History says that from Perga to Antioch was the worst land for robbers that Paul ever experienced, cf. 2 Cor. 11: 22-33.
3. They go from Perga to Antioch of Pisidia about 120 miles north, 14.
4. Went to the synagogue and managed to get to address the audience. Wonder how? 15.

IV. PAUL'S FIRST RECORDED SERMON, PREACHED IN ANTIOCH OF PISIDIA, 16-41.

1. The introduction, 16-22.
 - (1) He reviews Israel's history from Egypt to David.
 - (2) Paul knew the Jews could be and were proud of their history.
 - (3) He began his sermon as did Stephen, the first one Paul heard, Acts 7:36-45.
2. The sermon, 23-41.
 - (1) Preached Jesus as promised by the prophets, 23.
 - (2) Preached what John had said about him, 24-25.

- (3) Death and burial, and attributed death to ignorance, 26-29 cf. Acts 2, 3, 4 et al.
- (4) Resurrection and appearances of Jesus, 30-37 cf. 2:29-36; 1 Cor. 15:12-19.
- (5) Remission of sins thru Jesus, 38-39 cf. 2:38; 4:12; Gal. 3:27; 1 Cor. 12:13; Rom. 6:3-5; Acts 10:43. 3.
- 3. Conclusion, 40-41.
 - (3) When he saw how some were being effected he gave them a warning, 40-41.

V. EFFECTS OF THE SERMON, 42-52.

- 1. Some were pleased and wanted to hear more, 42-43.
- 2. That sermon and what they did during the week stirred up a great interest, for almost the whole city came out the next Sabbath, 44.
- 3. Truth, as it had ever done, made some very mad, 45 cf. 4:1-3; 5:17. (Here Paul's second sermon is omitted from the record).
- 4. They turned to the Gentiles, which was God's order, 46-48 cf. 1:8; 'Lk. 24:47; Rom. 1:16; 2:10.
- 5. Jews and Gentiles contrasted, 45-48.
 - (1) Jews: 1st, filled with jealousy; 2nd, contradicted Paul's speech and blasphemed; 3rd, judged themselves unworthy of eternal | life.
 - (2) Gentiles: 1st, glad; 2nd, glorified the word of God; 3rd, they believed.
- 6. Word of the Lord spread wonderfully thru "all the region", 49.
- 7. The Jews with some women worked up a great persecution, 50.
- 8. They "shake off the dust" and go about 90 miles east to Iconium, 51-52 cf. Mark 6:11; Luke 10:16.

FOURTEENTH CHAPTER OF ACTS OUTLINED

Acts 14:1-28.

First Missionary Journey Continued. Paul and Barnabas Are Still in Iconium

I. EVENTS IN ICONIUM, 1-7.

1. Review the journey so far naming the places visited and events, 13:1-52.
2. Iconium was the leading city of this part of Asia Minor. Mountains were on the north, west and south and a nice plain and lake in the east.
3. They went to the synagogue where the Jews met, 1.
4. "SO SPAKE" (earnest, sincere, convincing, logical, plain) many believed, 1 cf. Rom. 10:17; Acts 15:7.
5. While some believed, others got mad when they heard the truth, 2.
6. The only note of time given by Luke of this journey is in verse 3. "Long time."
7. Sinful plot to stone them forced them to leave Iconium and go 40 miles south east to Lystra.

II. EVENTS IN LYSTRA, 8-20.

1. Review the story of Paul healing a cripple man, 8-12.
2. These people try to worship Paul and Barnabas, 13.
3. Paul had an opportunity to be a "great evangelist" like Peter had had (Acts 9-10), but he chose to remain a humble, true preacher of the gospel and that made him great and will make anyone great.
4. Paul taught them to worship God and not men, 14-18 cf. Acts 10:25.
5. Last time the Bible mentions a Christian renting his clothes, 14 cf. Gen. 37:29-34.
6. Enemies back at Iconium and Antioch heard of this success and it was more than they could stand so they came, 40 miles from Iconium and 130 miles from Antioch, to carry on their persecutions against Paul and Barnabas. Imagine the false tales they told on Paul and Barnabas to these Lystrians. Picture the stoning and the dragging Paul out like a dog for dead. They felt sure they would never hear from Paul again, 19.
7. Contrast that picture with the one by the disciples when they were sympathetically watching Paul come to life again. STONED, BRUISED, DRAGGED AND BLEEDING, 20.
8. Timothy lived in Lystra' and was converted on this first trip and probably he was an eyewitness to all that stoning and dragging of Paul. It is surely possible that Paul was taken to his mother's home for treatment and rest. History says that Timothy was then about fifteen years old, 2 Tim. 1:3-5.
9. Those who stand by you in the DEEPEST HOURS OF YOUR TROUBLES are usually the ones who become your CLOSEST FRIENDS. So with Paul and Timothy, 20 cf. Phil. 2:19-22.

III. THE WORK IN DERBE AND THE RETURN TO THEIR HOME CHURCH AT ANTIOCH, 20-28.

1. The next day Paul and Barnabas go to Derbe, about 20 miles south east.
2. Imagine their feelings as they enter Derbe after being run out of Antioch, Iconium and Lystra, 20.
3. They had great success at Derbe, 21.
4. Instead of visiting Paul's old home they return to encourage these brethren and to warn them that they would be saved thru "many tribulations", 22.
5. They appoint ELDERS in these newly established congregations, but these members were learned men in the O. T. scriptures before they were converted, 23.

6. Return by Attalia, of Lycia, 16 miles from Perga, and sail for Antioch, 24-26.
7. Had been gone about four years, and no words from them nor to them since John returned, and now they rehearse all their experiences, 27.
 - (1) Antioch to Seleucia, about 16 miles.
 - (2) Seleucia to Salamis, about 75 miles, and the events there.
 - (3) Salamis to Paphos, about 100 miles, and the events there.
 - (4) Paphos to Perga on the Oestrus river, about 170 miles, and the events there.
 - (5) Perga to Antioch, about 120 miles, and the events there.
 - (6) Antioch to Iconium, about 90 miles, and the events there.
 - (7) Iconium to Lystra, about 40 miles, and the events there.
 - (8) Lystra to Derbe, about 20 miles, the events there and then back to Attalia in Lycia. (9) Attalia to Antioch in Syria, about 300 miles, and their rehearsal there. (10) About 1217 miles, 688 by land and 529 by water.
8. How thrilling this report must have been, 27.
9. Poem, "Homeward Thoughts From Europe" by Vandyke.
10. Spent probably a year with the Antioch church, 28 cf. 11:26. "OPEN DOOR", or access to the hearts of the people. Jesus—John 10:1, 2, 7, 9; Rev. 3:8, 20. Paul—Acts 14:27; 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3.

FIFTEENTH CHAPTER OF ACTS OUTLINED

Acts 15:1-41.

Debate Among the Brethren About Circumcision. 15:1-35.

I. THE CAUSE AND THE BEGINNING OF THE DEBATE, 1-5.

1. Review the events of the preceding journey, 13-14.
2. Luke makes a sudden change from the persecutions from without to the trouble within.
3. All caused by some brethren teaching beyond revelation, is always true, 1.
4. Never was any authority demanding a Christian to be circumcised.
5. Men have often disturbed the church by not being satisfied with what is written.
6. The fact that these men were from JUDEA, Jerusalem, gave them extra power, 1.
7. Paul knew for a certainty they were wrong, cf. Gal. 1:11-12.
8. We should always be thankful for those men who are both able and willing to save the cause as did Paul and Barnabas, 2. Such as Freed, Srygley, Kurfees and Smith.
9. They did not stop the teaching just then, but they saved the church till something could be done that did stop it.
10. Paul and Barnabas are sent to Jerusalem and they tell their experiences on the way as they go, 3.
11. Had been fourteen years since Paul left there as a persecutor, 9:1 cf. Gal. 2:1-10.
12. Welcomed at Jerusalem they tell again their wonderful experiences, 4.
13. Some false brethren oppose Paul and Barnabas in what they had been doing, these brethren were possibly hypocrites or they were ignorant, but such must be opposed either ignorant or mean when they disturb the church, 5 cf. Gal. 2:4-5.
14. The effort to bind Christians to the law has existed all down the ages:
 - (1) Methodist teaching church in days of Abraham, infant membership, sprinkling, etc.
 - (2) Mormons claim right to many wives from Solomon.
 - (3) Advents on the Sabbath and tithing.
 - (4) Catholics on sacrifices and incense. All are wrong and have ever been.

II. ANOTHER MEETING AND A SPEECH BY PETER, 6-11.

1. Seems that one meeting had been dismissed and another held, 6.
2. Paul must have had a private meeting with the apostles between sessions, Gal. 2:1-10.
3. Men in error will not listen until they have been heard, 7.
4. After all the questions of the critics have been answered, Peter makes a speech in which he discussed three points, 7-11.
 - (1) God made no distinction between nations, and men should make none, Acts 10-11.
 - (2) God does not put an unbearable yoke on any Christian and we should not.
 - (3) All are saved alike by grace and none saved by the law.

III. BARNABAS AND PAUL MAKES SPEECHES, 12.

1. They rehearse their thrilling experiences among the Gentiles, 13-14.
2. Many Gentiles had come into the church thru their preaching.
3. God had confirmed their work with the Gentiles by signs and wonders, cf. Heb. 2:4.

IV. JAMES MAKES A SPEECH, 13-21.

1. First, God accepts the Gentiles as per Peter's experience, 14 cf. 11: 15-17.
2. Second, our own prophets foretold the coming in of the Gentiles, 14-18.

3. James advises to stop disturbing these Gentiles about circumcision, 19-21.
4. James tells them to abstain from four things: pollutions of idols, fornication, what is strangled, and blood, 20.

V. THE APOSTLES AND ELDERS RENDER A DECISION, 21-29.

1. Wrote out and made public their decision: "We are not responsible for and do not indorse the teaching of some of these brethren", 23-24.
2. This "epistle" was the first written record of the apostles of all the New Testament.
3. They took James' suggestion and advised them to abstain from "pollutions of idols, blood, things strangled and fornication and all would be well", 29.

VI. PEACE RESTORED IN THE ANTIOCH CHURCH, 30-35.

1. The epistle was delivered and the church rejoices over being saved from the teaching that would have divided the body, 30-31.
2. Paul, Barnabas and many others continue to preach for that congregation, 35.
3. This is a fine example of how a church was saved from false teachers.
4. All was settled by inspired men and if we would always settle all issues by inspired revelation and not become biased or determined we would save much trouble and division in the body.
5. This can be done only when men are in the lead who have the Bible qualifications for leaders, cf. Acts 6:3, "Report, spirit and wisdom."

VII. PAUL'S SECOND MISSIONARY JOURNEY, 15:36; 18:22.

1. Paul suggests to Barnabas that they visit their brethren, 36.
2. Paul and Barnabas disagree about taking John Mark, 37-38.
3. Paul and Barnabas separate, 39.
4. Barnabas took John Mark and went to his old home in Cyprus, 39.
5. Paul took Silas and went to his old home in Cilicia, 41.

SIXTEENTH CHAPTER OF ACTS OUTLINED

Acts 16:1-40.

Paul's Second Missionary Journey, Acts 15:36 to 18:22

A. D. 50-53.

I. THIS TRIP SUGGESTED, PLANNED AND BEGUN, 15:36-41.

1. This trip came just after the debate on circumcision at Jerusalem.
2. Paul suggested to Barnabas they visit the ones converted on first trip, 36.
3. Paul knew churches needed instruction and encouragement as well as sinners.
4. Paul and Barnabas disagree and separate about taking John Mark, 37-39.
5. Barnabas took John Mark, his cousin, and sailed to Cyprus his old home, 39 cf. Acts 4:36; Col. 4:10.
6. Luke never mentions Barnabas any more, but Paul mentions both Barnabas and John Mark, 1 Cor. 9:6; Col. 4:10-11; 2 Tim. 4:10-11.
7. Paul chose Silas and went thru Syria and on to Cilicia to his old home, 40-41 cf. 15:22, 32, Silas was a prophet.
8. Paul had preached in Tarsus some twelve years before, just three years after he was converted to Jesus, cf. Acts 9:30; 11:25-26; Gal. 1:18-21.

II. THEY VISIT THE CHURCHES OF THE FIRST JOURNEY, 16:1-5.

1. Strange as it may seem, Luke never used one verse to describe all that beautiful country thru which they passed.
2. Paul comes to Lystra where he had first met Timothy and had been stoned and dragged out for dead, 1-2 cf. 14:19; 2 Tim 3:14-15.
3. Paul takes Timothy along with him to be his life-long colaborer, 3.
4. They delivered the decree from the Jerusalem church to these brethren, 4-5.

III. WORK IN PHRYGIA AND GALATIA AND ARE CALLED TO MACEDONIA, 6-10.

1. Works in Phrygia, Galatia and pass through Mysia on to Troas, 6-8 cf. Gal. 4:14-15; 2 Cor. 12:9-10. Paul seemed to be weak on this first trip to Galatia.
2. Called to come to Macedonia, and Luke for the first time includes himself. It is Paul, Silas, Timothy and Luke, "us" and "we", 9-10.

IV. LYDIA'S CONVERSION WAS THE FIRST WORK IN MACEDONIA, 11-15.

1. From Troas to Samothrace, thence to Neapolis and on to Philippi, 11-12 cf. 20:6.
2. This was the first time the gospel was preached on European soil, 12.
3. Lydia converted, 13-15.
 - (1) Lydia lived at Thyatira in the district of Lydia of Asia Minor west of Phrygia, about 300 miles from Philippi (Rev. 1:11), she had time to worship and pray, 13.
 - (2) Lydia's heart (understanding, mind) certainly had been closed in some way, 14.
 - (3) Lord opened it that she gave heed; 1st heard, 2nd opened, 3rd gave heed, 14.
 - (4) Lord did the opening, yes he did all, he brought them to Philippi, how?
 - (5) Lydia, like all the others, heard the gospel, her understanding was opened, she gave heed to the gospel and was baptized, 15. The circumstances vary but the law of Christ is the same to all.

V. SCOURGED WITH RODS AND IMPRISONED, 16-24.

1. Cast a demon out of a poor little slave girl, 16-18.
2. Paul hesitated for several days, he must have known what would follow.
3. Paul was troubled, and he did not desire the co-operation of demons and evil people lest he would be lined up with such, 18.
4. They were falsely accused (lied on), and DRAGGED, 19-21 cf. Gal. 6:7; Acts 8:1-4; 9:1.
5. Picture the BEATING WITH RODS, many stripes, 22-23. First persecution led by Gentiles.
6. Put in inner cell, in prison, in stocks; no position for relief or ease, 24.

VI. CONVERSION OF THE JAILOR AND HIS HOUSEHOLD, 25-34.

1. Picture them sore and bleeding, being held in these stocks and wondering why the good Lord suffered them to receive such treatment being innocent.
2. As Christians they were not cursing and bemoaning those who had so treated them, but singing and praying to God, cf. Phil. 4:6-7. Paul's words to Philippians.
3. Imagine how all must have felt when earthquake came and all were loosed, 26.
4. Jailor saw it. It was Roman honor to die at own hands rather than at others, 27-28.
5. Jailor is now more concerned about his own soul than he is the prisoner's, 29-30.
6. Isn't it wonderful for this would-be suicidal, jailor, to become a leader in the church at Philippi.
7. What Paul told him to do and what he did, 31-34 cf. Isa. 2:3; Acts 2:29-38. B. R. B.
 - (1) Brought them out, 30.
 - (2) Took them, washed and baptized them, 33. Picture of repentance, washing stripes.
 - (3) All believed, no infants. What does "having believed" mean? 34 cf. Jno. 20:30; Rom. 1:16; 3:25-26; Acts 4:4; 13:48; 17-34; Rom. 3:11 with Heb. 5:8-9; 1 Pet. 4:17; 1:22; 2 These. 1:7-9; Rom. 6:17; Mk. 16:16; Jno. 3:36. Inclusive.
8. Process of-all conversions is the same, begins with faith and ends with baptism.
9. The same question is answered differently, Paul, Acts 16; Peter, 2; Ananias, 9. The answer needed depends on where the person stands on the road to salvation.

VII. PAUL AND SILAS ARE RELEASED, 35-40.

1. The officers offer to let Paul and Silas ease out and leave, 35-36.
2. Paul said no we are innocent, and that the people may know we are and have been legally declared so, you come and release us in a legal manner so the report will not get out that we are escaped prisoners, 37-39.
3. It was against the law to scourge a Roman citizen and Paul could have given them trouble for the way they had treated him, but that would have forever killed any hope of converting them. It never helps to convert a man to give him trouble, but it is always better to suffer for the cause of the Lord.
4. All too often, brethren have gone to law, slander suits, law suits of-all kinds, to the hurt of the church, cf. 1 Cor. 6:1-11; Rom. 12:19.
5. These brethren visit with Lydia and then depart from Philippi, 40.

VIII. CONCLUSION.

1. We observe that Paul was a man of PRAYER and every child of God must be.
2. We are again reminded that God's ways are not man's ways (Isa. 55:8-9). No one but God would have started this work with the suffering of his leaders. This was the beginning of the church in Europe; the beginning of the end of the worst slavery the world ever knew (Roman slavery); the beginning of the elevation of woman in Europe. If the starting of all this had been left to man he would have selected war, fuss and much noise. The importance of a thing cannot be determined by the noise with which it began cf. Luke 17:20.
3. Try to imagine the amount of inferring that is necessary to establish the idea that there were infants in Lydia's house. First, we would have to infer (guess) that she was married (a thing that is nothing short of a wild guess); second, if we knew she was married we would have to infer that she had children; third, if we knew that she was married and had children then we would still have to infer that some of them were infants. I envy not the task of the man who has to defend a religious position that rests upon such a weak foundation of groundless inferences.

SEVENTEENTH CHAPTER OF ACTS OUTLINED

Acts 17:1-34.

Paul's Second Missionary Journey, Continued. Paul Leaving Philippi and Going to Thessalonica.

I. PAUL'S EXPERIENCE IN THESSALONICA, 1-9.

1. Review the events of the journey in the preceding chapter.
2. Pass through Amphipolis and Apollonia and come to Thessalonica in Macedonia, 1.
3. Paul preaches Jesus, his death and resurrection for three Sabbaths in Synagogue.
4. Paul must have performed many miracles while there, cf. 1 These. 1:5.
5. Paul worked day and night and Philippi sent help, cf. 1 These. 2:9; Phil. 4:15-16.
6. And by such efforts he converted a great multitude, 4.
7. Truth, as before, made some mad, and they dragged Jason and others, 5-9 cf. 8:3; 9:1.
8. Accused of "turning the world upside down" at other places, 6.
9. Jason was released when he made a peace bond, possibly the reason for Paul's leaving at night was to help Jason keep it, 9.

II. SUCCESS IN BEROEA, 10-15.

1. Leave Thessalonica and go to Beroea at night, 10 cf. 9:25 for similar experiences.
2. The Beroeans were honest seekers for the truth, 11-12.
3. It is foolish to condemn a thing before you know anything about it.
4. Should examine every doctrine in the light of the scriptures as a standard, 11.
5. Some old enemies from the rear began to work, 13-15 cf. 14:19 similar to Lystra.
6. Paul sent word back, to Silas and Timothy, that he would be at Athens, 15.
7. Churches had been established at Philippi, Thessalonica and Beroea and they all became missionary congregations and spread the truth just as all churches should do, cf. 1 These. 1:8.

III. PAUL IN ATHENS GREECE (ACHAIA), 16-21.

1. Athena was the center of human learning just as Jerusalem was the center of divine learning. I was told while in Jerusalem that a lewd woman would not dare to spend the night there for they consider Jerusalem a holy city, and lewdness is almost unknown in Jerusalem until this day.
2. There never has been a time when, nor a place where, human wisdom within itself would bring the people nearer to God. Divine wisdom alone will do that.
3. The most scholarly men of the ages have been idolaters and fornicators. Human wisdom does not even guarantee good morals.
4. This scholarly worship hurt Paul's soul and made his heart ache, 16.
5. In the synagogues and on the streets he preached Jesus, his life, death, and resurrection, 17-18.
6. STOICS taught that the way to be happy was to ignore both pleasure and sorrow, to be indifferent to both. Contrast Paul's views with this, Rom. 12:15.
7. EPICUREANS taught that the way to be happy was to gratify every passion and lust of the flesh. Contrast Paul's views with this, Tit. 2:12.
8. Paul attracted attention enough to be invited to address them, 19-21.

IV. PAUL'S SERMON ON MARS HILL, 22-34.

1. Paul's audience is ignorant of God, Christ and the Scriptures, so he uses what he had seen as a text with which to begin his sermon, for they knew nothing about the Messiah, 22-23, "The Unknown God".

2. Describe Mars Hill and Athens, my experiences there.
3. "Many gods", Petronius, a Roman, said, "It was easier to find a God than a man in Athens". Their gods were their heroes deified.
4. Imagine Paul contrasting his God with their gods, 24-28.
 - (1) 'God made the world and all things, their gods had not and could not make anything.
 - (2) He is Lord of heaven and earth, their's ruled nothing at all.
 - (3) Dwelleth not in temples made with hands, too small to hold him, their's did.
 - (4) Not served by men's hands as he needed anything, their's were.
 - (5) He giveth life, breath and all things, their's gave nothing.
 - (6) Made of one every nation of men, they had gods for various things.
 - (7) Appointed seasons and boundaries, they had a God for each thing.
 - (8) All to the end that people might seek after him, yet he is near all of you.
 - (9) Feel after him (dependent as blind men), yet he is found for he is near.
 - (10) In him we live, move and exist, did not in their gods.
 - (11) Your own poets said, "We are his offspring", not wood, stone, brass as their's.
5. They were too intelligent to think that they came from their gods, 29
6. Their self-respect forbade them thinking they came from wood, stone or brass.
7. Paul now calls on them to repent and turn from idols to God, 30.
8. Because there is to be a judgment (and from such future punishments many were afraid and all should be, 31 cf. Luke 12:4-5.
9. Paul was now ready to offer salvation thru Christ, just as he had always done, when he was stopped, 31.
 - (1) He first introduced them to the true God.
 - (2) He second called on them to repent.
 - (3) The third thing would have been to offer them salvation thru Christ.
10. When they heard the resurrection mentioned, a thing that none of them believed, they cried out and mocked, mocked at the thing that gives the greatest hope to be entertained on this earth, 32 cf. 1 Cor. 15:19.
11. The meeting was broken up, some mocked, some wondered, some didn't know, and some believed, 33-34.
12. Thus Paul leaves Athens for Corinth.

EIGHTEENTH CHAPTER OF ACTS OUTLINED

Acts 18:1-28

Paul's Second Missionary Journey, Continued. Leaving Athens for Corinth.

I. PAUL STARTS THE WORK IN CORINTH, 1-4.

1. Review the events of the preceding chapter.
2. Paul had seemingly failed in Athens, cf. 1 Cor. 1:21.
3. He comes to Corinth, DESCRIBE THE CITY OF CORINTH, 1.
4. Paul landed in Corinth broke and a stranger to every one. He goes to work, 2-4 cf. 1 Cor. 2:3-5. He was weak, fearful and trembling.
5. Every missionary, every person, should have a trade, 3.
6. Here Paul made some life-long friends of Aquila and Priscilla, 2.
7. He preached in the synagogue every Sabbath, that is the way the church began, 4.

II. SILAS AND TIMOTHY ARRIVE AND PAUL TURNS FROM THE JEWS TO THE GENTILES, 5-11.

1. Don't you know that Paul was glad to see Silas and Timothy! 5 cf. 1 Thes. 3:1-2.
2. He turns away from the Jews and is received into the house of a devout man, 6-7.
3. A synagogue ruler and many others obey the GREAT COMMISSION, 8 cf. Mark 16:15-16.
4. Soon after Silas and Timothy arrived Paul wrote 1 Thessalonians, 1 Thes. 3:6-8.
5. These letters were the first epistles written to the churches, about 52 A. D.
6. Jesus gives Paul comfort in a vision, 9-10.
7. Paul dwelt at Corinth for eighteen months, longer than he had ever remained at one place, 11.
8. These Corinthian brethren must have been taught exceedingly well, yet they soon went off into many sins, 11 cf. Matt. 28:20 and 1 Cor. 1-11. Yet it is God's church.
 - (1) They were divided, 1 Cor. 1:10-17.
 - (2) Had perverted the sacred ordinances, 1 Cor. 11:20.
 - (3) They were practicing fornication. 1 Cor. 5:1.
 - (4) They were in law suits, 1 Cor. 6,1-11.
 - (5) They had defiled their bodies with sin, 1 Cor. 6:12-20.

III. PAUL IS ARRANGED BEFORE GALLIO, 12-17.

1. Jews accuse Paul of breaking their law and teaching contrary to it but Gallic did not care about their law, 12-16.
2. This was the only time that Paul's accusers ever received justice, 16.
3. A ruler of the synagogue received the beating that was intended for Paul, 17.
4. About this time Paul wrote the second Thessalonian letter and these brethren were still being persecuted, cf. Acts 17:6; 2 Thes. 1:1-12.

IV. PAUL RETURNS TO ANTIOCH OF SYRIA, 18-22.

1. Paul had been driven out of other cities before he was ready to leave, but this is the only city in which he had not been persecuted.
2. He takes Priscilla and Aquila. and goes to Ephesus, 18.
3. Paul shaved his head at Cenchreae because he had had a vow, 18 cf. Num. 6:2, 5, 18.
4. He preaches some in Ephesus end then leaving Aquilla and Priscilla there he sails to Caesarea, 19-22.
5. Visits with the brethren and rushes on to Antioch, 22.
6. Relates his experiences on this trip as he had before, 22 cf. 14:27-28.
7. Paul starts on his third missionary journey, 23.

V. APOLLOS IN EPHEBUS AND ACHAIA, 24-28.

1. Apollos came to be a great man in the church at Corinth. He was from Alexandria, Egypt, which was one of the leading cities of the world in learning at that time. He was mighty in the scriptures. There has never been a time when it was not very attractive to know the scriptures, even now, 24-26 cf. 1 Cor. 1:12.
2. Priscilla and Aquila corrected him on some points. Only on the ones about which he was wrong. That is all any one should do with those who are in error, 26.
3. Apollos, with the first letters of commendation given by the church, goes to Corinth, 27-28 cf. 2 Cor. 3:1-3; 1 Cor. 3:6-10.

VI. A SUMMARY OF PAUL'S SECOND MISSIONARY JOURNEY, 15:36-18:22.

1. Antioch in Syria to
2. Cilicia (Tarsus) about 80 Miles.
3. To Derbe about 125 miles.
4. To Lystra, 20 miles.
5. To Iconium (?) 40 miles.
6. Phrygia (Antioch) 90 miles.
7. To Galatia, 250 miles.
8. To Troas, 350 miles.
9. To Samothrace, 80 miles.
10. To Neapolis, 80 miles.
11. To Philippi, 10 miles.
12. To Amphipolis, 35 miles. 13 To Apolonia, 30 miles.
14. To Thessalonica, 35 miles.
15. To Berea, 60 miles.
16. To Athens, 300 miles.
17. To Corinth, 40 miles.
18. To Cenchreae, 10 miles.
19. To Ephesus, 200 miles.
20. To Caesarea, 600 miles.
21. To Jerusalem (?), 50 miles.
22. To Antioch, 300 miles. Traveling about 2800 miles.

NINETEENTH CHAPTER OF ACTS OUTLINED

Acts 19:1-41.

Paul's Third Missionary Journey, 18:23 to 21:16. A. D. 53-58.

I. SECOND VISIT TO GALATIA AND PHRYGIA, 18:23.

1. Luke describes in one verse a journey that covered several months and five or six hundred miles, 23.
2. This was Paul's third trip to some of these places.
3. He tarried long enough to establish all the churches in these places. 23.

II. PAUL COMES TO EPHESUS AND REBAPTIZES A DOZEN MEN, 19:1-7.

1. Apollos had already done some fine work in Ephesus. Review him and his work, 18:24.
2. Paul had made an appointment some time ago to be at Ephesus, 18: 21.
3. Paul now reaches Ephesus as he had long planned, 1-7.
4. He merely asked if they had received the Holy Spirit and when he learned that they had not as much as even "heard of it" he knew there was something wrong for it was into it that they should have been baptized, cf. Matt. 28:19; Acts 2:38.
5. He then asked them into what they were baptized and by their answer he learned they needed to be baptized in obedience to Christ.
6. John baptized into no name at all.
7. This shows that John's baptism was still being practiced at some places and also how the apostles treated or regarded it.
8. John's baptism was out of date for Christ had commanded a baptism with a greater purpose, Matt. 28:19.

III. PAUL PREACHES IN THE SYNAGOGUE AND THE SCHOOL OF TYRANNUS AT EPHESUS, 8-12.

1. Preached three months in the synagogue and then went to the school of Tyrannus, 8-9.
2. Paul's longest stay at any one place was here at Ephesus, 10 cf. 20:31.
3. Special miracles were wrought that caused all of Asia to come and hear, 11-12 cf. Peter's work, Acts 5:15 and Christ's work, Mark 6:56. 4. This was when the churches of Asia were established, Rev. 1:4.

IV. SOME EXORCISTS EXPOSED, AND BOOKS OF MAGIC BURNED, 13-20.

1. Some of these exorcists try to do what Paul had been doing, 13-17 cf. 8:18-24; 13:6-12; Exodus chapters 4 to 7.
2. These exorcists evidently thought that Paul's works were just tricks like theirs and they thought they had caught on to how it was done, so two of them get them a case off privately to try their hand before they let the people see them, 13-17.
3. A misuse of the NAME of JESUS caused them trouble and caused Jesus to be magnified, and made these exorcists laughing stocks for everybody, 17.
4. These exorcists' failure caused a great repentance there, 18-20.
5. These books contained the secret of how to do these tricks of the exorcists and that made them very valuable (from \$8,000.00 to \$26,000.00 burned).
6. God's word grew and prevailed, 20.

V. PAUL PLANS SOME GREAT TRIPS FOR THE FUTURE, 21-22.

1. Just as the church reaches its zenith Paul plans to leave it, 21-22.
2. Paul made those trips he planned but as a prisoner and in a much sadder condition than he had anticipated.
3. He sends Timothy and Erastus on ahead, 22 cf. 1 Cor. 4:17; Rom. 16:23.

4. At this time of GREAT SUCCESS at Ephesus, Paul wrote first Corinthians and probably sent it to them by Timothy or Erastus, 1 Cor. 4:17; 16:8-10 cf. Acts 19:18-20.
5. Paul had learned about the sad conditions existing 1 at Corinth where he had spent eighteen months teaching them, 1 Cor. 1:11.
 - (1) Jealousy, strife and division, ye are yet carnal, 1 Cor. 1:12; 3: 1-9.
 - (2) Paul's own authority was being questioned, 1 Cor. 4:1-6; 14-21.
 - (3) Fornication in the church, 1 'Cor. 5:1-13.
 - (4) Brethren having law suits, 1 Cor. 6:1-8.
 - (5) Troubled about divorce and eating meats, 1 Cor. 8-9.
 - (6) Women immodest in being unveiled. 1 Cor. 11:1-16.
 - (7) Desecrated the Lord's Supper, 1 Cor. 11:17-34.
 - (8) Jealous about spiritual gifts, 1 Cor. 12-14.
 - (9) Some even denying the resurrection, 1 Cor. 15:12-19.
6. These conditions caused Paul much sadness and sorrow, cf. 2 Cor. 2:4.

VI. THE MOB OF THE SILVERSMITHS, 23-41.

1. So true to life, just as we get ready to go "over the top" something happens, "many adversaries", "door opened". 20 cf. 1 Cor. 16:8-9.
2. Paul had won a great victory and the Devil had lost a great number of idol worshippers and you may be sure that the Devil never surrenders without a fight, so he begins in the person of Demetrius, 23-27. When right gains the Devil loses.
3. Demetrius makes a fine speech and every word of it is true, this is the first time Paul's enemies ever correctly accused him, 23-27.
4. Temple. DIANA, was one of the seven wonders of the ancient world, and the glory of Ephesus. It was 425 feet long, 120 feet wide, and was surrounded by 120 white marble columns (four feet apart) 60 feet high. It was one of the most beautiful and most wonderful structures on earth, three or four temples like Solomon's could have been placed within this space of the colonnade. Think of it! We are told that part of the material out of this most wonderful temple was used to build houses for the church of Christ (Plumptre).(WONDERFUL IS THE WAY OF GOD!
5. Try to imagine the "stir" Paul caused by both ruining their business and destroying their temple, 27.
6. The artisans were enraged, too, and you could not blame them, 28.
7. They drag some of Paul's friends inside the theatre, 29.
8. Paul hears about it and rushes toward them, 30 cf. 2 Cor. 1:8-10.
9. Paul's friends save his life by keeping him out of the theatre, 31.
10. Luke describes what took place inside the theatre, 32-34.
11. A most wonderful speech by the town clerk, 35-41. For it saved the lives of those they were about to kill, cf. Acts 20:3-4; 27:1-2; Col. 4:10.
12. This town clerk evidently was a man of fine sense and good speech and he said some fine things and did some fine reasoning with the mob and then dismissed it.

TWENTIETH CHAPTER OF ACTS OUTLINED

Acts 20:1-38

Third Journey by Paul Continued. Paul Leaving Ephesus.

I. PAUL'S SECOND VISIT TO MACEDONIA AND GREECE, 1-6.

1. Review the events of the preceding chapter.
2. Paul comforts the brethren and then leaves, 1.
3. Imagine how Paul, must have felt when leaving these brethren with whom he had labored for three years, cf. 2 Cor. 2:12-13. One of the saddest experiences in Paul's life was on this trip, cf. 2 Cor. 7:5. Titus for whom he had so anxiously looked finally came to Paul, 2 Cor. 7:6-7.
4. Titus evidently told Paul many encouraging things about the Corinthians and how his first letter had helped them and probably they had withdrawn from that incestuous man of 1 Cor. 5 cf. 2 Cor. 2:5-11. And how they had helped Judea, 2 Cor. 9:1-2. He also tells Paul that he had made some enemies, 2 Cor. 10:1; 11:13-15
5. It was here at Philippi in the summer of 57 that he wrote second Corinthians and sent it to them by Titus and others, 2 Cor. 8:16-20 cf. 2 Cor. 1:8; 7:5; 9:3-4; 12:14; 13:1.
6. Paul goes through Macedonia and finally comes to Corinth where he spent three months, 2-3.
7. While here in Corinth in the last of 57 or the first of 58 Paul wrote the Galatian letter and the Roman letter, cf. Rom. 15:25-26; (Rom. 16:23 cf. 1 Cor.]:14). Phoebe who lived at Cenchreae was the bearer of the Roman epistle, Rom. 16:1 cf. Gal. 4:13; 1:6.
8. Paul leaves Corinth for Jerusalem with the contribution for the needy, 3.
9. Seven men go along to help Paul as far as Asia, 4-5 cf. 1 Cor. 16:3-6
10. Paul sails from Philippi to Troas, 6 cf. Acts 16:11-12.

II. THEY SPEND A LORD'S DAY IN TROAS, 7-12.

1. Paul is leaving them tomorrow, 7.
2. They meet on the first day of the week to break bread, 7 cf. 1 Cor. 11:25.
3. A sad accident happened there during Paul's long sermon, 8-10.
4. Paul spent all the night in that farewell meeting, 11-12.

III. JOURNEY FROM TROAS TO MILETUS, 13-16.

1. Paul walked about twenty miles to Assos after being up all night, 13
2. Sails from Assos to Miletus in three days, 14-16.
3. Did not take time to stop at Ephesus, 16.

IV. WHILE AT MILETUS PAUL MEETS WITH THE ELDERS FROM EPHESUS, 17-38.

1. Paul sends about thirty miles to Ephesus and tells the elders to come, 17.
2. Paul makes a wonderful speech to these elders, 18-36.
 - (1) Paul reviews his experiences with them, 18-19.
 - (2) He reminds them of what and how he had preached while there, 20-21.
 - (3) Teaches repentance toward God in whom they had already believed and against whom they had sinned, and then told them to believe in Christ, 21.
 - (4) Paul pictures some sad futures for himself, 22-24.
 - (5) Tells them they need not expect to see him again, 25.
 - (6) Said he was free from the blood of all men because he had preached the whole truth, 26-27. This shows clearly that if a preacher fails to teach men all their duty he is in danger of their blood, 26-27 cf. Ezek. 3:16-21.
 - (7) He has spoken of his past and future and he now tells them of their duty and responsibility, 28.
 1. Give heed to thyself, watch your own lives, live right yourselves.

2. Give heed to the church, care for it and watch it and help it.
 3. Shepherd, protect and feed the church. Picture a cripple shepherd and flock.
 4. You are over the church which is very, very precious for it cost Jesus his blood, be mindful of your responsibility, 28.
- (8) Warns them of the coming troubles inside and outside, 29-30. By "watching" as elders should they would be able to stop these evils before the flock was scattered, if a wolf is ever allowed to come in and scatter the flock, it will kill some before you can kill it and the thing to do is not to allow it to ever get in among the flock. The elders are to watch the church and keep false teachers and disturbers of the flock out and if they ever do come in, get them out as soon as possible to protect the flock.
- (9) Paul says he never ceased to admonish, and that is what the church must have today to save it from wolves and other evils, 31. The word of God is the only thing that will save and safeguard the church so we must constantly admonish members with it, 32.
- (10) Paul tells them to be liberal and God will bless them, 35.
3. Paul closes with a prayer, 36-38.
 4. Picture these grown men, strong men, weeping, hugging and kissing Paul. Oh that picture of that Miletus meeting is one of the most wonderful scenes known, 37.
 5. Paul, six months before this, had written about some of his sufferings. Review them, 2 Cor. 11:21-28; 12:7-10; Gal. 6:17.
 6. Most men would have said I have suffered enough and I will stay where it is easy from now on and let some brave younger man finish this work and I will encourage him, but not so with Paul.
 7. Don't you almost envy Luke for this great experience he had with Paul? Don't you long to go and be with Paul and ask him all about it and listen while he reviews his experiences and hardships? Wouldn't that within itself make heaven a fine place?

COME ON AND LET'S GO WHERE PAUL WILL BE FOREVER!

TWENTY-FIRST CHAPTER OF ACTS OUTLINED

Acts 21:1-40.

Paul's Third Missionary Journey Continued. Leaving Miletus, 21:1-16.

I. FROM MILETUS TO JERUSALEM, 1-16.

1. Review the events of the preceding chapter.
2. Sail from Miletus to Coos, Rhodes, Patara and there change ships for Tyre, 1-3.
3. The Colossus (Statue of Helios) was at Rhodes. It was 105 feet high, and it was one of the seven wonders of the world.
4. Imagine Paul's thoughts as he sailed by Cyprus, cf. Acts 13:4-12.
5. Landed at Tyre and finally located the church, 4 cf. Matt. 11:21.
6. Another sad parting there, including women and children, 5-6 cf. Acts 20:36-38.
7. Notice they found brethren in all these places, 7 cf. Acts 8:4. "Scattered abroad."
8. Paul and his eight associates stop at Caesarea with Philip, 8-9 cf. 8:39-40.
9. Here Agabus predicts Paul's imprisonment, 10-11 cf. Acts 11:27-29.
10. The brethren try to persuade Paul not to go to Jerusalem, 12.
11. Paul, unlike Jonah, is faithful to the Lord and he determines to go, 13-14.
12. They finally said, "the will of the Lord be done", 14.
13. Mnason, an early disciple (cf. Acts 2) who lived in Cyprus, goes from Caesarea to Jerusalem with them. Paul and his company are to live with Mnason in his Jerusalem home. Thus the journey of Paul was ended without him being permitted to go to Antioch, his starting place, 15-16.

II. THE ELDERS AT JERUSALEM RECEIVE HIM AND ADVISE HIM, 17-26.

1. To his surprise, he was welcomed and received gladly by the brethren there, 17.
2. Paul rehearsed all of his experiences with the Gentiles, 18-19.
3. The church had been in Jerusalem for twenty-five years and under the leadership of the apostles, yet, some of these Christian Jews were still practicing some things of the law:
 - (1) Some of these disciples were zealous for the law, 20.
 - (2) Some continued to circumcise their children, 21.
 - (3) Some observed laws of purifications and offered sacrifices, 23-24.
4. Paul taught that they might either do these things or leave them undone, but they must not be done as a religious duty nor be bound on the Gentiles. 25 cf. Acts 15:19-29; 1 Cor. 9:20-21; 7:19; Gal. 3:24-25; 5:6; 6:15.
5. These experiences suggest that all things were not revealed to the apostles at one time but that revelation came to them step by step as it was needed, 20-26.

THE BEGINNING OF PAUL'S FIVE YEAR IMPRISONMENT

III. HE IS ASSAILED BY THE MOB IN JERUSALEM AND ARRESTED BY THE CHIEF CAPTAIN, 27-40.

1. A crowd of old enemies, from Asia, drag Paul, 27-30 cf. Acts 20: 19; 19:23-38.
2. The chief captain hears about this mob and comes and takes Paul, 31-34.
3. Like most mobs, the greater part did not know what it was all about, 34.
4. Captain must have thought he was a pretty bad fellow from the way he chained him.
5. Paul is sore, beaten, and bruised but he sees that they do not understand and he desires to explain, so he asks for permission to address the mob, 37-40.
6. Try to imagine the captain's thoughts just at this point, 38-39.
7. Paul is granted permission to speak and is now ready to address the mob, 40.
8. The chapter closes with Paul facing 1 the mob ready to make a speech in his own behalf.

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TWENTY-SECOND CHAPTER OF ACTS OUTLINED

Acts 22:1-30.

Paul Addresses the Mob in Jerusalem, 22:1-21.

I. INTRODUCTION: PAUL GIVES HIS OWN HISTORY BEFORE HIS CONVERSION, 1-5.

1. Review the events of the preceding chapter.
2. Has been 22 years since Paul left Jerusalem for Damascus as a persecutor, cf. 9:1-6
3. Paul knew many in the audience were ignorant of him so he began at his birth, 3.
4. Describes himself as once being a persecutor of Jesus like them and reviews his experiences as such at Jerusalem, 3-5 cf. Acts 8:1-3; 9:1-6.
5. Possibly some of his old time associate persecutors were there listening to him.
6. These words showed plainly that he was not the Egyptian as was supposed, cf. 21:38.

II. HE DESCRIBES HIS OWN CONVERSION, 6-16 cf. Acts 9th Chap.

1. He explains what changed him from a persecutor to a Christian.
2. He reviews his experiences on the road to Damascus, 6:16 cf. Acts 9:3-8.
3. Review his conversion from the outline on the ninth chapter of Acts.
4. When was Paul converted? pardoned? where was he? what did he do? Name the agents and tell the work of each. Was his obedience like ours?
5. Explain "calling on the name of the Lord", 16 cf. Matt. 7:21; Luke 6:46, communion.

III. HIS MISSION TO THE GENTILES, 17-21.

1. Tells about his vision, 17-21 cf. Acts 9:28-30.
2. Says the God who saved him also sent him to the Gentiles, 17-21.
3. Tells about helping in Stephen's death, Acts 7:58.
4. Paul thought from the first that he could convince the Jews by showing them he had a reason for his change to Christianity, cf. Acts 9:28-30.
5. When Paul turned from error to truth he wanted all others to make the same change that they might be saved, and he never for one time even half way encouraged a man in his error and left him hoping that he might be saved in it.
6. No false teaching ever got any ease, comfort, consolation, encouragement, nor anything else under Paul's preaching except plain condemnation.
7. At this very time Paul was facing a crowd that was planning to kill him, and he is manifesting a willingness to die for the truth right on the spot where he had witnessed the death of Stephen about twenty-two years ago.
8. This should be a great lesson to gospel preachers on compromising the truth with religious error.

IV. THE EFFECTS OF THE SPEECH, 22-30.

1. These Jews went wild at the argument that God had sent Paul to the Gentiles as he had claimed God had, 21-24.
2. The captain, Lysias, decided he would scourge Paul into a confession, 24.
3. They tie and prepare Paul for the scourging, 25.
4. Paul, for the second time, makes known his Roman citizenship, 26-27 cf. 16:35-40.

5. The captain admitted that he had obtained his citizenship through **bribery**,28.
6. There were three ways to enjoy Roman citizenship.
 - (1) It could be conferred by the senate for meritorious conduct.
 - (2) It could be inherited from a father who was a Roman citizen.
 - (3) It was a birthright of one born in a free city, a city which, for some special service to the empire, was rewarded by granting citizenship to all born within its limits.
7. They leave off scourging, for no citizen could be scourged, 29.
8. Captain had tried to learn what he had done, but no one seemed to be able to tell.
9. He planned to scourge him, but he could not do that so he brings him before the Jewish Council, 30.
10. The chapter closes with Paul facing the Jewish Council ready to speak for himself. Look for the speech in chapter twenty-three.

TWENTY-THIRD CHAPTER OF ACTS OUTLINED

Acts 23:1-35.

Paul Is Held As a Prisoner at Jerusalem.

I. PAUL BEFORE THE CHIEF PRIESTS AND THE COUNCIL OF THE JEWS, 22:30; 23:11.

1. Review the events of the preceding chapter.
2. Paul is now facing the chief council of the Jews for Captain Lysias had not been able to learn just what the accusations against Paul were.
3. Paul begins his speech with the declaration of a clear conscience, 1.
4. A man might be a murderer and have a clear conscience; Paul did, 1
5. Paul is ordered by the court to be slapped in the mouth, 2.
6. Paul was being tried as a criminal and Ananias took it as an insult for him to claim a clear conscience and at the same time being tried as a criminal.
7. Paul severely rebukes the judge. 3-5 cf. Acts 13:10; Mark 3:5; Eph. 4:26.
8. Paul apologizes for so addressing the high office, or station, the man occupied, but not for rebuking the man himself, 5.
9. Describes the difference between Pharisees and Sadducees, Paul said just enough to win the Pharisees over to his side, 6-10.
10. Behold the picture, two sectarian bodies trying to kill Paul, and they fall out and almost fight each other; and so it is always with UNION without UNITY in religion for such is nothing more than a farce.
11. Jesus comes and cheers and comforts Paul in a vision, 11 cf. Psa. 23.
12. Imagine Paul's need of comfort, a mob is on the outside seeking his life; and he is on the inside facing prison walls for all time to come and then to end with the death of a criminal! It was indeed dark and sad for him, cf. Rom. 8:28.

II. A CONSPIRACY IS EXPOSED AND PAUL IS REMOVED TO CAESAREA, 12-30.

1. More than forty men vow to kill Paul, this shows what sin will lead to, 12-13.
2. They tell the elders and chief priests and they, too, become a party to the sin of murdering Paul, 14-15.
3. Sin will prejudice and blind men into most any crime. Illustrate the binding, blinding and deceiving power of sin over men whom you have know, cf. Gal. 6:7.
4. Heaven has not told us all that sin and prejudice will make people do.
5. Paul's nephew reveals the plot to kill him, 16-22.
6. The captain sends Paul to Caesarea for safe keeping, 23-30.
7. Captain Lysias had the choice of one of three things that confronted him:
 - (1) He could let them carry out their plan and kill Paul.
 - (2) He could fight and kill the mob, knowing their plans.
 - (3) He could do the wise and nobler thing which he did. It was up to him, 23-25.
8. Lysias had learned that Paul was innocent and he protected him, 23-25.
9. Claudius Lysias writes both truth and falsehood to Governor Felix, 26-30.

III. PAUL IS DELIVERED TO GOVERNOR FELIX, 31-35.

1. Felix received Paul, after he had made a trip of some fifty or sixty miles, and then waited for his accusers to come.
2. Paul was kept in Herod's palace, cf. Acts 12:19-23.

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TWENTY-FOURTH CHAPTER OF ACTS OUTLINED

Acts 24:1-27.

Paul's Two-Year Imprisonment at Caesarea, A. D. 58 to 60.

Acts 24 to 26.

I. PAUL IS ACCUSED BEFORE GOVERNOR FELIX, 1-9.

1. Review the events of the preceding chapter.
2. In five days Paul's accusers arrive at Caesarea, 1.
3. They brought Tertullus, an orator, for their lawyer. 1.
4. Tertullus, like any good lawyer, makes a nice introductory speech, 2-4.
5. The accusation is, Paul is a "**PESTILENT FELLOW**", 4. Define, "**pestilent**".
 - (1) **Mover of insurrections throughout the world**, 5. Define "**insurrection**".
 - (2) **Ringleader of the sect of the Nazarenes**, 5.
 - (3) **He attempted to profane the temple**, 6. Define "**profane**".
 - (4) **When you examine him** (by scourging), **you'll find all these things are true**, 8.
6. Jews all joined in the charge and said, "yes, these charges are all true", 9.

II. PAUL MAKES HIS SPEECH OF DEFENSE AND HIS CASE IS CONTINUED, 10-23.

1. Paul has now heard the charges against him for the first time and he is to answer at once without any time to think; it is a death charge and his life is at stake, and he has no witness except himself, cf. Luke 21:15.
2. Paul compliments Felix's ability to judge and then flatly denies the charge. "It has only been twelve days since I went up to Jerusalem" and five of them have been spent here as a prisoner and some time taken in bringing me here and I could not have possibly done what they accuse me of doing, 10-11.
3. He denies even being in any disputes at Jerusalem, 12.
4. They can not prove, even to your satisfaction, their charges either, 13.
5. But after the way "**they call a sect**", I confess to believing in and worshiping, God through Christ, 14-15.
6. I am innocent, my conscience is clear, let them name one wrong their council found in me; where are my accusers from Asia who started this trouble? 16-20.
7. I teach the resurrection and so do the Pharisees, 21 cf. 21:8; 1 Cor. 15:12-19.
8. Felix knew that Paul was innocent, yet, he continues his case, 22-23.
9. Felix had been governor of Judea about six years and he had been in Judea much longer than this and he knew a great deal more about this teaching than he let on like he knew.
10. Felix gives orders to treat Paul with all the privileges possible, 23.
11. Philip and others lived in 'Caesarea and I feel sure they visited and talked with Paul often, cf. Acts 8:39-40; 21:8-15.
12. Felix supposed Paul to have access to riches, since he was able to bring a contribution to a whole nation, and he wanted some of his money, 17 cf. verse 26.
13. But Paul did not propose to confess guilt by giving bribes for freedom, 26.

III. PAUL PREACHES TO FELIX AND DRUSILLA AND FAILS TO CONVERT THEM, 24-27.

1. Felix and Drusilla send for Paul to hear him concerning the faith, 24.
2. **Who are Felix and Drusilla?**
 - (1) Felix was a slave who had been appointed governor of Judea.
 - (2) Drusilla was the oldest child of Herod Agrippa 1., who had

- killed James and imprisoned Peter, and she had forsaken her husband for Felix and was living in open adultery with him.
- (3) Felix was governor of Judea from about 53 to 60 A. D. He had the "authority of a king and the low, vile spirit of a Roman slave".
 - (4) His rule over Judea was mean, cruel and full of trouble.
 - (5) Wicked rulers like Felix have but little interest in holy things and there is very little hope of converting them, for they will not hear the truth.
3. The same gospel story that had converted the Pentecostians, Saul, Eunuch, Cornelius, Lydia and the Jailor failed to convert Felix, yet Paul was the preacher, but this is no fault of the gospel nor the preacher, for Felix was quite a contrast in character to those whom the gospel had converted. The sermon that saves one damns another.
 4. Paul, like John the Baptist, preached exactly what they needed and not what they desired to hear, 24-25.
 5. Too many preachers, when addressing men in high station in life, give them about what they desire instead of what they need to hear.
 6. No wonder Felix was "terrified", being conscious of the life he was living, when Paul preached about "righteousness, self-control and Judgment to come", 25.
 7. Don't you imagine Drusilla trembled too? Every wicked person would become terrified if they would only reason about "righteousness and the judgment to come".
 8. The fact that the sermon "terrified" Felix is the most commendable thing reported about him. And the only way to check some men in their wickedness is to terrify them with the horrors of hell and the judgment, cf. Acts 2:34-37; Luke 12:4-5.
 9. **Felix, like many others, waited for a "CONVENIENT SEASON"** to change, 25.
 - (1) A convenient season is a time when it is just as easy to do a thing as it is not to do it—like saying, "it is convenient, that is, no trouble at all". And that season never comes relative to doing the Lord's will.
 - (2) Ever a convenient time to repent and give up sin or anything else that is to be done at a sacrifice?
 - (3) Ever convenient for Felix to give up that pretty, adulterous wife and sacrifice the desires of the flesh?
 - (4) It is never convenient but rather very inconvenient to give up sin and its pleasures.
 - (5) He kept Paul for two years and went out of office without a "**convenient time**".
 10. Felix was banished to France where he died in disgrace, Drusilla and her son Agrippa perished in Pompeii when Mt. Vesuvius covered that city, (Josephus).
 11. Sin soon runs a very short course and the pay is too bad, cf. Rom. 6:23.
 12. Just think of a man hearing Paul preach and then going into the judgment unprepared and damned!
 13. Many are, at some time in life, "near the kin?-dom" and then go away and die out of Christ and will spend eternity in hell.
 14. The only wise and commendable thing to do is to accept Christ and obey the gospel at the first opportunity, cf. the Pentecostians, Eunuch, Saul, Cornelius, Lydia and the Jailor.

TWENTY-FIFTH CHAPTER OF ACTS OUTLINED

Acts 25:1-27.

Paul In Prison at Caesarea, A. D. 60.

I. PAUL'S TRIAL BEFORE GOVERNOR FESTUS, 1-12.

1. Review Paul's experiences before Lysias and Felix.
2. Festus succeeded Felix as governor of Judea and reigned from about 60 to 62 A. D.
3. In looking about over his new duties as governor, Festus found Paul on his hands.
4. Preachers have three classes to consider in their work:
 - (1) People who do not especially need our help. True Christians are examples.
 - (2) People too far from God to be reached. Festus is an example of this class.
 - (3) Great number of common people who are gospel subjects cf. N. T. Conversions.
5. The Jews take advantage of the new governor and ask for Paul, 1-3.
6. Paul has been a prisoner for two years and they have had time to reconsider their sinful plans but they are still bent on killing him, 3.
7. Festus refused their request but proposed to give all a fair hearing, 4-5.
8. Paul is arraigned and accused before Festus and he answers about the same charges that had been made before Felix, 6-8 cf. 24:10-21.
9. Festus, like Felix, was willing to mistreat an innocent Christian in order to gain popularity and favor with the Jews, 9.
10. Paul knew about the plot of the Jews and their vow to kill him and he refused to go to Jerusalem for trial, 10-12.
11. Paul said to governor Festus, "You know I am innocent, and here is the place to try me", 10-12.

II. FESTUS TELLS AGRIPPA ABOUT PAUL, 13-22.

1. Agrippa and Bernice visit Festus. Agrippa II was the only son of Herod Agrippa I, who killed James (12:1-2), and Bernice and Drusilla were his sisters. He is now about thirty-two years old and is king of Chalcis, a small district east of the Jordan (Josephus), 13.
2. This young king, who was living with his sister as man and wife, was the son of Herod Agrippa I, who killed the apostle James 12: 1-2), and a nephew of Herod Antipas who beheaded John the Baptist and mocked Jesus (Matt. 26), and he was a great grand son of Herod the Great, who killed the babies at Bethlehem (Matt. 2) when Jesus was born. He was full of bad blood.
3. Festus tells Agrippa all about his experiences with Paul, 14-21.
4. This explanation by Festus to Agrippa reveals the unlimited ignorance of Festus about Jesus and the Bible, and it also shows that Festus realizes that Paul is innocent and should be released as a free man.
5. King Agrippa was a Jew and had heard of this teaching all of his life, being about seventeen years old when his father killed James.
6. King Agrippa, like many others in high station in life, would not stoop (?) to go to the church of Christ to hear about Jesus, but was glad for the opportunity to satisfy a curiosity he had had for years about these things by hearing Paul in a Roman court, 22.

III. FESTUS STATES PUBLICLY AND TRUTHFULLY PAUL'S CASE TO THE AUDIENCE, 23-27.

1. This is the most royally magnificent audience Paul ever addressed, 23.
2. Imagine how Paul must have felt in addressing that bunch of Herod's descendants, and picture him, as a prisoner, facing that crowd, 23.
3. Festus truthfully explains the accusations before that audience and Paul, 24-27.
4. Possibly Festus was the only one in that audience who was so pitifully ignorant of Paul's plea and of Jesus and the Bible.
5. The ignorance of this governor about spiritual matters, like most politicians whose entire time is given to earthly affairs to the

neglect of the weightier things, was pitiful in the extreme.

6. Thus the chapter closes with Paul ready to speak before Agrippa and that royal crowd of the chief men of the Roman capitol of Palestine.
7. Listen to "Paul's masterpiece", in the following chapter, in his own defense.

IV. PAUL IS A FINE EXAMPLE OF ONE WHO IS DETERMINED TO GO TO HEAVEN, 2 Tim. 1:12; Phil. 3:7-11; Acts 21:13.

1. He means to go to heaven in spite of the Devil, or Roman governors, or kings, or Jewish Sanhedrins.
2. A man who is so determined will do, like Paul, at any cost exactly what the Lord says do in order to go.
 - (1) Paul believed in Jesus in spit* of his rearing and training.
 - (2) Paul repented, and changed from his position as much as he had loved it.
 - (3) Paul confessed Jesus as his Lord and taught others to do the same, Rom. 10:9-10.
 - (4) Paul was baptized and taught others to do the same, Acts 22: 16; Rom. 6:3-5; Gal. 3:27; Col. 2:12; 1 Cor. 12:13; Acts 16:31-34.
 - (5) Paul preached Jesus without the consent of flesh and blood and against his own people's wishes, and this he did at every opportunity regardless of the hardship it worked on him, even tho it sent him to prison and to death.
 - (6) This you too will do when you really determine to go to heaven.
 - (7) You have just not, as yet, made heaven your objective or you would be a real loyal, faithful, working Christian. All other reasons you may offer are but poor excuses motivated by Satan.

TWENTY-SIXTH CHAPTER OF ACTS OUTLINED

Acts 26:1-32.

I. PAUL GIVES HIS OWN HISTORY PRIOR TO HIS CONVERSION, 1-11.

1. "I was born and reared a Pharisee and still believe in the resurrection", 1-5.
2. He asked what reason any one could give against the resurrection, 8 cf. Nature.
3. Paul tells Agrippa that he once felt toward Christ and Christians just like his father Agrippa I (12:1-2), and his uncle Herod Antipas (Matt. 14:1-12), and his great grand father Herod the Great (Matt. 2:16), and I, too, persecuted them with all of my power, 9-11 cf. Acts 8:3; 9:1-2.
4. 'Don't you suppose that Agrippa reasoned thus within himself?
 - (1) Why this fellow Paul was once against this teaching himself.
 - (2) I wonder what ever changed him and made him willing to suffer for Jesus?
 - (3) This educated Paul surely had some good reason for this great change he made.
 - (4) Is it possible we Herods have been wrong in persecuting Jesus .and this way?

II. PAUL REVIEWS HIS EXPERIENCE ON THE ROAD TO DAMASCUS, 12-18 cf. 9:3-9; 22:6-16.

1. Paul answers the very question Agrippa has in mind, 12-18.
 - (1) He tells them about the light he saw, 12-13.
 - (2) He tells what Jesus said to him on the road, 14-18.
 - (3) If Agrippa believed that Paul was telling the truth, this alone was enough to convince him that Jesus was raised from the dead, to say nothing about what he had heard at Jerusalem.

III. PAUL EXPLAINS WHY HE IS NOW IN BONDS. 19-23.

1. If you would appreciate Paul's change, you must remember what the vision taught him, 19.
 - (1) He saw he was ignorant, a much needed lesson for every one, cf. 1 Tim. 1:13. (Describe what ignorance and unbelief made him do).
 - (2) He saw that he was a sinner, many religious leaders today need to learn that their sins have never been remitted, 1 Tim. 1:15 cf. Acts 2:38; 22:16.
 - (3) He saw that he had been taught and trained wrong, Acts 22:3 cf. Gal. 1:16.
 - (4) He saw he would have to give up the religion of his people to be a Christian and go to heaven, and this he did, Gal. 1:15-17 cf. 2 Tim. 4:7-8.
 - (5) He saw the nearness of the spiritual world and reality of divine presence.
 - (6) He saw his personal responsibility to divine authority as never before.
 - (7) He saw the ultimate possibility of humanity being glorified, cf. Phil. 3:20.
 - (8) He saw the divine fellowship in human sufferings, Matt. 25:40; Gal. 2:20.
2. He was not disobedient, well what did he obey? 19 cf. his conversion and life.
3. God's word is our heavenly vision. Are we always "obedient" to it? F. R. C. B. Life.
4. I only did what Jesus said do and for this the Jews have tried to kill me, 20-21.
5. I am still preaching just what the prophets said about Jesus, his death, and his resurrection, 22-23.
6. Don't you imagine that Agrippa reasoned thus within himself, "Well, Paul this all being true you did the only thing for you to have done, and you are right and I and my people have been wrong in persecuting the way of the Lord."

IV. GOVERNOR FESTUS SCREAMS OUT, WITH A BRAIN STORM, AND PAUL CONTINUES, 24-29.

1. Festus was as ignorant of the Bible, Jesus and Christianity as the average man is of Einstein's "relativity"
2. Picture the speech as Festus saw and heard it, and it coming from Paul a cultured man, and we are not surprised that he screamed, "the man is mad, crazy, wild", 24

3. Paul saw that Festus was too ignorant to be reached and he wanted to keep him quiet so he courteously replied to him, 25.
4. Paul lets Agrippa know that he realizes that he understands even if Festus does not, 26.
5. Paul must have either known Agrippa in the past or was reading him perfectly for he asked him if he believed and then told him he knew he did, 27.
6. Agrippa is now answering Paul like a witness instead of serving as a judge, 28.
7. Paul told them that he wished that all of these kings, governors, captains, and chief men of the city were enjoying the benefits of Christianity that he was. But only Christians who have been with Jesus can appreciate this, sinners can't understand it. It is as meaningless to them as was Paul's speech to Festus.

V. WHAT DOES IT MEAN TO BE ("ALTOGETHER AS I AM") A CHRISTIAN? Acts 26:28.

1. There are at least four senses in which the term "Christian" is used and understood.
 - (1) There are Christians historically, geographically, as U. S. citizens are called "Christians". These are made by being born or reared in a civilized land.
 - (2) There are Christians in opinion, judgment and sympathy, people who stand for Christianity and who mean to be Christians sometime, who want their children to be Christians. These are made by good influence and observation.
 - (3) There are Christians at heart, good, honest, creed-bound, misguided, religious people who have been kept from obeying the truth by false teachers. These are made by being convinced that Christianity is a requirement of the Bible.
 - (4) Then there are Christians in fact. This includes more than all the above. These are made by faith in God, repenting of sins, confessing Jesus and by being baptized into h'm, Gal. 3:27; Acts 2:37-47, cf. Great commission and N. T. conversions.
 - a. Is a foreigner a citizen in fact, just because he is one at heart? or desire?
 - b. Is a man a mason, in fact, just because he is one at heart or in sympathy?
2. God rules the world, earth, sun, moon, stars by the force of his power, but:
 - (1) He persuades man to move and act, 2 Cor. 5:10-11; Matt. 11: 28; 23:37; Rev. 3:20.
 - (2) He persuades him to be a Christian only, Acts 26:28; 1 Pet. 4:16; Acts 11:26.

VI. SOME OF THE RESULTS OF THIS SPEECH, 30-32.

1. Kings, governors, politicians and chief men are too much absorbed with the affairs of this world for the gospel to make much impression on them.
2. To catch the average politician and draft him into the church you have to make the church so much like the world, in order to attract him, that it loses its identity as the New Testament church. For example, compare the denominations into which the presidents, governors and politicians have gone with the Bible church.
3. Agrippa, Festus, Bernice and others, one by one, walked out of that audience and Paul was left standing alone with his guard, 30-31.
4. Many, like Agrippa, when almost persuaded have had to get up and go away and to stay away to keep from obeying the gospel
5. This gospel Paul preached had saved many people, but it failed to save Felix, Festus and Agrippa. Why?
6. The whole group agreed that Paul was being held without a charge and should have been freed, 31.
7. Poor Festus still has Paul on his hands and he will have to send him to far away. Rome and he does not have an accusation to write to the emperor.
8. If Agrippa had only accepted and obeyed the gospel that day, how different might the future have been with Paul, and how different would the destiny of Agrippa have been. A lesson to you.
9. Far better would it have been for Agrippa to have sacrificed all the riches, powers, offices and luxuries of all the Herods of all the ages than to have done what he did.
10. Any one had better give up this world and all there is in it than to pass up the opportunity to go to heaven, Matt. 16:24-26; Heb. 10:26-31; Rev. 21:10-27.

TWENTY-SEVENTH CHAPTER OF ACTS OUTLINED

Acts 27:1-44.

Paul's Voyage to Rome, 27:1-28:16. Winter of 60 and 61 A. D.

I. FROM CAESAREA TO FAIR HAVENS, 1-12.

1. This trip to Rome was the fulfillment of a promise of the Lord and the result of a long chain of providential circumstances, cf. Acts 23:11; Rom. 15:30-32.
2. It is supposed that Luke wrote the book of Luke during the imprisonment at Caesarea (58-60), and the book of Acts during the imprisonment at Rome (62-63).
3. This trip to Rome is the only description we have of Paul's sailing experience.
4. Paul and others are turned over to a centurion named Julius, 1-2 cf. Col. 4:10.
5. They give Paul rest at Sidon, possibly he was sea-sick, 3 cf. Matt. 11:21.
6. They come to Myra of Lycia and there they get on board a large wheat freighter from Egypt bound for Rome, 4-6.
7. They have some rough sailing from Myra to Fair Havens, 7-8.
8. They refuse Paul's advice to winter at Fair Havens, 9-12.
 - (1) Some wanted to move on to Phoenix which was thirty-five miles away.
 - (2) Julius, naturally, listens to the sailors more than he does Paul.

II. THEY FAILED TO REACH PHOENIX, 13-38.

1. Things look encouraging and they set sail, 13.
2. They are lost at sea in a terrific storm. Describe what was done, 14-20.
3. Troubled by a strong northeast (Euraquilo) wind, 14.
4. Paul makes another speech and all seem to respect him now. Review speech, 21-26.
5. Paul, though a prisoner, is master of the situation and he tells them that God has given him all that are on board that ship, 24.
6. When one is SURE OF HIS GROUND he is always very bold; others may think him boastful, cf. David, Elijah, Paul, and preachers of the church of Christ.
7. The ship is at anchor and yet Paul is on the watch, 27-3 12.
8. They surmised they were nearing land and a test proved it (Malta Island), 27-28.
9. While they were waiting, Paul's advice saved them, 29-32. 10. Paul comforts them and the ship is lightened, 33-38.
 - (1) Imagine them waiting during the storm for daylight to come.
 - (2) Paul is chief comforter, "it has been fourteen days since we ate", 33-36.
 - (3) Large ship and crowd, 276 souls ate and then unloaded the ship, 37-38.

III. THE SHIP IS WRECKED BUT THE MEN ALL ESCAPE, 39-44.

1. They ran the ship aground and now it is time to leave it, 39-41.
2. Soldiers are ungrateful and want to kill the prisoners, including Paul, 42.
3. The centurion saved them in order to save Paul, 43-44.
4. Describe the swimming to shore, on planks and boards, during that storm, 44.

IV. SOME BIBLE TRUTHS ESTABLISHED AND SOME MODERN ERRORS REFUTED.

1. (Some plain statements from the Bible:
 - (1) God promised to save them all, 24.
 - (2) Paul said he believed what God promised would come true, 25.
 - (3) But Paul said they **must abide in the ship to be saved**, 31.
 - (4) All **worked** to reach the shore and be **saved**, 43-44.
2. A divine promise does not ignore human instrumentalities.
3. Divine promises find their fulfillment through human instrumentalities wherever these are available.
 - (1) Paul believed that God would save all of them, but not independent of man's activity, not by "**faith alone**". Faith must be active, Gal. 5:6; James 2:14-26; Heb. 11.
 - (2) For them to do all they could possibly do did not make them their saviour, nor take any of the glory away from God, nor keep Paul from trusting God for all the power.
 - (3) The fact that a man does all God says for him to do shows great faith in God. Example: **If I am sick and believe in the doctor; I will do all he says for me to do in order to get well, but if I refuse to obey his orders it is proof that I do not believe in him.**
 - (4) God only does for man what man can not do for himself. God saves man but not **unconditionally** or **independently** of man's part or will.

EXAMPLES:

- a. God gives us our daily bread, but not independent of man's activity.
 - b. God gives us **wisdom** (Jas. 1:5), but not **unconditionally** on man's part.
 - c. Believe and **trust God** for a knowledge of the Bible, or music, or history, or for a good crop, or anything else and at the same time remain **inactive** and see how well you get along.
 - d. Such an idea is absurd in everything **except religion** and it is there with those who read and believe the Bible.
4. THEREFORE:
- (1) For God to save their lives or our souls does not exclude man's part in it.
 - (2) To be saved by faith does not in any way exclude man's obedience and activity, Jno. 3:16-18, 36.
 - (3) For man to try to save himself, by doing all God says for him to do, does not rob God of any of the glory, power, or praise, Acts 2:40.
 - (4) For man to "work out his salvation" according to God's plan does not keep Jesus from being the only Saviour, Phil. 2:12-16.
 - (5) When God predicts a blessing to come to man it is understood and implied that man is to faithfully comply with all the conditions that God requires. Example: In Mark 16:16, God promises salvation to the believer but faithfulness to him is implied and included, cf. 1 Pet. 1:9; Rev. 2:10.
 - (6) When a man is saved by faith, it is that active faith that includes faithful obedience to all he says, Gal. 3:26-27; Gal. 5:6; Heb. 11; Jno. 3:36; Heb. 5:8-9; 1 Pet. 4:16-18; 2 These. 1:7-9; Matt. 7:21-28; Luke 6:46.

TWENTY-EIGHTH CHAPTER OF ACTS OUTLINED

Acts 28:1-31.

The Journey to Rome Completed. Now on the Island of Melita.

I. PAUL'S EXPERIENCE WITH A VIPER, 1-6.

1. Review the preceding events of the journey from Caesarea to Melita.
2. Picture the people on the island watching the wrecked vessel and the swimming.
3. People of the island welcome them and build a great fire around which the 276 souls could gather and warm and dry. 1-2.
4. Paul, unlike many preachers who expect to be waited on, goes to work, 3.
5. Paul was first called a murderer and then a God, 3-6 cf. Acts 14: 8-20.
6. Paul was doing just what Jesus had promised, Mark 16:16-20 cf. Jno. 20:30-31.

II. PAUL'S WORK IN MELITA, 7-10.

1. They landed near the plantation of Publius who was chief of the Island, 7.
2. Publius was kind and entertained them three days until other arrangements were made, 7.
3. Kindness always pays a reward that is not to be despised, 7-8 cf. Matt. 5:7.
 - (1) Give some personal experiences of acts of kindness being rewarded.
 - (2) We get back about what we give, Gal. 6:7. (Poem: "Give Your Best.")
4. Paul was able to reward them bountifully, 8.
5. For Paul's sake all the crew was supplied with food on leaving. Don't you imagine these soldiers were ashamed of ever wanting to kill Paul? 9-10 cf. 27:42.
6. Paul healed many (all were healed in Christ's name, Acts 4:12), so we infer that he taught much about Jesus while there these three months, 7-10.

III. FROM MELITA TO ROME. 11-16.

1. After spending three months at Melita, they leave on a freighter from Egypt, 11.
2. To Syracuse about 100 miles, and on to Rhegium another 100 miles, thence to Puteoli about 200 miles (where they spent a Lord's Day with the brethren), and thence on to Rome, by land, about 150 miles, 12-15.
3. Good brethren stood by Paul, innocent people should always be defended, 15.
4. Imagine how good Paul must have felt when he met some of his true friends with whom he had labored in other fields years before, 15 cf. Rom. 16:1-16.
5. Paul (like Joseph, Daniel and all Christians should), while a prisoner, had conducted himself in such a manner that he now has the confidence of all, 16.
6. It is indescribably pitiful when Christian people destroy confidence by their conduct regardless of the way it is done, cf. 2 Cor. 3:2; Tit. 2:7-8; Matt. 5:16.

IV. SOME OF PAUL'S PRISON LABORS IN ROME, 17-31.

1. He first has a meeting with the leading Jews, 17-22.
 - (1) Paul had planned and longed for years to visit Rome, Rom. 1:13; 15:24-33.
 - (2) After three days Paul calls the Jews together and explains matters, 17-20.

- (3) The Jews back in Judea were the ones who had accused him and had him arrested cf. 21:27-28.
 - (4) These Jews at Rome seem to have heard nothing about Paul, 21.
 - (5) They were interested in hearing about this "**sect**" he represented, 22.
 - (6) From the beginning that "**sect**" has been **unkindly, ignorantly, and falsely criticised**, 22 cf. 26:9-11; 8:1-3; 9:1-6; 1 Tim. 1:13.
 - (7) Imagine Paul's handicap from the first, a prisoner in chains and being guarded, to teach and convert the people of the world's capital.
2. Paul has the second meeting with the Jews, 23-28.
 - (1) Paul is now in his own hired house and the Jews are back by appointment, 23.
 - (2) They bring many, to whom Paul expounded and **preached Jesus**, 23.
 - (3) Some believed and some disbelieved and Paul told them that that was what their own prophets had predicted would come, 24-28 cf. Isa. 6:9-11; Matt. 13:14-15.
 - (4) The reason some were not converted was **they stopped their own ears and closed their own eyes, and man, and not God nor the Spirit was to blame for this condition**, cf. Acts 10:34-35; 2 Pet. 3:9; Jno. 3:16; Matt. 23:37.
 - (5) If God saved independently of man's part all would have been saved.
 3. Paul labored for two years as a prisoner, 30-31.
 - (1) These soldiers and the guards, as they would change in the regular shifts heard much gospel, and Paul converted many of them. They surely had strange things to discuss in their camps after guarding Paul, 30 cf. Phil. 1:13; 4:22.
 - (2) Every time the guards changed they heard the good old story and it finally reached some of the Caesars, Phil. 4:22.
 - (3) Brethren whom Paul had served at Philippi send contributions, Phil. 4:10-20.
 4. **Part of what Paul accomplished while at Rome, we don't possibly know all he did.**
 - (1) While here he wrote five of the New Testament epistles.
 - (2) Ephesians, Colossians and Philemon were the first written from Rome and all about the same time, cf. Eph. 6:21-22; Col. 4:7-9; Philemon 8-20.
 - (3) Tychicus carried the letters to Ephesus and Colosse, Eph. 6: 21-22; Col. 4:7-8.
 - (4) Onesimus, a runaway slave, carried Philemon to Philemon his master at Colosse. Paul had converted Philemon and now he has converted Onesimus the runaway slave and is sending him back to his master, Philemon, 8-21. **Study Philemon here.**
 - (5) Tychicus and Onesimus went together with these letters, Col. 4:7-9.
 - (6) Timothy and Epaphroditus carried the Philippian letter later, Phil. 2:19-30.
 - (7) Many of Paul's old time friends visit him while at Rome: Timothy, Col. 1:1; Phil. 1:1; Philemon 1. Aristarchus and Epaphras, Col. 4:10; Philemon 23. Mark, Col. 4:10 cf. Acts 15:36-41. Demas, Col. 4:14; 2 Tim. 4:10. Luke was with him all the time, Col. 4:10.
 - (8) As there were never any charges preferred against Paul it is thought he was released from this imprisonment for the following statements seem to have been written after Paul was a prisoner at Rome, 1 Tim. 1-3; Tit. 1:5; Tit. 3:12.

THE "SECT" THAT IS EVERYWHERE SPOKEN AGAINST

Acts 28:22 cf. 1 Pet. 2:9; Tit. 2:14.

I. INTRODUCTION.

1. Not many people who desire an acquaintance with a "sect" that is everywhere spoken against, but they prefer the one that is everywhere complimented.
2. It is always right and wise to give any new thing a fair hearing.
3. To encourage any sort of a "sect" in the church would be wrong and sinful.
4. Religious bodies, in that day, that were bitter enemies to each other joined together to oppose that "sect" referred to in our text.

II. SOME OF THE CHARGES REFERRED AGAINST THAT "SECT"

1. They were charged:
 - (1) Of worshiping contrary to the laws of the fathers, Acts 18:13.
 - (2) Of teaching heresy, Acts 24:14.
 - (3) Of teaching customs unlawful for the people to observe, Acts 16:21.
 - (4) Of turning the world upside down, Acts 17:6.

(Any of the above charges would injure, if it did not ruin, the influence of the person, or persons, against whom they were made).

III. THAT VERY "SECT" (CHURCH) THAT WAS "EVERYWHERE SPOKEN AGAINST" WAS THE ONLY ONE EVER STARTED OR SUPPORTED BY CHRIST, OR DIVINE AUTHORITY.

1. This being true we should be very careful about our religious affiliation lest we be supporting something not of God or Christ.
2. The attitude of the world towards the church should not influence me.

IV. SOME OUTSTANDING PECULIARITIES OF THAT "SECT".

1. The word of God was their only creed. It was built on the teaching (foundation) of Christ and the apostles and nothing else, 2 Tim. 3:16-17; Eph. 2:19-20.
2. **Their name.** There is much in a name for religious doctrines are associated with a name. When a man tells you he is a "Methodist", "Baptist", "Mormon", "Catholic", "Presbyterian", etc., you always associate him with the doctrines peculiar to that name. Go into a community and tell the people what name you wear religiously and notice how all other religious bodies treat you or welcome you. The name you wear means much.
 - (1) **Collectively**, they were churches of God, church of the Lord, and churches of Christ, 1 Cor. 1:1; Acts 20:28; 1 Tim. 3:5; Rom. 16:16; 1 Cor. 11:16; Matt. 16:18.
 - (2) **Individually**, they were Christians, Acts 11:26; 1 Pet. 4:16; Acts 26:28.
3. **Their officers were:**
 - (1) **Elders**, to oversee the spiritual body, Acts 20:28; Tit. 1:5-7; 1 Pet. 5:2; Acts 14:23; 1 Tim. 5:17; Phil. 1:1.
 - (2) **Deacons**, to superintend the temporal matters, Acts 6:2-6.
 - (3) **Evangelists**, like Paul, Barnabas and Timothy, to preach to all.
4. **What it taught sinners to do to be saved and become members of the church**, Acts 2:35-47; 8:26-39; Mark 16:1-5-16; Matt. 28:18-20; Luke 24:46-49.
5. **Its order of worship**, Acts 2:42; 20:7; 1 Cor. 11:17-34; 16:1-2; Eph. 5:19; Col. 3:16.
6. **It required a faithful service till death**, 2 Pet. 1:5-11; 1 Pet. 1:9; Rev. 2:10.

V. SOME THINGS THAT ARE AS TRUE AS THE BIBLE.

1. If the church of which I am a member was not planted by divine authority, it will be rooted up, Matt. 15:13.
2. If all the religious denominations are churches of Christ it is sinful for them to be divided and opposing each other, 1 Cor. 1:10-15.
3. If one church is as good as another, we are **indictable for criminal waste** for supporting so many **unnecessary churches**, to say nothing about the **rivalry, prejudice** and **hatred** that they cause.
4. There must be **some reason** for the **existence** of the church of which I am a member, and unless there is a **scriptural reason** for

its existence, it can not be justified.

5. If there is another church on earth in which I can **serve and please God, do my duty and go to heaven when I die**, then there is no scriptural reason for the existence of the one of which I am a member.

VI. THE NECESSITY OF THE EXISTENCE OF THE CHURCH OF CHRIST OF WHICH I AM A MEMBER. (You certainly have a right to know the reason for the existence of any church into which you are invited, 1 Pet. 3:15).

1. It is the only church of which I can possibly become a member by doing just what the Bible teaches me to do to be saved, Acts 2:36-47.
2. It is the only church in which I can preach just what the Bible teaches sinners to do to be saved.
3. It is the only church the practices of which are never questioned as to their scripturalness.
4. It is the only church to which all denominations can come without giving up, or leaving off, one scriptural practice to which they hold.
 - (1) Division is neither desirable nor profitable in a home, community or church.
 - (2) No one rejoices over his family being divided religiously, for **it is a sad picture to see families divided.**
 - (3) Division is a great hindrance to spiritual progress, cf. Jno. 17:21.
 - (4) If parents are divided, whom will the children follow? Eph. 6:1.

VII. SOME OF THE DISTINGUISHING PECULIARITIES OF THE CHURCH OF CHRIST.

1. **There are some things we hold and teach in common with other religious bodies.**
 - (1) The inspiration of the scriptures.
 - (2) The virgin birth and the sonship of Christ.
 - (3) The **death, burial, resurrection, ascension and second coming of Christ.**
 - (4) Faith in Christ, Jno. 3:16; Heb. 11:6; Rom. 5:1.
 - (5) Repentance, Luke 13:3; Acts 2:38; 17:30-31.
 - (6) Purity of **heart and life**, Matt. 5:8; Acts 15:9; 1 Tim. 5:22.
2. **Some things we hold as distinguishing peculiarities of the church of Christ.**
 - (1) **No creed but the Bible.** No justifiable reason can be given for any creed, if they contain more than the Bible, too much; if less than the Bible, too little. Put all creeds and the Bible in one pile and any sane man can easily pick out the best book, 2 Tim. 3:16-17; Jas. 4:12; 2 Jno. 9-11; 2 Pet. 1:3; Eph. 2:19-20
 - (2) **No name but Christians**, Acts 11:26; 26:28; 1 Pet. 4:16.
 - (3) **Faith, repentance and baptism** are all Bible conditions of salvation and membership in the church, Mark 16:16; Acts 2:36-47; 22:16; Matt. 28:20; Gal. 3:26-27; 1 Pet. 3-21; Jno. 3:5; Rom. 6:3-6; Luke 13:3; Jno. 8:21-24; Heb. 11:6; Jno. 3:36.
 - (4) **Unity of all of God's people**, Jno. 17:20-21; 1 Cor. 1:10-13; Eph. 4:1-6; 1 Cor. 12:20-27; Col 1:24; Eph. 1:22.
 - (5) **Lord's Day worship**, Acts 2:42; 20:7; Heb. 10:25; 1 Cor. 11:17-34; 16:1-2.
 - (6) **Properly dividing the Bible**, 2 Tim. 2:15; Heb. 9:15-17; 10:9-10; 1:1-1; 2:1-4.
 - (7) **Bible music only**, Eph. 5:19; Col. 3:16; Rom. 10:17; 14:32; 2 Jno. 9-11; Matt. 28:20.
(Name one peculiarity of the church of which I am a member that causes division, or one the scripturalness of which is questionable. It is true that division exists but it is over things peculiar to the denominations and not over anything that is peculiar to the church of Christ).
 - (8) To accept this plea is to accept the Bible plea, and to reject it is to reject the Bible and God. We ask you to believe all the Bible says, do all the Lord commands, become and be all the Bible teaches you to be, live like the Bible teaches you to live, trust God for all he promises and to go to the heaven of the Bible when you die. Will you be one to join us in this great work?

PAUL, THE TRAVELING EVANGELIST.
The Places He Went and the Approximate Distances Traveled.
Journeys Given in the Order in Which They Were Made.

I. PAUL'S JOURNEYS BEFORE HE BECAME A MISSIONARY FOR THE ANTIOCH CHURCH. FROM ABOUT A. D. 36 to 44. Act. Chapters 8 to 12.

1. From Jerusalem to Damascus, 140 miles about 36 or 37 A. D.
2. From Damascus to Arabia and return, anywhere from 200 to 600 miles, A. D. 36-39.
3. From Damascus to Jerusalem, 140 miles, about 39 A. D.
4. From Jerusalem to Tarsus, 375 miles, about 39 A. D.
5. From Tarsus to Antioch, 80 miles, about 42 A. D.
6. From Antioch to Jerusalem and return, 600 miles, about 44 A. D.

II. PAUL'S FIRST MISSIONARY JOURNEY FROM THE ANTIOCH CHURCH. BETWEEN 44 and 50 A. D.

1. Antioch to Seleucia, 16 miles.
1. Antioch to Seleucia, 16 miles.
3. Salamis to Paphos, 100 miles.
4. Paphos to Perga on the Cestrus river, 170 miles.
5. Perga to Antioch of Pisidia, 120 miles.
6. Antioch to Iconium, 90 miles.
7. Iconium to Lystra, 40 miles.
8. Lystra to Derbe, 20 miles.
9. From Derbe back to Lystra, Iconium, Antioch and Perga, 270 miles.
10. Perga to Attalia, 16 miles.
11. Attalia to Seleucia, 284 miles.
12. Seleucia to Antioch, 16 miles. Traveled about 1217 miles, 688 of it by land and 529 by water, and they were gone about four years. Paul and Barnabas made the trip and they were accompanied by John Mark till he turned back at Perga.

(Between the first and second missionary journeys Paul and Barnabas went to Jerusalem and returned to Antioch, A. D. 50, a distance of about 600 miles, Acts 15.)

III. PAUL'S SECOND MISSIONARY JOURNEY, FROM 50 to 53 A. D. Acts 15:36 to 18:22. PAUL AND SILAS START AND PICK UP TIMOTHY AND LUKE ON THE JOURNEY.

1. Antioch to Tarsus of Cilicia, 80 miles.
2. Tarsus to Derbe, 125 miles.
3. Derbe to Lystra, Iconium, and to Antioch (Phrygia), 150 miles.
4. Phrygia through Galatia, 250 miles.
5. Galatia to Troas, 350 miles.
6. Troas to Samothrace, 80 miles.
7. Samothrace to Neapolis, 80 miles.
8. Neapolis to Philippi, 10 miles.
9. Philippi to Amphipolis, 35 miles.
10. Amphipolis to Apollonia, 30 miles.
11. Apollonia to Thessalonica, 35 miles.
12. Thessalonica to Berea, 60 miles.
13. Berea to Athens, 300 miles.
14. Athens to Corinth, 40 miles. Here he wrote first and second Thessalonians, 51 A. D.
15. Corinth to Cenchreae, 10 miles.
16. Cenchreae to Ephesus, 200 miles.
17. Ephesus to Caesarea, 600 miles.
18. Caesarea to Jerusalem, 50 miles.
19. Jerusalem to Antioch, 300 miles.

IV. PAUL'S THIRD MISSIONARY JOURNEY, FROM 53 to 58 A. D. Acts 18:23 to 21:17.

1. Antioch to Tarsus, 80 miles.
2. Through the regions of Galatia, Phrygia and to Ephesus, 500 or 600 miles. While at Ephesus he wrote first Corinthians in the spring of 57 A. D.
3. Ephesus to Troas, 130 miles cf. 2 Cor. 2:12-13.
4. Troas to Philippi (Macedonia), 170 miles. While here in Macedonia he wrote second Corinthians in the summer of 57 A. D.
5. Macedonia to Illyricum and return, 250 miles, cf. Rom. 15:19.
6. Philippi (Macedonia) to Greece (Corinth), 500 miles. While at Corinth he wrote Galatians and Romans about 57 or 58 A. D.
7. Corinth to Philippi, 500 miles.
8. Philippi to Troas, 170 miles.
9. Troas to Assos, 19 miles.
19. Assos to Mitylene, Chios, Samos, Trogyllium and Miletus, 170 miles from Troas.
20. From Miletus to Cos, Rhodes, Patara of Lycia, Tyre of Phoenicia, Ptolemais, and to Caesarea, 565 miles from Miletus.
21. Caesarea to Jerusalem, 50 miles. Here he was arrested and became a prisoner. Was carried to Caesarea and held as a prisoner two years, 58-60 A. D., 50 miles.

V. PAUL'S VOYAGE TO ROME DURING WINTER OF 60-61 A. D. Acts 27:1 to 28-16.

1. Caesarea to Sidon, 80 miles.
2. Around Cyprus to Myra of Lycia, about 400 miles.
3. Myra to Cnidus on coast of Caria, 130 miles.
4. Cnidus to Fair Havens on Island of Crete, 250 miles.
5. Fair Havens to Clauda, 25 miles.
6. Clauda to Melita island, 475 miles.
7. Melita to Syracuse on the island of Sicily, 100 miles.
8. Syracuse to Rhegium on the toe of the Italian boot, 100 miles.
9. Rhegium to Puteoli in Italy, 200 miles from Rhegium and 150 miles from Rome.
10. Puteoli to Appii Forum, 100 miles.
11. Appii Forum to Three Taverns, 15 miles.
12. Three Taverns to Rome, 35 miles. Rome was a city of 1,200,000 inhabitants. 600,000 of them were slaves and 400,000 were paupers in idleness and being supported by free distribution of food. Only 200,000 of the entire population were free and self supporting. Here Paul was held as a prisoner for some two or three years and then it is inferred he was released for lack of charges. While here he wrote Ephesians, Colossians, Philemon, Philippians and possibly Hebrews.

VI. THE LAST JOURNEY OF PAUL, EVIDENCES OF WHICH IS GATHERED FROM HIS LATER EPISTLES, HISTORY AND TRADITION, About 64 to 67.

1. Rome, where he was released, to Apollonia in Illyricum.
2. Apollonia through Greece to Ephesus, cf. Phil. 1:22; 2:19-24; 1 Tim. 1:3.
3. Ephesus to Philippi.
4. Philippi to Thessalonica.
5. Thessalonica to Berea.
6. Berea to Corinth.
7. Corinth to Crete, cf. Tit. 1:5.
8. Crete to Nicopolis of Greece, cf. Tit. 3:12.
9. Nicopolis through Macedonia to Troas, cf. 2 Tim. 4:13; 4:20. While here in Macedonia he wrote first Timothy and Titus, about 65 and 66 A. D.
10. Troas to Ephesus, cf. 2 Tim. 4:9-11.
11. Ephesus to Rome as a prisoner, during this imprisonment he wrote second Timothy about 66 or 67 A. D.
12. Beheaded a few miles out from Rome about 67 A. D. Thus ends the history of one of the greatest human souls that ever lived on the earth.