

APOSTOLIC AGE

Aim--History of the age, development of doctrine, geography, chronology, content.

Student responsibility--1. Familiarity with Acts (assign 1-15). Know each chapter. 2. Geography when needed. 3. Quizzes on assignments. 4. Project. 1st semester--development of doctrines of church, Spirit, resurrection. Explain. 4. Outside reading. 5. Responsible for lecture material.

INTRODUCTORY MATERIAL

Scope

Hist. of Ap. Age should begin with account of life and teachings of X. However, another course. Therefore, begin with historical background then post-res. ministry of Christ, then into book of Acts. Purpose is chiefly historical, but also brief accounts of other N.T. books will be introduced. Content examined bec. ap. age students don't take survey (2nd sem.) N.T. is apostolic literature and rightly belongs. Period covered 30-100. Three divisions: 1. 30-50--Xnty among the Jews--Peter. 2. 50-65--among the Gentiles--Paul. 3. 65-100--whole church--John.

Sources

1. Josephus--scant. References to Jn Bap (Antiq. xviii.5.2); to death of James bro. of X (Antiq. xx. 9. 1); and to tribe of Xns (Antiq. xviii. 3.3). Nothing of special value.

2. Roman writers only mention Xns in connection with persecutions. Tacitus and Suetonius.

3. Apocryphal gospels and acts of Peter, John, Thomas, Andrew of little value. Canonical gospels--we concerned with closing chapters especially. Invaluable because true especially nec. in res. and post-res. ministry.

4. N.T. epistles. Apostolic literature. Writings of John necessary to last period mentioned above. Peter, James, Hebrews, Jude also.

5. Acts, chief source.

a. Its authenticity. External evidence. Alluded to by Canon of Muratori, 170; by Irenaeus, 185, Clement of Alexandria, Origen, Eusebius. Robertson says: "By the time of Eusebius the book is generally acknowledged as part of the canon." Internal evidence. (1) "we" sections. 16:10-17; (Lk stopped at Philippi and P went on to Greece. 2 Cor. 8:18 may refer to Lk); 20:5-21:18; 27:1-28:16. Luke is author of these sections by elimination.

Couldn't be Timothy because 20:4,5. Not Silas because he's in P's company after "we" sections, cf. 17:10, 15, 16. Not Titus because he was at Jer. council acc. to Gal. 2:1 and if he were author we'd expect a "we" section. We know Lk was with P in Rome Col. 4:14, Philemon 24.

(2) the rest of Acts is by same writer as "we" sections bec. of similarity of style and language in all the book.

(3) the medical language in Acts and writer's interest in sickness suggest author was physician

b. Its date. From Rome about 63.

c. Its sources. The "we" sections. P's notes or suggestions for all the part from ch.8-28 in which P figures. Peter whom P visited for 2 weeks in Jer (Gal. 1:18). Barnabas who is early mentioned (Acts 4:36, 9:27).

d. Its importance. Historically. Only source for this age. Imagine what a gap would be if didn't have Acts. Doctrinally--seeds of doctrines later elaborated in epistles and in Acts doctrine is exemplified in life. Practically--contrast bet. 1st and 20th century church; shows the acts of a risen, exalted Saviour (not merely a doctrine with them); shows church under persecution; gives divine principles of spiritual revival and missionary work; divine pattern of church government and life; divine methods of church work and extension.

Background material

THE ROMAN EMPIRE

Lk. 2:1. Dan 2. It contributes to understanding of Apos. Age in these ways:

1. Intellectually. Need to go back to Grecian literature. The intellects of Rom. Emp. were the Greeks. a. In philosophy. Socrates, Plato (idea real--realist), Aristotle (universal a name), Stoicism (308) (freedom from passion by abstinence), Epicureanism (310 BC--skeptical--pleasure is supreme end of life). Promoted license of Greece and Rome. b. In oratory, the best. c. In art. Rome was not creative but copiers and imitators of Greeks.

2. Morally. At first noted for civic virtues, veracity, public integrity, faithfulness to oaths, obedience to law, domestic morality, family discipline, chastity. As conquered, Rome became a receptacle of all immorality. Got wealth, temptations, and conquerors were intoxicated with sensuality. Religion was a political institution. In 31 BC when republic was made empire Augustus tried to check decay, ~~but~~ by restoring national religion. He became the Pontifex Maximus. Emperor-worship had a unifying effect but also degrading. Rom. 1: is not overdrawn.

Rome tolerated all gods. Every new god added to effectiveness of the state.

3. Governmentally. Alexander Gt (336-323--conquests) diffused Greek civilization, language, lit., art, phil., science. Where he left off, Rome took up. Practical people who thought they were to conquer the world. Looked upon everyone else as those to be conquered. When they conquered they organized it by law. Jurists. They accomplished this:

a. Union. Roman conquest broke down barriers between E. W. provinces, and welded world with Rome as center. Palestine was a province under Rome administered by Jews. Jews were free to settle in all parts and synagogues which furnished many opportunities for Xnty were planted in many cities.

b. Citizenship. Extension of it to individuals was of value.

c. Road building. Constructed for commercial reasons. Diamonds from east, metals from Spain, animals from Africa, art from Greece. But also facilitated the diffusion of Xnty.

d. Security. Travel was safer than ever before. Cf. Joseph.

Emperors who reigned during Ap. age were.

Julius Caesar. 102-44 BC

Augustus Caesar. 31 BC- 14AD Lk. 2:1.

Tiberius 14-37.

Gaius or Calig' -u-la. 37-41.

Claudius. 41-54.

Nero. 54-68.

Galea. Apr. 68- Jan. 69.

Ortho. Jan-Apr 69.

Vitellius Apr-July 69.

Vespasian. 69-79.

Titus 79-81

Domitian 81-96.

Average reign--8 yrs.

JUBIASM

A religion is a divinely set up relationship between God and man. Only 2 in world. 5 features. Acceptable standing, righteous ground for cleansing, revelation of man's responsibility, basis for prayer, hope. Xnty a new thing. Stress. At time of Christ several significant developments:

1. Pharisees. *Heroman p47*
2. Sadducees.
3. Essenes.
4. Samaritans.

5. Messianic hope. Very strong in spite of degraded conditions. Terms of kingdom were in common use in X's day. 5 characteristics of hope: a. earthly kingdom. Esp as saw Palestine under foreign power. For the cardinal doctrine of the Jewish rabbis of X's day was that, according to the prediction of the prophets of Israel, the purpose and result of the Messiah's mission would be the reconstituting of the Jewish nation; the reoccupation by them of the land of Palestine; the setting up again of the earthly throne of David; and the exaltation of the people of Israel to the place of supremacy in the world. Mauro. Gosp. of Kgdom.

Pharisees

1. Their teaching--. Bible plus tradition; immortality and resurr.; complete angelology; predestination and foreknowledge.

Sadducees

Antithesis of Pharisees. Unprincipled. Possessed high-priestly office and people that were well-to-do.

teachings--rejected tradition; denied immortality and resurrection; held deism and strong on free will.

Essenes

Essentially a monastic order. Separate from world and evil. Celibates and taught school. Held property and everything in common.

Teachings--accepted OT. Agreed with Pharisees against Sadducees except didn't bel in marriage and animal sacrifices and denied resurr. Many bel John Baptist and X were members of this group bec. many Xn teachings are similar.

Samaritans

"The territory occupied by the ten tribes before the captivity was overrun by a motley host of heathen peoples, with whom the remnants of Israel became to a great extent amalgamated. The restoration brought back only a small portion of the ten tribes. The refusal of Zerubbabel to allow the people of Israel to participate in the work of rebuilding and to join with them in religious matters led ultimately to the building of a temple on Mount Gerizim and the complete religious estrangement of Jews and Samaritans." Samaritan Pentateuch is very old but inaccurate in places bec. tries to support their claims to supremacy over Jews. Didn't lay so much stress on separatism.

Essenes (Ltr Col. 81)

Rigorous in observance of law. Exaggeration of the Pharisee but added asceticism to legalism of Phar. No marriage. Denied temp. as monastic order. Adopted kids to bring up in their beliefs. Condemned all gratification of flesh. Immortality of soul but not strong on bodily res. Didn't offer sacrifice at temple. Bel in magic. (Magic in Ephesus prob. Essene).

Script. Lk. 7:19 "he that should come." Jn. 6:15; Mt. 20:20;
Lk. 1:71; 19:17; 24:21.

b. national. To Israel alone as in Davidic covenant. Other nations only secondary. Jerusalem the capitol.

c. Messianic. Messiah to reign. Should be great deliverer and military leader. Cf. X born in obscurity.

d. Moral. To be kgdom of righteousness. Longing for del. from oppression overshadowed del. from sin. Preaching of repentance was stumbling stone.

e. Future. Not in existence yet. Even Solomon's glory didn't compare.

Truly Gal 4:4.

THE RESURRECTION OF JESUS CHRIST

Assignment--Mt. 28, Mk. 16; Lk. 24; Jn. 20, 21. Questions: 1. What was the first theory of Christ's resurrection and why false? (Mt. 28:13). 2. What was the attitude of the disciples to the report of the res.? (Mk. 16:11, 13; Lk. 24:41). 3. How do we know it was a bodily res.? (Lk. 24:39). 4. What practical lessons concerning service do you learn from Jn 21? (At His direction, communion with Him, love, feeding, shepherding, pay attention to own business).

I. The meaning of res.

Bodily. Spirit didn't die--Lk. 23:46. Cf. modernists. Presupposes death has been experienced. Not revivification, cf. raising from dead in gospels. "It was some inauguration to a different life of the former body which had undergone a complete transmutation of some kind without, however, destroying its identity and resemblance." Thoburn quoted by Smith, 363.

II. The importance of X's res.

A. First step in series in exaltation of X. Ascension, right hand of Father (and Head), return, M, eternity. These subjects comprised much of the writing and preaching of apos. age, and useless without res.

B. Apologetics. 1 Cor. 15:17. Res. is a proof of Person of X, of value and effectiveness of His work, and fulfillment of prophecy (Mt. 12:40; 16:21; 17:23; 20:19; 26:32; Jn. 2:19, 21).

III. The witnesses to

Order of events.

1. Mary Magdalene. Jn. 20:11-17. *Mk 16:9-11* Guards see stone roll (Mt. 28:2-4),
2. Other women. *Then Mary returns Jn 20:15* Mt. 28:9, 10. Arrival of women (Mt. 28:1, 5-7);
3. Peter in afternoon. Lk. 24:34. *Cor 15:5* Mary tells apostles vs.8, returns with Peter and John (Jn. 20:2-10)
4. Road to Emmaus. Lk. 24:13-55. *Mk 16:11-13*
5. 10 disciples. Lk. 24:36-43. *Mk 16:14 Jn 20:19,23*
6. 11 disciples. Jn. 20:26-29.
7. 7 by dea of Galilee. Jn. 21:1-23.
8. 500. 1 Cor. 15:6.
9. James. 1 Cor. 15:7. - *not a bel. before res. Jn 7:3*
10. 11 on mount in Gal. Mt. 28:16-20.
11. At ascension. Acts 1:3-9. *Lk 24:44-53*

IV. The characteristics of appearances.

To individuals, groups; to men, to women; different places; different acts, words; unexpected (Mk. 16:10), Disciples saw, heard, touched X.

V. The theories of the resurrection.

All agree tomb empty. Disciples carefully examined. If not empty Jews would have found body and ended all talk about res.

Men are confronted with empty tomb and theories:

1. Disciples stole Mt. 28:13. No motive, no means in view of soldiers. If so, they couldn't have borne witness to res.
2. Women went to wrong tomb. Wouldn't forget in 3 days tomb of loved one. Peter, Jn. also saw. Angel said "Come see where Lord lay").
3. Swoon theory. Confronted with post-res. appearances.
4. Vision hypothesis. Never to a crowd, or to unprepared minds. Ended in 40 days. Telegraph theory too.
5. Enemies of Christ stole. If so, when talk of res. started then would have produced.

VI. Misc. facts concerning the res.

- A. Witnesses are competent. Weren't expecting, staked lives on its truth.
- B. Subsequent change in disciples afterward. Joyous, bold, fearless.
- C. Disciples' witness confirmed by Divine power. Healing, revél, tongues etc.
- D. Belief in res. appears as strong and universal at beginning of history of church as afterwards.
- E. On day of Pentecost 3000 who were in a position to know about res. which occurred 50 days before believed.

VII. The post-res. ministry.

Between res. and ascension.

- A. The body in which it was carried out.
 1. Identified with one laid in ~~grave~~ tomb. Nail prints (Jn. 20:25-29); wound in side (Jn. 20:25-29); recognized by disciples; ate (Lk. 24:42); could be felt (Mt. 28:9; Jn. 20:17); visible to natural eye; breathed (Jn. 20:22); flesh and bones (Lk. 24:39, 40).
 2. Changed. Not always immediately recognized (Lk. 24:31; Jn. 20:15; 21:7); not restricted (cf. weariness before res); entered closed rooms (Lk 24:36; Jn. 20:19); able to appear and disappear (Lk. 24:17); didn't require food or rest.
- B. The people to whom He ministered. Believers only, esp. disciples.
- C. The lengths of the ministry.

40 days. Seems to be a period of probation in Script. Flood, Gen. 7:4; Moses in mount before law, Exod 24:18; 34:28; Deut. 9:9; 10:10; time of spies searching land, Numb. 13:25; 14:34; time of probation for Nineveh; Jonah 3:4; days before X's presentation in temple Lk. 2:22; fasting before ministry Mt. 4:2

D. The content of the ministry.

1. Concerning the Lord's day. Mt. 28:9; Psa. 118:24 (Acts 4:11). *1 Cor 16:2*
2. Concerning Himself (in the O. T.) Lk. 24:26,7 (Emmaus)
Lk. 24:45 (all disciples).
3. Concerning service--Jn. 21.
 - a. There must be direction by Christ vs. 6.
 - b. There must be communion with Christ vs. 12.
 - c. There must be love for Christ, vs. 15-17.
Not love of self as seen in Peter's question vs. 18-25.
4. Concerning the Spirit.
Temporary infilling, Jn. 20:22 cf. Lk. 24:33 (others there).
Tarry for promise of H.S. Lk. 24:49; Acts 1:4.
5. Concerning the kingdom of God.
The things concerning it Acts. 1:3. Don't know what this was
The question of disciples. OK, no rebuke, no disannulment
of promises of OT. Times and seasons not included in things.
6. Concerning program for the church.
Mt. 28:18-20; Mk. 16:15; Lk. 24:47; Jn. 20:21; Acts 1:8.

THE ASCENSION OF JESUS CHRIST

*Lk 24:50, Acts 1:9-11 (1) Why do Lk the only one to record the ascension.
(2) Indification of an apostle (3) Did Por Matthias take Judas' place (1 Cor 15:9)*

Walvoord notes p. 73.

Note great facts spoken of in these 11 vs. X life, death, res,
kingdom, HS, ascension, second coming.

Angels are at creation (Job 38:7); law (Gal. 3:19); X birth (Lk.
2:13); temptation (Mt. 4:11); res. (Mt. 28:2); (could not have been
present at crucifixion); ascension, second coming (Mt. 25:31; 2Thes.1:7).

THE PERIOD OF WAITING IN JERUSALEM *1:12-26.*

Confidence in
1. Lk. v6
2. Each other 14
3. Script. 20

I. The disciples praying.

A. In the temple. Lk. 24:53.

B. In the upper room. Acts 1:13,14.

Waiting for promise of X. Not nec. to wait today. If so, better
go to Jerus. Need to wait upon God.

1. Those present. The 11. Mt. 10:2 Judeth-Thaddaeus- Lebbaeus.
Mk. 3:16; Lk. 6:14. Zelotes-Canaanite.

The women. In Jewish temple women not admitted but had
separate court. Cf. Gal. 3:28.

Mary. Last mention of her. She is praying, not being prayed to.
She takes woman's place. Didn't start a cult.

X's brethren. Jn. 7:5. Now believers.

2. Their attitude. One accord. 11 x in Acts, and Rom. 15:6 only.

3. Their activity. Prayer and supplication. Coming of HS
not dependent upon this. Sure with God but He moved His people
to pray.

II. The disciples choosing. 15-26.

1. The use of the word apostle.

a. Of X Heb. 3:1.

b. Of Paul. 1 Cor. 9:1; 15:8-10; Gal. 1:11-15.

c. Of others. Acts 14:4, 14; 2 Cor. 8:23; Phil. 2:25.

d. Of the 12. Mt. 19:28 esp. 10:40, Mk 3:14, 15. Mt 17:19, 19, 21. Lk 22:29, 30

Nec. to have 12. Last official act of old dispensation.

THE LORD CHRIST (Acts 1)

Intro. Authority for such a title comes from vs. 1,2. Jesus began in gospels; now continues. It is same Jesus; yet not so, for now risen, vs. 3. Acts of Risen Saviour. We see 3 in this chpt.

I. The Lord Christ Correct^{ing}s, 4-7.

A. Concerning Service, 4-5. They werenot yet to go out and serve. He had risen, but also needed to receive promise of HS. Up to now temporary infilling, e.g. Jn. 20:22, cf. Lk. 24:33. Now wereto have baptising (submerging) in the HS. Commands them to tarry for promise which would bring the power. After it has come no need to tarry longer.

B. Concerning Seasons, 6-7.

Jewish minds wanted to know about kingdom long promised. Now that He was back with them, would He bring in the kingdom. Not for us to know when. We are to know some things, but not this. No rebuke for asking; i.e. the kingdom would come some day. No disannulment of the promises. Times and seasons just not included in the things of vs. 3.

II. The Lord Christ ^{ing}ommission^s, 8-11.

A. The Nature of the commission. Its ^Deliver^y, 8.

1. Its power.
2. Its personnel. Correct reading "my witnesses."
3. Its program. World-wide. Field is world but early church always had eyes on unreached parts.

B. The Necessity for the commission. Its Duration, 9-11.

He was leaving and had so ordered it that men would carry on the work until His return. Ascension. *Lk 19:13.*

1. The Picture of the Ascension, 9-11. Return to heaven.

- a. "Taken up". epairedo. Shows the ascensionwas up. Father took Him to heaven.
- b. "Received." hupolambano. Took up under. Cloud was natural means of ascensn.
- c. "Went up." poreuomai. It was a journey, not merely a disappearance.
- d. "Taken up." analambano. Climatic. Ascension contd until received into heaven.

2. The Promise of the Ascension, 10-11. Return to earth.

- a. Same Person. Zech.12:10.
- b. Same procedure. In like manner. Matt. 24:30. *Rev 19:11-16*
- c. Same place. To earth. Zech.14:4.

III. The Lord Christ Choosing, 12-26.

Psa. 69:25; 109:8

A. The Necessity for choosing, 12-20. (Or consider 12-14 as preparation for ch.2)

1. From God's viewpoint. Scripture concn Judas had to be fulfilled. Mt. 19:28.
2. From man's viewpoint. Judas' place was empty of his own choice and responsibty Jn. 6:70.

B. The Natureof the choosing, 21-26.

1. Qualifications declared, 21,22
2. Candidates chosen, 23
3. Prayer offered, 24,25. Prayed for Lord's choice, not for Him to choose.
4. Lots cast, 25-26. 2 names on lots in urn. 1 fell out. Jas. 1:5; Rom.8:14; Prov. 16:33. No need now.

The Day of Pentecost

An Examination of Acts 2:1-13

BY LEHMAN STRAUSS*

Fifty days after the resurrection of Jesus Christ from death and the grave and ten days after the same Jesus ascended up into Heaven a great event took place, the equal of which the world has not witnessed since. The time of this event is clearly designated in the Bible as "the day of Pentecost," the day on which the Holy Spirit made His descent to the earth. Christendom, in its feverish and futile observance of days, celebrates "Whitsunday" in commemoration of the Holy Spirit's coming. But the festival is often marked by hypocrisy, since many of the leaders in Christendom deny the Deity and personality of the Holy Spirit. The true believer in the Lord Jesus Christ may not observe the day in empty formalism, but he frequently does use the day as an occasion and opportunity to ponder and preach the great Christian truths which surround Pentecost.

Basic in Christianity are the true facts about God. The conceptions of men about God are many and varied. But the Christian's God is one God revealed in three persons—Father, Son, and Holy Spirit. Anticipating Pentecost, the Lord Jesus said to His disciples: "And I will pray the Father, and He shall give you another comforter, that He may abide with you forever; even the Spirit of truth . . ." (John 14:16, 17). This text is a clear and specific expression of the doctrine of the Trinity, and it directs our minds to the coming of the Third Person, the blessed Holy Spirit. To that day on which He came and its exciting events we now turn our attention.

1. The Pentecostal Preparation

Pentecost was a divinely-planned event; it was no mere afterthought with God. The coming of the Holy Spirit was

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as much a part of the redemptive plan as was the incarnation, death, resurrection and ascension of the Son.

In the Old Testament we see Pentecost in type and prophecy. Originally Pentecost was a solemn festival of the Jews. There was a series of seven of these annual feasts which, like the whole of Israel's divinely-appointed ritual, were "a shadow of good things to come" (Heb. 10:1). These feasts of Jehovah are set forth in order in Leviticus 23.

The first in order was the Passover (vss. 4, 5). This was the feast of redemption, and it reflected upon Israel's deliverance from the bondage of the Egyptians. The reference is to the incident recorded in Exodus 12. The slaying of the Passover lamb marked a new beginning for the children of Israel, for on that day their calendar was changed. It was to be, henceforth, the beginning of months, the first month of the year. This month was originally the seventh month on the Jewish calendar (*Abib*), but now a new start was being made with the past forever blotted out. The day of redemption was at hand. The civil year was running its course, but God saw to it that a new commencement was made. This all finds its application in Christian experience. When the sinner appropriates the death of Jesus Christ, the sinful-past is forever blotted out, the believing sinner becoming at that moment a new creation (2 Cor. 5:17). He is born again and receives new life—God's own life (2 Pet. 1:4). The past, with its guilt and penalty, is gone; henceforth the day of conversion is indeed the first day of a new year. "For even Christ our Passover is sacrificed for us" (1 Cor. 5:7).

The next in order of the Jewish feasts was the feast of Unleavened Bread (Lev. 23:6-8). This feast was intimately associated with the Passover and lasted for seven days. It was characterized by the rigid exclusion of leaven from the houses of the Israelites. Now what is leaven? Webster defines leaven as *any substance used to produce fermentation, as in dough or liquids; especially a portion of fermented dough used for this use; yeast*. In Bible times, a housewife could not go to the store and purchase a yeast cake as housewives do today, so she would keep a piece of fermented dough from a former baking. This lump of dough, thus preserved, was

either dissolved in water in the kneading trough before the flour was added, or else it was "hid" in the flour and kneaded along with it, as was the case mentioned in the parable (Matt. 13:33). In type, leaven speaks of false doctrines or false principles of life, and of it our Lord warned His disciples to beware (Matt. 16:6, 12; Luke 12:1). When leaven, even though it be a small portion, is placed in a lump, the process of fermentation or corruption begins to operate. At least five kinds of leaven are mentioned in the New Testament; the leaven of the Pharisees, which is identified as self-righteousness and hypocrisy (Luke 12:1); the leaven of the Sadducees, which is unbelief (Acts 23:8); the leaven of the Herodians, which is worldliness (Mark 8:15); the leaven of the Corinthians, which is immorality (1 Cor. 5:1-8); the leaven of the Galatians, which is legality (Gal. 5:1-9). Now in the two Jewish feasts, the Passover and the Unleavened Bread, there is, in type, a beautiful sequence. The Passover speaks of salvation through the shed blood of Jesus Christ. Since leaven typifies evil, and seven is the number of perfection or completion, we see that the person who trusts the shed blood of Christ for his salvation, should follow the next step in Christian experience, namely, a lifelong walk in separation from evil. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened . . ." (1 Cor. 5:7).

The third in order of the annual festivals was the feast of Firstfruits (Lev. 23:9-14). There was no set date for this event since it came, of necessity, when the grain was ripe and ready for harvest. In the autumn, seventy days before the Passover, the fields were ploughed and the seed planted. Then when the time for harvest had arrived, a chosen committee from the temple would set to work with sickle and basket to gather a small amount of grain. This in turn was brought into the temple to be threshed and ground into flour and presented before the Lord. In presenting the firstfruits of the natural product of the ground, Israel was acknowledging the power and goodness of Jehovah. But again the outward and visible thing was a symbol of something far deeper and greater in spiritual meaning and value. The Lord Jesus said: "Verily, verily, I say unto you, Except a

corn of wheat fallⁿ into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Was He not here speaking of Himself? Indeed so! For it was on the third day after the Paschal Lamb was slain that He arose again from death and the grave. Of this the Holy Spirit bears witness as seen in the following passage: "But now is Christ risen from the dead, and become the *firstfruits* of them that slept" (1 Cor. 15:20). Moses and the prophets may not have understood the full meaning of that Jewish festival, but the Holy Spirit did. Jesus Christ is the Church's living Head (Col. 1:18), and because He arose and is alive, He has power to bestow life upon whomsoever He will. Hence we read: "Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:23). Christ's resurrection is the guarantee that we too shall live.

The fourth of the solemn feasts is called the feast of Weeks, or Pentecost (Lev. 23:15-21). Notice the time element. The joyous season of the grain harvest lasted seven weeks, and on the day after the seventh sabbath, "fifty days" to be exact, the feast of Pentecost was celebrated. In rabbinic literature it is also called the "feast of the Fiftieth Day." Now we begin to see more clearly the deeper significance of Israel's solemn feasts. The Greek word for "Pentecost" means *fiftieth*, and it refers to the fact that it was the fiftieth day from the resurrection of our Lord Jesus Christ. It was "the day of Pentecost" (Acts 2:1) when, by the descent of the Holy Spirit, Jew and Gentile were made fellowheirs and of the same body (Ephes. 3:6).

We dare not overlook the fact that this very truth is seen in the feast itself. The following postscript is often overlooked with great loss: "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God" (Lev. 23:22). The expression, "to the poor, and to the stranger," naturally reaches outside the assembly of Israel to the Gentile, a fact set forth in Genesis 49:22 and Isaiah 66:19. So, on the day of Pentecost, when the Holy Spirit came down, the mighty baptism of Jew and Gentile into

one body took place (1 Cor. 12:13). It might be added here that there is no record in the Bible of Israel observing the feast of Weeks until we read of Pentecost in Acts 2. The grace of God in Jesus Christ was to reach out beyond the limits of Israel, and Pentecost marked the beginning of the fulfilment of the divine plan—the Gospel into all the world to every creature. We bow in humble gratitude to God when we realize that the birthday of the Church was in preparation through every stage of human history.

Through the prophets the Lord prepared the way for the Spirit's coming. Perhaps the best known prophecy that prepared hearts for Pentecost is to be found in Joel 2:28-32. At least Peter had no difficulty in explaining what had happened. Said he: "This is that which was spoken by the prophet Joel." Peter was telling his listeners that what took place on the day of Pentecost was predicted by the prophet. Of course Joel's prophecy was not fulfilled then and there in its fullest sense, for its complete fulfilment is closely connected with the restoration of Israel, when Messiah's earthly people will be redeemed. However, the dispensation of the Spirit had its beginning at Pentecost. It is fast moving to a close, when all Israel, and other nations as well, will share in the outpouring of the Spirit.

But consider also the necessary preparation immediately preceding the day of Pentecost, and even on that day itself. Pentecost, that year as always, had brought to Jerusalem many persons from near and far. Certainly, on returning to their homes, they could not remain silent about the happenings of that day. There the disciples were assembled "all with one accord in one place" (Acts 2:1)—not that they knew in advance all that would happen, but because the risen Lord had so instructed them. They were obeying the divine command which was a part of the preparation (1:4). And their hearts were being prepared also, for the ten days of waiting were not spent in idleness, but "with one accord in prayer and supplication" (1:14). All was in readiness according to divine plan.

The teachings of our Lord Jesus Christ, while He was here upon earth, prepared the way for Pentecost. He said: "If ye then, being evil, know how to give good gifts unto

your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13). Again, He promised that "the comforter, which is the Holy Ghost, the Father will send in My name" (John 14:26), and, "If I depart, I will send Him unto you" (John 16:7). The ascension of Jesus Christ back to the Father did not mean that the effort of God to save men had ceased. There would be that unfinished task, but the Holy Spirit would come in the Son's place to carry on. Pentecost did not take the disciples by surprise. The Lord Jesus had prepared them for the Spirit's coming.

To the Jew, Pentecost was also the time when he was under obligation to remember the giving of [the law at Sinai. Pentecost, then, was the anniversary of the law. A. B. Simpson has written: "It was on that very day that Moses gathered Israel around Mount Sinai and God came out in majesty and gave His law, with His thunders and lightnings, and they stood trembling and entered into the covenant of works with Him. Now the Holy Ghost comes on that anniversary because the Holy Ghost is the new law of the Christian. The old law was written on stone. The new law is written on the tables of the heart." The law was given expressly to Israel, but the coming of the Holy Spirit at Pentecost was to indwell each believer, whether Jew or Gentile. He came to unite them into one body. The giving of the law was a preparatory service for Israel. The coming of the Spirit was a preparatory service for all believers, getting them ready to carry out Christ's Gospel. We suggest that in the order of these Jewish events, God was preparing the way for a greater demonstration of His power in the hearts of men through the Spirit. The Jews were acquainted with the symbols of wind and the supernatural voice of God. When these signs were given at Sinai, it meant to them that God had entered into covenant with the Jewish nation; therefore, when the same signs were given at Pentecost, God would teach the Jew that He was now entering into covenant with all who would believe in His Son.

(To be concluded, D. V.)

confirm the facts of science as they arise. It is only when science dabbles in theory that a clash with the Scriptures may arise. And, as the various text-books on science become obsolete year after year in the face of new facts or more cogent theories, the Bible stays on and increasingly confirms the unfolding wisdom of her good friend, science.

The Day of Pentecost

An Examination of Acts 2:1-13 (Continued)

BY LEHMAN STRAUSS

2. The Pentecostal Presence

The day of Pentecost was the day of the Holy Spirit's coming into the world. In the chapter now under consideration, Luke does not attempt a description of the Holy Spirit, but he does deal in greater length with the effects of His presence on that day. We are not going to try here to put into words a description of Deity, but there are some facts which are pertinent and which should be considered.

The coming of the Holy Spirit on the day of Pentecost was the coming of a Person. The term, "the Holy Spirit," is the name or title of the Third Person of the Holy Trinity, and it is used to distinguish Him from both the First Person, who is the Father, and from the Second Person, who is the Son. There are many other names used in Scripture to describe and designate the nature and work of the Third Person, and in every instance they refer to one and the same Person, the Holy Spirit.

Many professing Christians have not yet been taught that it is wrong to refer to the Holy Spirit as "It"; yet there is much biblical evidence as to His personality. He is more than a "mere" power and influence; hence the masculine personal pronouns, "He," "Him," and "His," should be employed when reference is made to the Third Person of the Trinity.

Referring to the Holy Spirit as the *Third* Person does not imply in the least that He is less important than the Father and the Son, but it does suggest that He, the Spirit

of God, is the last-revealed personality of the three. Pentecost introduced the dispensation of the Holy Spirit, and from the Book of Acts to The Revelation, the Holy Spirit functions as the direct agent between God and man. The purpose of Pentecost was to introduce Him to man in a new way. The Holy Spirit was active before Pentecost, in the Old Testament, striving against sin (Gen. 6:3), enduring with skill (Exod. 28:3; 31:2-5; 35:21-35), empowering for service (Judges 3:10, 34; 1 Sam. 10:6), and causing men to speak God's message (Num. 24:2; 2 Sam. 23:2; 2 Chron. 20:14). But none of the Old Testament saints knew Him as the disciples learned to know Him at Pentecost. The pentecostal Person is none the less God than God the Father, and God the Son.

The Holy Spirit came as the Third Person in the Godhead, co-equal with both the Father and the Son. He is called God (Isa. 6:8, 9; cf. Acts 28:25, 26; Jer. 31:31-34; cf. Heb. 10:15; Acts 5:1-4; 2 Cor. 3:18 R.V.). The fact of His Deity is obviously clear in that He possesses the essential attributes of God. Like the Father and the Son, the Holy Spirit is eternal (Heb. 9:14), omniscient (1 Cor. 2:9-11), omnipresent (Psa. 139:7-10) and omnipotent (Job 26:13). His coming was not simply the power of an influence; it was the presence of the living God. He had been on earth before, but now He came to stay. The Lord Jesus had said: "I will pray the Father, and He shall give you another comforter, that He may abide with you forever" (John 14:16). The Church was being formed and anointed by God's eternal presence. Pentecost was the guarantee of the presence of the Holy Spirit. He came to indwell and possess the hearts of the believers. Call the Pentecostal experience by whatever name you choose, "holiness," "the overcoming life," "the Spirit-filled life," "the second blessing," or "the victorious life," the fact remains that it was the Spirit's presence that produced the results. We insist in placing the emphasis upon *Him*. What happened at Pentecost? The Spirit came.

We see a mighty unfolding in the Book of the Acts. Pagan powers are smitten, the lame are made to walk, the dead are raised to life, and thousands of souls are born anew.

the prophet's vision of the valley of dry bones, a prophecy which has to do primarily with Israel. Ezekiel was taken by God to see a valley filled with dry bones. Then God said to him: "Son of man, can these bones live? . . . Then said He unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army" (Ezek. 37:1-10). These four winds, which the prophet calls breath, are the divine breath of the Holy Spirit, the breath that caused the first man to live, when "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). It is further testified to by Job, where he says: "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). When the Lord Jesus explained to Nicodemus about the operation of the Holy Spirit in regeneration, He said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

The wind is a symbol of power and life. It is not static. It stands for the Holy Spirit, the mightiest of all powers, apart from which no sinner, dead in trespasses and in sins, can ever be born again into the family of God. He is the energizing power that quickens men today. Apart from Him men remain spiritually dead.

There was also the sign of sight—"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3). To the Jew, fire had always been a symbol of the divine presence, and it is a glorious expression and illustration of the person and work of the Holy Spirit. The Scripture says: "Our God is a consuming fire" (Heb. 12:29), and He is called, "the Spirit of burning" (Isa. 4:4). He is likened to the consuming fire which purges the wheat from the chaff (Matt. 3:11, 12). Fire is used to describe the illuminating power of the Spirit, for the seven

lamps of fire burning before the throne of our Lord are called, "the seven Spirits of God" (Rev. 4:5).

The Jewish religion was made up largely of symbols, the physical things being used to symbolize the spiritual. No better symbol could have been used for the person and work of the Holy Spirit than fire. Fire illuminates, and Pentecost was to be a new revelation and illumination.

Christianity was not to begin in the dark. There is nothing vague or shady about it. As it commenced under the glory and splendor of divine light, so it has continued. That religion which has thrived on half-truth and which ingratiatingly makes its way into the minds of the unwary is not the true Christian message which came by the Spirit at Pentecost. The weakness of Modernism is not so much in what it says as in what it does not say. The true Christian message subscribes to the doctrine of Pentecost, and that is the enlightening and purifying power of the Holy Spirit. There is no room around the pentecostal fire for religious chameleons who change color with every background. Without that Holy Fire, there never would have been the mighty results.

Recently I stood by an open fire place. I appreciated the warmth. What a fitting symbol is fire of the Christian faith! Christianity is not cold. It warms the hearts of its adherents by the fire of the Holy Spirit. Wherever it is embraced, it kindles a new conflagration. This pentecostal phenomenon was the doing of the Lord.

Finally, there was the sign of speech—"And they began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Speech in itself would not ordinarily be classed as a marvel in the external world. Speech is common to all men. But the pentecostal display of tongues was above the realm of nature, and all those who were present knew it. It was something uncommon to them. The gift of tongues was the first of the pentecostal effects and the first to disappear. The crowd that gathered that day was mixed, "out of every nation under heaven" (Acts 2:5), so that they used different languages and dialects. The phenomenon occurred when, to the amazement of all, the apostles began to speak, not in the normally recognized

Aramaic of the Galileans, nor even in the common language of the Jews, but in unknown tongues which, to certain listeners, hearing, were able to understand in their own language.

The phenomenon of tongues was not permanently instituted, but it was designed for temporary purposes. We believe that God gave this gift at that time especially for the benefit of unbelieving Jews, for, says Paul: "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (1 Cor. 14:21, 22). Three times tongues are spoken of in The Acts, and in each case it was a sign that God, in the person of the Holy Spirit, had brought the Gentiles into the Church on the same basis as the Jews. (See Acts 2:1-4; 11:15; 18:24; 19:6, 7). Speaking in tongues was a sign of the Spirit's presence, and such a sign was given to the whole group so that they all spoke with tongues (10:46).

The sign of tongues should not be confused with the several gifts of the Spirit which are given separately to different believers for service. These gifts Paul explains in Ephesians 4:1-13 and in 1 Corinthians 12.

Speaking of the pentecostal phenomena, Dr. G. Campbell Morgan wrote: "These were but symbols of no value save as signs for the moment. It is necessary to observe that fact, because there is always a hunger in the carnal heart for signs. These signs were material; today we do not need them; they were needed at the commencement."

The speaking with tongues at Pentecost was doubtless done in perfect order, without any confusion, and it was given just for the occasion. The gift was neither universal nor permanent. Dr. Arthur T. Pierson said: "Speaking in an unknown tongue is unintelligible to the hearer, is not in and by itself edifying to men, is comparatively undesirable and unserviceable, it may degenerate into an empty display of the mysterious—a mere babble, if not babel, of confusion, and that such a gift acts rather as a hindrance than a help to common joint worship." Today the Holy Spirit is indwelling Christians, seeking to exalt and magnify Jesus Christ in us. Let us not confuse the

unbeliever any more than he is already bewildered, but let us seek to witness to him intelligibly and intelligently in a tongue that he knows.

The personal and practical aspect of the Spirit's ministry is summed up in the statement: "They were all filled with the Holy Ghost." This is the normal state, and it is commanded in the epistles. More important than seeking after the pentecostal phenomena is to surrender our lives to the pentecostal Person who longs to fill us with Himself—in order that we might be equipped to carry out the Great Commission.

THOU ART SUPREME

BY CONSTANCE CALENBERG

"For we are HIS workmanship" (Eph. 2:10)

Thou art supreme, O living God Incarnate,
Thou Son divine, Thou guardian of my way—
I bend to Thee the fibre of my being;
I yield to Thy blest hand, the living clay.

Thou art supreme, the tenant of this dwelling,
The ruling Lord, the Lover wondrous sweet—
I give of all I am to Thy possessing,
O Christ! I lay my being at Thy feet.

Thou art supreme, judiciary Surgeon,
This life responds to Thine unerring skill;
As Thou dost work, I rest, conformed, surrendered—
Beneath Thy scalpel's stroke, my soul is still.

Thou art supreme. My body, soul, and spirit
Give o'er their claims, and place before Thy throne
This life to use, this heart to mold and fashion,
This soul, O God, to be Thy very own!

There is no record its equal in all the annals of literature. Never before were men possessed with so great an impulse to speak out for Christ. Never before had there been such a readiness and voluntary willingness to suffer for Christ. Never before had a group so large known such enthusiastic and intimate fellowship. The world was to witness a new thing. Rather than deny Jesus Christ or each other, the disciples chose to take their lives into their own hands and go forward in the Master's name even unto death. Then commenced their witness in Jerusalem, branching out to Judaea and Samaria, and in due course pushing out toward the uttermost part of the earth. And how did this new constraint come? There can be but one answer—the Holy Spirit had come to abide.

God's purpose is to draw men to Himself and make them like His Son, Jesus Christ. To this end Christ gave Himself. But in so doing He did not complete the task. The process of producing God-likeness is still going on today, and it is the primary work of the Spirit to accomplish this. Undoubtedly the disciples were somewhat startled when Christ commissioned them to go forth into all the world and present His Gospel to all men. If they were bewildered at His command, they had a right to be. But He anticipated their fears and eased their burdened hearts when He added: "After that the Holy Ghost is come upon you." At Pentecost, that is exactly what took place. The Holy Ghost came. Now, for more than nineteen hundred years, men have defied suffering, sorrow, and death in order that Christ's transforming Gospel might reach all men and fashion them into His likeness. Not all who have heard have believed, by any means. But some have, and in every instance the change has been wrought, not through the disciples themselves, but through the Holy Spirit who came at Pentecost.

We need to recognize the pentecostal Person in the ministry today. There is a prevailing impotence that none can deny, and all because the Person of the Holy Spirit is lost in a program about Him. We have emphasized the program and the personnel behind it, but we have shut out Him who alone can produce lasting results. The works of the flesh can never produce the fruit of the Spirit. The

Holy Spirit is the life-line of power in the Church. The coming of the Spirit was the commencement of the Church, for, says Paul: "Ye also are builded together for a habitation of God through the Spirit" (Ephes. 2:22). By the Spirit the body of Christ was formed, and by Him it is held together.

Too little attention is being given Him, and because He is not recognized, there is no power in service. There is no need to pray for the Spirit nor to plead for a return to Pentecost. Both are with us today. "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure" (John 3:34). He is a Person, and we have as much of Him as did the disciples at Pentecost. When we permit the Holy Spirit to take possession of the Church today, we can expect the same glorious results. Let us evermore yield to Him.

3. The Pentecostal Phenomena

The word "phenomenon" has been defined as *a strange and striking appearance of any nature; something not common, a marvel, a wonder in the external world or in a person possessing unusual powers*. The day of Pentecost brought with it a demonstration of unusual power at which time there were wonders to behold. The phenomena that accompanied the pentecostal Presence is now under consideration. The phenomena were three in number. They were signs which were the symbols of the Holy Spirit's coming: the signs of sound, sight, and speech. The first was heard, the second was seen, and the third was both heard and seen.

There was the sign of sound—"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2). Here we are told that the Spirit's coming was as the wind. It was a supernatural sound, for the divine record has it that the sound came from heaven.

Wind is one of the emblems of the Spirit. The Greek language has but one word for "wind" and "spirit," and they mean the same thing in that language. We shall cite two biblical illustrations which show the spiritual analogy between the wind and the Spirit. In Ezekiel 37, we have

THE DAY OF PENTECOST

I. The Prophecy of Pentecost.

Lev. 23. Passover (4,5); Unleavened Bread (6-8); Firstfruits (9-14); Pentecost (15-21)--loaves picture sinners welded into one body. It was Sunday.

II. The Power of Pentecost, 1-13.

3rd person of Trinity. He not it. This is particul rly his age.

A. The Evidence of his coming, 1-4.

1. Wind. Soud as of, Jn. 3:8.
2. Fire. Ex. 3:2; Deut. 5:4.
3. Voices. Real languages, cr. vs. 7 and Mk. 14:70.
Note Heb. L2:18-9.

B. The Effect of His coming, 5-13.

1. Crowd. May have heard sounds. All prob. Jews or proselytes.
2. Comment. Amazed, perplexed, critical. This was impression of 1st church.

III. The Preaching of Pentecost, 14-~~36~~47.

A. The Sermon, 14-36.

1. Introduction--explanation, 14-21.

- a. What it is not, drunkenness. 9 a.m. Feast day and no one got drunk then. 1 Thess. 5:7.
- b. What it is--not stated. Lik e that which Joel prop ecied. Ful of Jpel is Matt. 24:29. Pentecost was earnest of what God will do to all flesh in M. Actula explanation is 1 Cor. 12:13.

2. Theme- Jesus is Messiah, 22-35. Provedby resurrection.

- a. Proclamation of res, 22-24. Who was raised.
- b. Prediction of res. 25-31. Who was not raised. Psa. 16, cf. 1 Kg. 2:10. David was promised a kgdom and a son who would never see death. If King was to reign eternally had to be this one who didn't see death.
- c. Proofs of the res. 32-35. Who He is who was raised. Christ. Provedby eyewitness of diciples; exaltation of X; outpouring of HS (Can man do this ?).

3. Conclusion--application, 36.

God of love appeals to nation that rejected His Son. No lengthy invitation.

B. Its Results, 37-47.

1. Pricked (like horses hoofs)
2. Repented.
3. Baptized.

All bec. they had recd the gospel message which is to all people.

Then a model church grew up. 42-47.

1. Its commencement, 41.
2. Its continuance. Doc trine, Mt. 28:20; 2 Tim. 1:13; Fellowship, breaking bread. How often, 20:7. No clergy. Prayers.
3. Its growth. Fear, Favor, Fewllowship. Continuous revival, pres. ptc.

Charter, etc.

2. The necessity for choosing.
 - a. Judas' failure. Jn. 6:70. Intellectual belief. His end. Mt. 27:5 he hanged self. As he did his bowels gushed out.
 - b. Mt. 19:28. Needed 12.
3. The requirements in choosing.
 - a. Witness of res. vs. 22. 500 were so also nec:
 - b. Companion of X while on earth. vs. 21.
4. The method of choosing.
 - a. Peter takes leadership. Psa. 69:25; 109:8.
 - b. Gave lots. Prov. 16:33. When HS came no need for this method. Rom. 8:14. Jas. 1:5. Put 2 names on lots, in urn, fell from urn. Prayed to know Lord's choice, not for Lord to choose.

Note. Matthias was one of twelve. 2:14; 6:2. *Mt 19:28 Rev 21:14*

THE DAY OF PENTECOST.

Read Acts 2:1-13, Lev. 23:9ff. 1. Why did God choose Pentecost for the descent of the HS? 2. Prove that the church began at Pentecost.

- I. The coming of the Holy Spirit, 2:1-4.
 - A. Cf. the HS in OT *The Presence of Pent.*
 - B. The time. Pentecost. Lev. 23:15. Loaves picture sinners welded into one body. This was Sunday.
 - C. The attitude of disciples. One accord. Jn. 4:36; 20:4; 21:2.
 - D. The place.
 1. Temple court. Lk. 24:53.
 2. Upper room. Acts 2:2, 6.
 - E. The manifestation of the HS
 1. Sound as of rushing of mighty wind. Jn. 3:8.
 2. Parted tongues as of fire. Symbol of Divine presence Ex. II = The effect of *The Power of Pent. E = The Evidence of Coming of HS*
crowd gathered Comment made
 3. Voices. Real languages. Reversal of Babel. No interpreters as in 1 Cor. 14. Surprise (v7) is because rude lang. (Mk. 14:70)

Note: Heb. 11:18,19.
- II. The effect of His coming, 5-13.
 - A. Crowd came together. May have heard sound. Who was the crowd. Probably all Jews (or proselytes vs. 10). Eastern Jews--Parthians, Medes, Elamites, Mesopotamians. Syrian Jews--Cappadocia, Pontus, Asia, Phrygia, Pamphylia. Egyptian Jews--Egypt, Libya, Cyrene. Roman. Note addition of Cretes and Arabians. Shows Lk had first-hand account. *Impression made by church - (1) amazement (2) perplexity (3) criticism*
 - B. Amazed--wholly at a loss.
 1. Either perplexity or 2. mockery. New wine was sweet but intoxicating. Kept about a year. Note no record of any conversion from this use of tongues. Was from Peter's sermon.

Assignment: Acts 2:14-47. Ques. Outline Peter's sermon.

The Presence of P.

III. The sermon of Peter, 14-36.

A. Introduction--explanation, 14-21.

1. What it is not--drunkedness. 9 a.m. On Sabbath and feast days nothing was drunk or eaten before 9. Cf. RC. Also 1 Thess. 5:7.
2. What it is--not stated. Explained by Joel but not fulfilled of Joel. Peter does not say, "Then was fulfilled that which was spoken by the prophet Joel" but "This is that which was spoken." Fulfillment of Joel is in M. Mt. 24:29. Peter uses expression "in last days." Heb. and LXX have "After these things". Therefore equivalent. Last days here refer to Israel. Isa. 2:2-4; Micah 4:1; Jer. 23:20; Hos. 3:4,5. This on Pentecost was an earnest of what God will do to all flesh in M. vs. 21 not public confession or public prayer. Apostles did not know what was happening. Explained in 1 Cor. 12:13. They did know that prophesy was connected with pouring out of HS from Joel.
3. The explanation--Acts 1:5; 11:16; 1 Cor. 12:13. Church did not start until Pentecost. Matt. 16:18; Eph. 5:32.

B. Theme--Jesus is Messiah as shown by the resurrection, 22-35.

1. Declaration of the resurrection, vs. 22-24.

Who was raised Who? Jesus of Nazareth. Uses the name that was an offense to the Jews. Jn. 19:19. Approved of God by miracles. Jn. 3:2.; 5:36. Life.

Death. Foreknowledge of God, yet man responsible.

Acts 1:16; 4:27; Lk. 22:22.

Resurrection. God, Christ (Jn. 10:17,18), HS (Rom. 8:11).

Jesus is Messiah by life, death, res.

2. Prediction of the resurrection, 25-31.

Who was not raised ~~Ps.~~ Ps. 16. Not true of David. Dead and buried 1 Kg. 2:10. Neh. 3:16. David had a promised son to come out of his loins to sit on his throne. Proves Messiahship of X.

3. Proofs of the resurrection, 32-35.

Who He is who was raised a. Eyewitness of the disciples. This same Jesus. They had handled Him.

b. Exaltation of X. By right hand may be instr. loc., dative. Not true of David's body. Cf. soul. Ps. 110:1. (Mt. 22:41-46 shows David wrote, by HS, spoke of X, revealed X as David's Son and Lord). Enemies necks Josh. 10:24. Note that Ps. teaches that kingdom would not come before David's Son had ascended.

c. Outpouring of HS. Can a mere man send the HS?

C. Conclusion, application, vs. 36.

Note grace and love of God in appealing to nation that had rejected His Son. Argument stated in concl. Jesus is Lord and Messiah. No lengthy invitation. Vs. 40 is like Jn. 21:25. Response was immediate not on the 11th verse of hymn.

Homiletics of Peter

1. Stood v 14
2. Spoke loudly enough 14
3. Announced (said) vs 14
4. To (not before) people 14
5. Intro by local situation
6. No funny jokes.
7. Conviction - one prob.
8. Application v 23 vs.
9. Use of Scrip.
10. Amplified.

11. Logic of arg.

IV. The results of the sermon, 37-42.

Pricked in hearts--horses hoofs.

Repent and be baptized. Had already received the message.

Saved while preaching was going on. Now repent--change mind about Christ whom you rejected as a nation. And be baptized, publicly acknowledge Him. e.g. Jewish artist.

Promise is to Jews and children and Gentiles. Eph. 2:11, 17.

Gospel message is universal. Peter probably did not realize what he was saying. Numerical result was 3000.

V. The early and model church 43-47.

Its commencement vs. 41.

Its continuance.

Doctrine-- Mt. 28:20; 2 Tim 1:13.

Fellowship--based on doctrine.

Breaking of bread--communion. 1 Cor. 10:16. No priests officiating.

How often? 20:7.

Prayers. Read Bounds.

Its growth.

Fear--because of prayer. Note that only the apostles did miracles

Favor--vs. 47. also in temple. / and tongues.

Fellowship--things in common. Lord had predicted judgment of Jerusalem and used in first century to emphasize the oneness of the body. Note that they went to the temple for testimony but that bread was in house. Lord added those saved. Cf. emphasis on church membership. Pres. pass. pt. showing it was continuous revival.

Real 1 Cor 12-14 List regulations conc w- tongues.

1. Only love will give the ministry any value 14:1
2. Tongues is speaking unto God 14:2.
3. Tongues is for edifying of one's self. Prophecy is for the church. 4.
4. Prophecy more valuable than tongues when there is no interpreter 5.
5. One who speaks in tongues should pray for an interpretation so that his speaking may be of value to the church. 13.
6. Pray & sing with the spirit & understanding, 15.
7. Seek to achieve a mature understanding in the matter of tongues. 20.
8. Tongues are a sign to non-believers 22
9. Let all things be done unto edifying, lest non-believers infer wrongly, 26.
10. Let speaking in tongues be done by 2 or 3 at most & let one interpret, 27.
11. If no one can interpret, let there be no speaking in tongues in the church, but, rather, let each man speak to himself & to God, 28.
12. Let the women keep silence. 34.
13. Do not forbid the speaking of tongues 39.
14. Let all things be done decently & in order.

Regulations Regarding Use of Gift of Tongues in 1 Cor 14

—Bernie Fristman, Oct 6, 1949.

THE GIFT OF TONGUES

I. The Pentecostal position.

Brumback, Carl, "What Meaneth This?" GPH; Springfield, Mo. 1947.

A. What it is not.

- 1. Linguistic ability.
- 2. Christian eloquence.
- 3. Exclusive possession of the apostolic age.
Mark 16. NTI notes. Eph. 2:20--could have been given to the apostles only and still be given to the whole church.
1 Cor. 13:8 not applicable.
- 4. Absent from church history. Brumback p.90.
- 5. The babblings of fanaticism. Xnty is not a matter of feeling but a matter of fact.
- 6. By the power of Beelzebub. Some definitely is. Not all.
Dr. King's illus.

B. What it is.

- 1. The initial, physical evidence of the baptism ~~xx~~ with ~~be~~ HS. Explain what Rider said.
- 2. Devotional tongues.
- 3. A sign, a. of confirmation (OK) and b. of judgment.

II. The Scriptural teaching.

A. The meaning of tongues.

- 1. In acts. Real language. 2:6. Reversal of Babel. Gen. 11.
Met a specific purpose. ^{Apr 14 1954} Spread the testimony quickly. 8:17; 10:46;
- 2. In Corinthians. / 19:6. Mitchell. Isa. 28:11.
Probably unknown ecstatic utterance.
Need interpreters.

B.

The regulation of the gift.

- 1. Positive declarations to its worth.
vs. 1, 2, 4, 5, 5, 14, 18, 21, 22, 27, 39,
- 2. Its regulations.
Prophesying more valuable. 4, 5, 19.
Interpretation necessary, 13, 28. p. 311.
Only 2 or 3. 27. p. 308. Sign to unbelievers.
Women silent. 34, p. 311.
All things decently and in order, 40.
Exercised in love, 13:1.
For edification, 14:26.

Interlude--The Early Church, 2:41-47

- I. Its commencement, 41.
- II. Its continuance. Doctrine--Mt. 28:20; 2 Tim. 1:13
Fellowship--based on doctrine. Breaking of bread--communion. 1 Cor. 10:16.
No priests officiating. How often, 20:7.
Prayers.
- III. Its Growth. Fear, Favor (in temple too), Fellowship. Showed in material things. Temple for testimony; house for fellowship. Lord added saved ones; Continuous revival.

The Healing of the Lame Man, Acts 3.

- I. The Miracle, 1-11.
 - A. Circumstances, 1-3. Were going as a habit.
 - B. Characteristics, 4-7. Unexpected, in name of Jesus, instantaneous, complete.
 - C. Consequences, 8-11. Man was leaping and walking, people wondered and gathered.
Picture of sinner. Picture of church (opportunity to lame world; gift of life; method in name of X and thru men)
- II. The Mob, 11-12.
- III. The Message, 13-26.
 - A. Introduction, 12. Uses current event as intro.
 - B. Theme, 13-18. Jesus whom ye killed is Messiah.
 - C. Conclusion, 19-26. Peter bec killed prince of glory. Note diff in Peter bec filled with HS.

The 1st Persecution - Ch 4.

I Persecution -

A. Prison - From Sad. bec of Res. 1-4

B. Preaching - 5-12

92 wds. Peter put them on trial -

C. Punishment 13-22

~~Even tho~~ Bec of no compromise with eccles. organ.

II Power 23-31

A. Bec of prayer 23-31

B. Bec of curse 32-37.

POWER IN THE EARLY CHURCH, Ch. 3, 4.

1. Power to heal, 3:1-11
 - A. The circumstances. 1-3
Peter and John were going (Habit) Lk. 4). Ninth hour.
Man was carried as was habit.
 - B. The characteristics. 4-7.
Unexpected on man's part.
In the name of Jesus. Acts 4:10; 16:18.
Instantaneous
Complete vs. 8.
 - C. The consequences, 8-11.
Man leaped and was walking (impf.)
People wondered.
Gathered together and Peter used him as text.
 - D. The spiritual lessons.
 - A. Picture of Israel. Helpless in spite of all ceremonies.
Cf. rent veil in temple still standing. Moral condition of Is. No strength to enter in. 40 years old (4:22).
Figure of probation. Israel to be healed some day (Isa. 35:6) literal healing and sins forgiven too
Zech. 12:10. Isa. 12:1.
 - B. Picture of church.
In relation to the sinner--his need, the provision (Name, 4:12). ^{not physical heal} In relation to the world -- testimony of healed man's life - he didn't need to speak. Testimony of Peter's lips. ~~Interpretation~~.
See opportunity - to lame world
" gift - life
" method - in name of X + thru men.
2. Power to witness, 3:12-4:37.
 - A. Peter's second sermon.
 - a. Introduction, vs. 12. Takes current event for intro. Cf. Ch. 2.
 - b. Theme 13-18.
Jesus whom ye killed is Messiah.
 - c. Conclusion, 19-26. Repent bec. killed prince of glory (Saviour, ch2)
Note difference in Peter. Explained by filling of H.S.
 - B. The rejection of the witness, 4:1-4.
Gospels--Pharisees, Acts, Saducees bec. res. Persecution begins bec. Word of God preached by servants in power of. Jn.15:20
Some believed. Last time converts are numbered. Jewish.
 - C. The trial, 5-22
The scene. Sanhedrin/ John and Alex. may have been relatives.
The trial. Peter turns tables and puts them on trial. 92 words. cf. modern preaching. Filled with HS. He says:
 1. Call the healing a good deed. 2. Name of Nazarene. Cf. Peter's denial. 3. Res. 4. Evidence of lame man.
 5. Testimony of Word. Psa. 118:22. Mt. 21:23-41. Cf. HAI 105 *2/21/20-2*
 6. Salvation appeal.
 - The result, 13-22.
 1. Amazement bec. looked at apostles and at ^{blind} men.
 2. Led to conference bec of confusion.
 3. Led to giving the verdict.
 4. Led to response from Peter. No compromise with ecclesiastical organizations.
 - D. The return to their own group. 23-31.

1. The place--own company.
 - a. Persons there--God using persecution to draw line of distinction.
 - b. Report brought--didn't scheme but prayed. *2Kq19, 2Chm16*
2. Prayer--for boldness, 24-30.
 - a. Address. Master (of slave)
 - b. Quote Scripture. HS opened Script. Didn't know before that David wrote or that it applied to X. *Paritää* fulfillment here. All to blame. *fulfillment in M*
 - c. Assurance that God's plans not thwarted, 28. *Can say this if we can say Master*
 - d. Petition for boldness and signs.
3. Power, 31.
 - a. Shaken--like earth will be when He returns.
 - b. Filled. Eph. 5:18. This is repeated.
 - c. Boldness. Proved their boldness by speaking.

Note in 23-31. repression of self, expression of X, impression of power.
Power sought, power received, power manifested.

- E. The fellowship of believers, 32-37.
Right view of property. 1. Sale of property was quite voluntary. *V34 shows that in Ephe*
2. The right of possession was not abolished. 3. The community had nothing to do with the money till it had been given them.
4. They did not share alike. 5. The distribution was acc. to need.
Example of Barnabas. Contrast to ch 5. Son of consolation. 11:23.

Note on filling of HS

1. Early church was filled with HS to witness for God. 1:8; 2:4; 4:8, 13, 31, 33; 5:32; 9:11-20. Prayer for boldness is key.
2. Early church expected their workers to be Spirit-filled, 6:3, 5; 11:24.
3. Some were filled for a specific purpose. 3:6; 5:15; 13:9-11.
4. Early church was governed (controlled in its testimony) by the HS. 13:2-4; 16:6-10.
5. Early church cooperated with HS. 5:32; 13:2-4; 15:28.
6. Being Spirit-filled means enduement with power. Lk. 24:49; Acts 1:8; 2 Cor. 10:3-5; Eph. 3:20; 1:19,20; Col. 1:29.
7. It is the command of God, Eph. 5:18. Not to be filled is disobedience; dis. is sin; not being filled is sin.

DISCIPLINE IN THE EARLY CHURCH, 5:1-11.

- A. The story of the act of these 2.
- B. The sin of them. They pretended greater degree of devotedness than had.
- C. The significance of.
 1. HS is God and sin in believer is against Him.
 2. One of the causes of death.
 3. Shows presence of flesh in one who was baptizēd with HS and need for separation and purity in church.

Read HAI 122-132.

vs. 11. " It was already a dangerous thing to be a follower of X unless one was willing to walk straight" ATRobertson.

Results - *fear within 11*
fear without 11
power 12 *Use of purity*

Purging

- By discipline

1-14

- A. Occasion for ~~discipline~~ ^{Purging}
- B. Operation of ~~discipline~~ ^{Purging}
- C. Outcome of ~~discipline~~ ^{Purging}

Persecution

~~Persecution~~ 12-42
~~Persecution~~ 12-16
 Prison 17-20
 Preaching 21-39
 people 21-25
 before rulers 26-39

Punishment 40-42

ORGANIZATION IN THE EARLY CHURCH, 6:1-7.

Satan attacking internally again.

A. The need, 1-2.

1. Grecian Jews neglected. Widows special group in synagogue and church, 1 Tim.5.
widow
2. Apostles couldn't leave their work. Not more important but God making distinction in gifts. Serve in 2 is word deacon. Also ministry in 4 is same.
work
Only as much organization as needed and no more.
This was new--elders were carry-over from synagogue.

B. The ~~suggestion~~ method, 3,4. *Norm (qualifications)*

Exact details not given. HS guides in each case. Not safe to make my experience your guide.

1. Men from among you--no outsiders.
2. Good report on outside.
3. Full of HS on inside and wisdom. This is not something special--this is the normal Xn life. HS represents supernatural and wisdom the natural.common sense.
4. Relieve apostles. Prayer first and ministry second.
Will power

C. The result, 5-7.

(Nature of choosing)

Didn't choose committee of 3 Grecians and 3 Hellenists and 1 neutral. Names indicate chose all Grecians.

1. Multitude choose, congregational, but cf. Titus 1:5.
2. Apostles dedicated--identification, Lev. 3:2.
3. Souls saved thru Word. Priests couldn't live with rent veil.

Ch 6, 7.

*Organization - deacons
Opposition - death*

OPPOSITION IN THE EARLY CHURCH, 5:12-42.

- A. The reason for the opposition, 12-16.
 Message and miracles of the apostles. All healed, v. 16.
 Impf shows they were healed one at a time. Shadow meant influence (evil or good) of theman. What about our shadow? Healing not in atonement. If it is, when I'm saved but not healed what guarantee have I what I'm saved?
 Why to Tim to take wine? Should have said, "God to cross."
- B. Result of the opposition, 17,18.
 Filled with jealousy (zeal). Common prison.
- C. Deliverance from the opposition, 19-26.
 Presence of the Lord. God and do the thing all over again.
 Early in morning--Lk. 24:1, Jn. 8:2 only. Why did not angel deliver martyrs in later church history.
- D. Charge of the opposition, 27,28.
 1. Taught in this name and broke our rule. 2. Intend to bring this man's blood on us (false--shows their guilty consciences).
- E. Message to the opposition, 29-33.
 1. Ye are guilty of death of Christ. All law could do was curse--Deut. 21:23; Gal. 3:13.
 2. Resurrection and exaltation. Repentance to israel.
 3. HS present today. Obey means to obey by accepting X. *1m3:23, m6:40*
 Result not repentance but rage. Gospel either convicts (2:37) or enrages (here).
- F. Advice to the opposition, 34-40.
 From Gamaliel. Pharisee. Perhaps wanted to gain a point on Saducees (v. 17) or perhaps didn't have much against ones who kept law. Used of God to restrain. Advice was to dodge the issue. Should have said let's investigate and see if this is true. Cites 2 examples. V.39 is 1st class condition. Agreed but Saducees had them beaten. Deut. 25:2,3.
- G. Result of the opposition, 41,42.
 Rejoiced. Counted worthy--Lk. 20:35; 2 Thess. 1:5 only.
 Ceased not--daily is acc. of extent of time--all thru everyday.

ORGANIZATION IN THE EARLY CHURCH, 6:1-~~11~~ 7.

Satan attacked internally. Organization was only to meet a need. Reason was envy and jealousy. Qualifications of deacons--honest report, wise, full of HS. Didn't choose 3 Hebrews, 3 Hellenists, 1 neutral. Multitude choose (congregation) and apostles dedicated. Lev. 3:2. Notice will power in vs. 4. Prayer and ministry must go together.

Martyrdom in THE EARLY CHURCH, 6:9-8:~~14~~.3.A. Stephen's arrest. ~~6:19~~ 6:8-15.

Jews of Rome couldn't resist his wisdom. He had been faithful in deaconship and God gave him more responsibility in preaching. *In 2:19, 4:14*
 Their point of view was Deut. 13:1-5. Put Moses equal with God. *change law of Moses*
 Face shone-Ex. 34:29; 2 Cor. 3:18.

Charge - vs. 13 speaking against temple (changing Moses

Opposition - Death 6:8-7:60.

I The Synagogue - Stirring Up the People - 6:8-17:1
meeting . . . against deacon who used office well +
God promoted

II ~~The~~ Stephen - 7:2-53 Speech

III Saul - S - 7:54-60 Stoning
Standing to receive martyr.
Stoned Lev. 24:16 -
Witnesses Deut 17:7.
Arms removed to be able to throw the large stone.

Ch 8
I Saul
II Simon (Samaria)
III Philip

B. Stephen's defense, 7:1-53.

Characteristics of the message.

1. Long in contrast to Peter's brief messages. 2. Name of Jesus not mentioned cf. Peter. (v.52). 3. Certain things added to O.T. records. Inspiration and Stephen read ~~LXX~~.

Text of message. vs. 51. Goes from glory to glory, vs.2, vs.55.

Content of message.

1. Abraham's history, 2-8.

God of glory, cf. Psa. 29:3; Eph. 1:7; 1Cor.2:8; 1Pet.4:14.

Speaks of bondage in Israel hinting that nation in those days would be in bondage until coming of X. Also vs.5--righteousness apart from works.

2. Joseph, 9-16.

Passes over Isaac and Jacob perhaps bec. Joseph is more perfect type of X. Sold Joseph bec. of envy--Mk.15:10. God was with him 10:38 of X. (Also Jn.3:2). Famine was Israel's present condition and second time Joseph and X reveal selves to Israe.

3. Moses, 17-38.

This was one charge against Stephen, vs. 14 of ch.6.

In fulness of time (time of deliverance from Egypt--Gal.4:4) Moses was born. After 40 years of preparation (X took 30) he was rejected by his people as deliverer. So Is. had then rejected X.

Moses had prophesied of the deliverer and Peter spoke of him(3:22f)

4. Continued apostasy, 39-53.

Idolatry--golden calf, host of heaven(sun, stars). Moloch and Remphan (Amos 5.25-27.) Speaks of tabernacle, possession of land under Joshua, David, Solomon and temple. But God does not dwell in a house (ans to other charge 6:14). L Kg. 8:27; Isa.66:1,2) Makes application to present time. Resist H.S. this is unpardonable sin. Did not get to finish his speech. Murmuring and disorder probably by this time in the council.

C. Stephen's martyrdom, 7:54-8:2.

See notes in Bible.

out of Stephen comes P.

D. The church scattered, 8:3,4.

Had been slow in following 1:8. God wanted Jews in Jerus to hear.

Apostles perhaps didn't go bec. persecution was against Greek

Jews bec. of Stephen. He had preached against the temple and

exclusiveness of Judiasm. Apostles perhaps were still going to

the temple. "Blood of martyrs is seed of the church." Saul

was regular one man gestapo. Joan Moulton.

Every one was a preacher even tho unordained.

SECTION TWO**WITNESSING IN JUDEA AND SAMARIA, 8:5-12:25.

WITNESSING IN SAMARIA, ~~8:xxix~~ 8:5-25.

The one witnessing--Philip. Not disciple but deacon.

The place--Samaria. 2 Kg. 17:24; Ezra 4; Neh. 6. Mt. Gerizim.

The message--Christ.

The reception of the message.

a. by the people. ~~b.~~ by Simon Magus. *b. by apostles in Jerus.*

a. by the people. Gave heed bec. of miracles. Have disappeared since canon of Script. completed. Rom. 10:17. Joy.

Acts 8

I. Jerusalem, 1-4.

- A. The Persecution. Ch slow in following 1*8, and yet in God's time. He surely wanted Jerus Jews to hear. Apostles weren't scattered bec persec against Greek Jews esp bec of Stephen. He preached against temp~~te~~ and Jewish exclusiveness. Apostles may have been going to temple still. When scattered preached even tho not ordained. Stephen buried with sorrow.
- B. The persecutor. Saul. Laid waste the church like a savage animal. Took men and women and got large numbers. Would be examined in synagogues and beaten. Loss of property was a natural consequence, Prob not all killed-- indeed Stephen may have been unusual case. Sufferings were mainly disgrace, imprisonment, confiscation. Saul beside self with anger. 1-man gestapo.

II. Samaria, 5-25.

- A. Phillip, 5-8. Another deacon makes good. Same pattern. Preached X, signs followed, great joy. Whole city moved. Samaria, 2 Kg. 17:24; Era 4, Neh. 6, Jn. 4.
- B. Simon Magus, 9-25. *background*
1. His biography, 9-11. May have claimed Messianic distinctions. Magus implies he was a philosopher and one of the emanations from God.
 - 2/ His baptism, 12-3. No opposition--just along with others. Belived the miracles, but not the whole truth. Water baptism doesn't save.
 - 3, His backsliding, 18-25. Simony--traffic in ecclesiastical matters, 2 Pet. 2:15 Note holy Peter's reaction, cf. ch. 5. Phillip didn't discern him--profession good. Strong warning, but no true repentance, only fear at Peter's words. Ch hist says he didn't repent but went to home and gathered about self group of followers. First prayer to Peter. Last record of Jn in Acts.
- C. Peter and John, 9-25.
Coming of HS--ch. 2, 8, 10, 19. In 2, 10 direct from God; in 8, 19 thru hands of apostles (not even Phillip). Gentile pattern in 10. Here delay bec of rivalry bet Jews and Samaritans.

III. ~~Desert~~ Road to Gaza, 26-40.

Fortress in S Palestine destroyed by Alex Gt in 4 c.B.C. in 96 BC what remained completely destroyed by Maccabaeen prince Alexander. Literally a deserted place. New city nearby was being built by Romans. First record of personal work in Acts. Note factors in personal work.

- A. Fellowship with the Spirit. In midst of revival of city and loud working of God, Phillip heard voice saying go to another place (no reason or promise).
- B. Faithfulness to the Spirit. He arose, 27. Then bec fellowship not broken Spirit spoke, 29, and Phillip faithful, 30. Didn't go to chariot until HS said to. Didn't assume this was the man.
- C. Fearlessness in the Spirit. Agressive yet tactful. Man had been to church and not heard of X. Lord works outside the church. One man important. Isa. 53:7, 8. Vs. 37 not in best mss. Baptised as testimony to whole party travelling with him. Phillip caught away. We will never see some people again. Acts 21:8--Phillip settled in Caesarea.

Probably people discerned the diff. bet. apostles and Simon.

b. by Simon Magus (simony). His biography--9-11.

His baptism--12,13. along with others. He believed in the miracles but not the X as Saviour evidently. Note mention of women in vs. 12. Not so in Judiasm. Note that water bap. doesn't save.

b. by the apotles in Jerus. 14-17. Leaders came down. Hadn't rec'd H.S. Laid hands on them. Hands in 6:7; 13:3; 9:17 (Saul). *19:15 also*
No hands in 2:4; 4:31; 10:44. No tongues recorded here. Apostles did this and HS not given at time of salvation bec. of rivalry bet. Samaritans and Jews and this would unite them.

c. by Simon Magus. see above first. Then. 18-25.

Wanted power
Wanted power in order to gather disciples about self. Peter horrified. Simony--traffic in ecclesiastical matters. 2 Pet.2:15; Balaam. Philip did not discern him. Profession was good. Peter's strong warning. Not true repentance--only fear at the words of Peter. vs. 25 first record of request of prayer to Peter. As disciples returned they preached gosp~~al~~. Last record of Jn in Acts.

WITNESSING IN THE DESERT, 8:26-40.

a. The evangelist--Philip. Obedience to the Lord.

b. The place--desert. Gaza was a fortress in south of Palestine (locate on map), and was destroyed by Alexander the Great in 4th

c. B.C. What was not destroyed by him was in 96 completely overthrown by the Maccabean prince Alexander so that it was literally a desert. Left a flourishing revival to go there.

c. The congregation--one man. First record of personal work in Acts, vs. 27-30. Been to church but had not heard of X.

Lord works outside the church. Go near and he ran, but at direction of HS.

d. The message--31-35. Preached Jesus.

e. The result--36, (omit 37) 38-40.

Water baptism. Came out of the water and went into.

Eunuch went on his way rejoicing as every new believer should.

Maybe preached and spread gospel in Ethiopia.

Philip was caught away. Saw each other no more. Likewise we shall never again see many people again to whom we should witness.

Essentials for dealing with souls, vs. 26-40. WHGThomas.

a. Fellowship with the Spirit: receptive and responsive.

b. Faithfulness to the Spirit: trusting and obedient.

c. Fearlessness in the Spirit: aggressive and tactful.

d. Forcefulness through the Spirit: Scriptural and practical.

A 20th CENTURY VERSION OF ACTS 9: 10-11

"And there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision, Ananias - and he said; Behold I am here Lord. And the Lord said unto him; Arise and go into the street called Straight, and enquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth".

On Tuesday morning, December 27, Pastor David Hassel of Lake Park Methodist Church had finished his daily meditation portion which was on the subject of "Perpetual Parentage". First break of day was appearing through the window as he voiced the prayer - while the challenge of the morning meditation stirred his heart -

"O Christ, may Thy power produce in me today some life-giving movement, no matter how small" and as he said "Amen" to the prayer his phone rang, and a strange woman said; "Are you a preacher?". Told that he was, she continued; "Go immediately to Harrison Street - you will find a man standing in front of the Buick Building - he is in trouble and asked me to phone for a preacher". Being asked; "How did you get my name" she replied; "He gave me a nickel for this phone call, and I turned to the Classified Directory, and yours was the first preacher's name my eyes fell upon".

** Pastor Hassel felt the urgency of the call and quickly drove to the appointed spot where a man was standing. When asked whether he

God's Gracious Provision: This word comes from the S.A.G.M. office in Cape Town. "At the end of January on opening the mail one morning, the Mission was confronted with the need of meeting a certain amount immediately, but the amount in the General Fund was \$112.00 short of sufficient to meet the need. The matter was immediately committed to the Lord in prayer. A little later in the morning a lady from the country came into the office and said that she usually gave \$56.00 a year but she had given nothing last year, therefore she wished to give for two years. Immediately she sat down and wrote out a check for \$112.00, covering exactly the shortage. (Note: Pounds were converted into dollars for your convenience.)

In February when checks should have been sent out to our missionaries supported by our South African Council, there was only sufficient to pay a half-allowance and it was decided so to do. Through lack of time, and according to the good hand of God upon us, the checks were not made out that day. The next morning a letter came in the mail from a remote island of the sea. Enclosed was a check drawn on a Cape Town bank for an amount which fairly took our breath away but which we recognized as one of the Lord's gracious and exceeding abundant answers to prayer and His seal in the matter of advance. That letter required six weeks to come but it arrived exactly on the day on which it was needed. "Great is the Lord and greatly to be praised."

THE CONVERSION OF PAUL, 9:1-31

Intro. A great man raised up of God in a very necessary hour of history. Might be several reasons:

1. Incomparable type of Xn character--Xnty showed what it could do with imperfect humanity. Conversion proved power of Xnty.
2. Th inkdr. Cf. unlettered fishermen. Paul developed what it meant to be Son of God, that X died etc. Two rev. esp thru Paul--sal by faith and Church, the body.
3. Missionary to Gentiles. End of law--breaking down of partition.

Date of birth--about time of X. Acts 7:58 (about 30)cf. Phile 9.
Chrysostom says 2 BC

Place of birth--Tarsus. Locate on map. See Stalker p. 21.

Home--2 Cor. 11:22; Acts 23:6; Phil. 3:5. Grew up in a typical Hebrew home. No reference to Mother except Gal. 1:15. Sister and nephew Acts 23:16 and relatives Rom. 16:7,11,21. Trained in OT Script. Father had Roman citizenship and P was born free. Talmud says good Hebfew does this to son: Circumcise him, teach him the law, and teach him a trade. None more natural than tent making.

Vocation. Rabbi. Sent to Jerus at about age 13. May have coincided with arrival of Jesus at temple at age 12. Sat at feet of Gamaliel. Studied Script and commentaries on them. Committed much to memory. Open discussions sharpened P.'s logic. At the same time he lived a clean life in wicked Jerus. After finished education he perhaps did practical work elsewhere and this may have been during the ministry of Jesus. Came back to Jerus about time of ascension of X. Zealous to persecute Xns and he became leader in same and authorized to do same by authorities.

Chapt. 9 centers arounds the persons involved.

I. Saul, 1-9.

- A. His character--determination. Action, vs. 2.
- B. His conversion--
Conviction, vs. 5; (note union bet. X and disciples. 22:8; don't put X far off).
Conversion.
Consecration (at same time) 1 Sam. 3:9.
Communion, vs. 9.

II. Ananias, 10-18.

Cf. 22:12. Jew. Hesitation, but no surprise that Lord spoke. "Naturalness of the supernatural". Lord's patient dealing even tho this was probably an answer to prayer on part of Damascus church. Vs. 17--Brother. Only a disciple that God used. Note influence he must have had in P's early days. e.g. saints (only before in Mt. 27:52) and P's use of it.

III. Paul, 19-30.

- A. Immediately after conversion. Preached Jesus that He is Son of God. Cf. Peter--Messiah. *v21- amazed-impf.*
- B. In Arabia--Gal. 1:17.
- C. In Damascus, 23-25. *2 Cor 11:32,33.*
- D. In Jerusalem. *26-30*

Disputing only in 6:9. Same place Stephen had been.

vs. 31. Church throughout, not of.

Note parallelism--rest-edified; walk (same as Mt. 28:19)--multiplied.

IV. Peter, 32-43.

A. Aeneas--unbeliever healed. (Philip prob. preached in Lydda).
Result, vs. 35.

B. Dorcas--believer raised. Result vs. 42.

She ministered to poor. Peter prayed and got the Lord's
mind. Fellowship bec. filled with HS.

"The lodging with the tanner was a step on the road to eating with the
Note* Lord's leading in this chapter. / Gentiles".

How? 1. Directly (HS)--Paul.

2. Man--Annius.

3. Word--Dorcas.

4. Prayer--Peter.

*All based on being able to say
Lord what (not which) with them have
me to do?*

Principles? 1. One step at a time--Paul.

2. Acc. to Word--Dorcas and Peter.

3. Common sense--Dorcas, vs. 36 which she did (impf.)

we have to make 1st move sometimes

THE CONVERSION OF THE GENTILES, 10:1-11:18.

Text: Eph. 3:46.

I. Preparation of ~~Peter~~ Cornelius. 10:1-8.

A. The Man, vs. 1-2.

Residence in Caesarea (locate). Centurion--charge of 100
men which is 1/6 of a cohort. Cf. Lk. 7:5. Gentiles.

Very religious. Probably a proselyte of the gate. Ex. 20:10;
Deut. 5:14. Called devout and fearers of God by Josephus.

Appropriated the monotheism of the Jews, doctrine of
providence and divine government of the world and sometimes
the hope of the Messiah. Did not acknowledge the ceremonial
law and were unclean (vs. 28). Saved? No, 11:14.

*The 4th Contradiction
"NOT so, Lord"*

B. The Prayer, and vision, 3-6.

Unceasing, vs. 2.

9th hour--3 p.m.

Vision. Naturalness of the supernatural. Note that P. was not
surprised that he heard a voice from heaven but was surprised
at who it was. Angel told him the answer to his prayers.

God knew where Peter was. *Ministry of angels more than we think.*

C. The action of Cornelius, vs. 7,8.

Joppa 27 miles away.

II. Preparation of Peter, 9-16.

Peter at the tanner's house which needed no street number--
could locate by the odor. Beginning of breaking down of barrier.
The trance.

The significance--represents the church. 1. Gentiles to be
included. 2. Church is of heavenly origin. 3. Each one is
cleansed (1 Cor. 6:11). 4. Church will be taken back into
heaven. 5. Not one will be lost.

III. Peter and Cornelius brought together, 17-48.

A. The Journey to Caesarea, 17-23.

Note God's preparation of every detail and the naturalness of the supernatural vs. 19. Note personality of H.S. Vs. 20. When 3 Gentiles appeared Peter must have realized the meaning of the vision. Note that he lodged them. Next day they went with 6 brethren. 11:12. Why didn't they go that very night? Why didn't Peter witness to these? Spirit only said "Go". Note also that Cor. sent men v.8 at command of HS v.5.

B. The meeting of Peter and Cornelius, 24-33.

Note the faith of Cornelius that God was answering prayer, vs. 24. Illustrate with DTS or Wimpy. Note the first pope refused to be worshipped or to have his fisherman's rigg kissed, vs. 26. Note that the pope was willing to be shown of God, vs. 28.

C. Peter's sermon, 34-43.

Note some things about a good service. vs.33 1. In the presence of God not the preacher. 2. Expected a message from God. 3. Expected preacher to say things commanded of God--not his own thoughts or sermon.

Note on prayer.

Text: Mt. 21:22

Prayer: Unceasing, vs.2. To God, vs. 2. He hears--note this is an unsaved man. Antithesis of Rom. 1. God sends light to those seeking. Intimacy of speaking with God.

Believing: Action of Cornelius, vs. 7,8. Note vs. 33 "immediately" Faith of Cor. in vs. 24. Most of us would be afraid God wouldn't answer and we'd be embarrassed before our friends.

Receive: Note how God had arranged everything and men moved only at the express command of God. Other way today--men move and ask God to bless. God ~~initiated~~ planned, initiated, carried out and brought to completion this miracle. Note bringing together of 2 men in Chpt. 8, 9, 10. In each case one was saved and one unsaved (except Paul in 9). In each case they were strangers. Needed no contacts because of the contact with God. We need not fear for the future either if we are in fellowship with God. Rest in Him and His perfect plan and allow Him to carry it out.

C. (cont'd).

1. Introduction. vs. 34 cf. 2:39. Cf. Deut. 10:17; 2 Chron. 19:7; Job 34:19. Accepted of God not bec. of natural light but because of Word which is the body of his message.
2. Word. Life of Jesus--doing good, Jn.5:29. 1 Jn.2:6. Death and witnesses. Res. and chosen witnesses. Note that part of
3. Conclusion, vs. 43/// the gospel is witness~~ing~~, of res. 1 Cor. 15. Commission to preach and preaching. Whosoever. Jn.3:16; Rev.22:17.

D. Results of the message, 44-48.

1. Salvation. Message interrupted. 11:15. Heard word and believed. Rom. 10:17. Gen. abs. plus pres. part. HS
2. fell--used on ly of HS in 8:16 and 11:15. Cf. Gal. 3:2. At Pentecost water baptism condition of receiving HS (2:38). In Samaria it was laying on hands (8:17). Here neither, and if wish to set a pattern for today from Acts then lets follow the first Gentiles bec. we are Gentiles.
3. Tongues. Sign to the Jews that Gentiles had nothing inferior to what they had. Isa. 28:11, 12. But it came at moment of salvation.
4. Water baptism. Not nec. to salvation. Vs. 48 probably Peter didn't do the baptising himself. 1 Cor. 1:17. No distinction between clergy and laity.
5. Fellowship in Christ. vs. 48. What a time they must have had together.

11:18. Vindication of the ministry, 11:1-18.

1. Reception of news at Jerusalem. Evidently hadn't heard the whole story. vs. 1.
2. Objections made, vs. 2, 3. Cf. Lk. 15:12. Peter was in good company.
3. Explanation offered, 4-17. Simply rehearsed the facts. Told what God had done, not self. Had witnesses, vs. 12. Godd idea. Didn't use apostolic authority.
4. Acknowledgment rendered, vs. 18. Maybe Peter lost some prestige over this incident and James became leader of church.

WITNESSING IN ANTIOCH, 11:19-30.

Chronologically before chpt. 10 maybe.

- A. The foundation of the church in Antioch. 19-21. Cf. 8:4. Locate Antioch. Simple preaching of grace led to salvation.
- B. The progress of the church. 22-26. People in Jerus. had to investigate. Sent Barnabas 4:36. Saw grace of God. How? in action. Exhorted to cleave to Lord. Good exhortation. Cleave by Word, prayer, fellowship. Good man (Rom. 5:7). *imp* When exhorted Xns people were saved. Proper order, Eph. 4:11, 12. Needed help. Thought of Saul. Went and got him and had to persuade him to come. Notice how Barnabas is willing to take back seat. Cf. Andrew who led Peter to Lord. Disciples called Xns. Followers of X. Acts 26:28; 1 Pet. 4:16 only.
- C. The ministry of the church. Prophecy of famine. Ministered in physical things to those who had ministered in spiritual things. Didn't wait for famine, but believed prophet and acted.

*Sensitiveness of early Xns - (1) Peter in his message 10:33 (2) In discerning work will of God (10:45; 11:18); (3) In relation to other people (11:25); (4) In discerning need (11:30).
In discerning will of God*

THE FIFTH PERSECUTION

I. The persecutor, vs. 1.

Ch. 4 persecution by rulers, elders, scribes. Result warning.

Ch. 5 " by Sadducees, result beating.

Ch. 6 Libertines against Stephen, result death.

Ch. 8 by Sayl chiefly, result scattered.

Ch. 12 Herod Agrippa I grandson of Herod the Great. Lk. 3:1. Had first the tetrarchy of Philip and then received the territory of Herod Antipas which was Galilee and Peraea. (A.D. 40). Claudius confirmed this in 41. Thus he became the king of the Jews.

Reigned 3 years and was popular with the Jews bec. he observed their customs. This explains vs. 3. Acts 12 was in 44 A.D.

II. The Persecuted, 2-19.

A. James, 2-19.

One of inner circle--Peter, James, John. Not son of Appheus. First apostle to die and only one whose death is recorded in Scripture. ^{cf. Mt 14:10} Put to death in same manner as John the Baptist. Most disgraceful method to the Jews. acc. to Talmud. Do not know the accusation or details of death. ~~But~~ Clement of Alexandria says that James' accuser was so impressed by his good confession that he became a believer and was condemned to die with him. On the way to the execution he begged forgiveness of James who replied, "Peace be unto thee" and kissed him. They were beheaded together.

Only other apostle who was in Jerus. at time (cf. v. 17) was

B. Peter, 3-19.

1. Imprisonment of Peter, 3-5.

Note the heavy guard. Probably remembered 4:19.

Prayer made. Why not for James. Why was one killed and another delivered? Paul not delivered

2. Deliverance of Peter, 6-10.

Night before execution. Bet. 2 soldiers. Sleeping! ^{Angel didn't do what Peter could} Cf. Garden of Gethsemane. Prob. remembered Jn. 21:18.

Angel delivered and departed.

3. Return of Peter, 11-19.

Where should a marked man go? Prayer meeting. To Mary mother of John Mark. Cousin of Barnabas, Col. 4:10.

Informal prayer meeting bec. James, the leader not there (17).

Rhoda opened only top half of door in her believing joy. Others tried to explain away an answer to prayer. Spirit, not angel.

Soldiers put to death by Herod.

Lessons or pictures in these verses.

I. Picture of the tribulation.

Great tribulation Jews will be persecuted by man of sin. Will be godly remnant some of whom will suffer persecution. Herod dies. ^{Takes glory of God}

II. Picture of conversion.

1. The sinner. Asleep in sin. Helpless.

2. The salvation. From God (not angel but His Son). Peter probably didn't like to be smote. Chains drop off.

3. The Service. Follow, v. 8. Didn't question about the gate.

One step at a time. ^{plus make preparations vs 8}

III. Picture of power.

1. Power of Satan: mighty (1-4); limited (7-10); doomed (21-24).
2. Power of God. Complete victory.
3. Power of prayer.

IV. Picture of prayer.

1. Prayer was earnest ,v5; persistent;vs.12; united, v12.
2. Answer. Delayed, unexpected.

III. The result of the persecution, 20-25.

A. To Herod, 20-23.

Difficulty between Herod and his colonies of Tyre and Sidon. These cities were dependent upon Palestine for food. Forced to make peace. Made an oration probably announcing treaty. Took glory from God. Dr. Luke reports the cause of his death. Divine judgment. Josephus says he lingered 5 days.

B. To the church, 24-5.

Word (not church) grew. Barnabas and Saul went back to Antioch. John Mark with him.

Insert p. 22. Then below.

2. Antioch. Region of Galatia. Settled by Gauls. Subdued by Romans in 189 BC. Sermon in synagogue.

(a) Historical retrospect. 17-25. God chose, exalted, delivered, suffered, destroyed enemies, gave land, king, Davidic covenant, John Baptist.

(b) Gospel, 26-40 vs. 32--ignorance of written Word leads to ignorance of Living Word. So today. Good tidings of evangelism is announcing what has been done by X. Climax is vs. 39--new thing, justification.

(c) Warning, 40, 41.

Message rejected by some, accepted by others. Turn to Gentiles. Ordained--set in rank (used of soldiers). 2 Tim. 3:11. Went to Iconium--45 miles. Disciples in Antioch were filled (Impf) with HS.

3. Iconium, 14:1-5.

Into synagogue. Some bel. and some did not. Division. cf. 23:7; and life of X. Abode long time and left. Not cowardice bec. returned later. Knew when to stay and when to retreat.

4. Derbe and Lystra, 14:6-21.

This is where family of Timothy lived. Lame healed. People treated them as gods and then stoned. F. did not know language. Note no mention of X in Paul's address. Variety of address. Paul stoned. 2 Cor. 12*2-4 here. 2 Cor. 11:25; 2 Tim. 3:11. Derbe 40 miles away. cf. 20:4 for convert.

D. 5. The return trip, 14:21-28.

Work of confirmation. Note lack of same in evangelism today. Appt. elders. Didn't do it first time. Retd to Antioch. Gone about 18 months. Note testimony msg and esp. mention of opening door to Gentiles.

(1) taught Word (2) organized (3) fellowship in prayer

Ps missionary method

1. Big cities
2. Synagogues
3. Bold when led by HS
4. Moved " " " "
5. Taught Word of God

6. Confirmed converts

cf. Galilee p 81

Acts 13.

III. Witnessing unto the uttermost part of the world, 13-28.

THE FIRST MISSIONARY JOURNEY, 13:1-15:35.

"Though Christianity had already spread beyond the limits of Palestine, still the Church continued a stranger to formal missionary effort. Casual occurrences, particularly the persecution at Jerusalem had hitherto brought about the diffusion of the Gospel. It was from Antioch that teachers were first sent forth with the definite purpose of spreading Christianity, and organizing churches, with regular institutions." JFB

A. The beginning of the journey, 13:1-4. AD 46.

The church at Antioch. Review its history. 5 ministers at least. No jealousy. Barnabas who sold land. Simeon an African proselyte, Negro perhaps. No race prejudice. Manaen foster-bro. of Herod Antipas. Josephus says Herod was "brought up with a certain private person at Rome". Note difference in these two. Saul mentioned last but soon to become first. Peter only mentioned in Ch. 15 from now on. HS spoke ^{personality of HS} as they fasted. No special days for fasting. Maybe spoke to Paul or to one of the prophets. Will was clear because they were in fellowship and had been going about their regular duties. HS called and separated and sent. (Gal. 1:15). Laid hands on--identification not of ordination. Both had been preaching the gospel for years. Church had fellowship with them but didn't send them out or nec. support them. ^{Phil 1:18} God their commission from risen Lord. Now we support and don't pray. Word about modern ordination. Didn't stop at Seleucia. Note that church sent its best men. *Didn't consider it a retreat to dismiss some of its ministers.*

B. Events in Cyprus, 5-13.

Barnabas prob. burdened for own people, 4:36. John Mark attended them. Son of Mary rich woman 12:12 who wrote gospel.

- 1. At Salamis. Jews only.
- 2. At Paphos. Bar(son) of Jesus. Saul becomes Paul means Little. Eph. 3:8. Prob. didn't take name of Sergius. Paul is Roman. "Also" shows it was a second name. Note danger of being a stumbling block. Son of the devil--explain. Jn. 8:44. Blindness typical of judicial blindness of Jews. Rom. 11:25. *Isa 6:9, 10; Mt 13:15, Jn 12:40.* Note that Sergius was a Gentile. *13-Note prominence of Paul.*

C. Events in ^{Galatia} Antioch, 14-14:28.

- 1. Perga. John leaves. Homesick or journey too difficult. *Didn't fellowship with gentiles.* Be sure you are called. No record of Mark. Missions is not an adventure of travel. Mark used further, 15:39; Col. 4:10. *27 in 4:11.*
- 2. Antioch. Went to the synagogue.

The JERUSALEM COUNCIL 15:1-35

Dissension, 1.

Trace history of development of Jewish-Gentile relation in the church. Peter and Cornelius too. Jews thot Gentiles unclean. Gentiles poured contempt on Jews, yet realized bond of brotherhood. Question had to be faced.

Enemy came in upon happy scene at end of 14 in Antioch. Prob. same as 11:2. Cf. vs.24. Taught is in impf. 3rd class condition-- cond. undet. with prospect of fulfillment. Principle today is more than circumcision--anything that is added to faith. Baptism, church, public invitations.

Delegation, 2.

Church and HS sent P and Bar. Gal.2:2. Took Titus as specimen of Gentile convert. P hesitant to go bec. gospel not linked with Jerus

Deputation, 3, 4

Cf. 11:19. Held missionary meetings. Simply recited what God had done. Joy at what God did thru others.

Discussion, 4-18

A. Private. 4-8. Gal. 2:2. Testimony to the apostles.

B. Public. 5-18.

1. Peter. Logical man. Judaisers had followed P to Jerus and brought accusation. Much disputing of vs. 7 may be decision concerning Titus. Note difference bet. church councils today. No heirarchy, machinery, committees, disputings. Good while vs.7 about 12 years. Why try to bring them under bondage from which they had been delivered? Theme is no difference. Vs. 11 startling. Not "they" saved as "we". Peter had learned truth. Last mention of him.
2. Paul and Barnabas, 12.
Led of HS to rehearse events again. How P recd. gospel by revelation not mentioned at this point. Done privately.
3. James, 13-18.
Brother of Lord. Leader of church. 12:17; 21:18.
Outlines course of ages. (1) God visits Gentiles. Called out people. (2) After this returns. (3) Build tabernacle of David. Mill. (4) Gentiles turn to Lord in M. Isa.11:10; 2:2; 60:5; 66:23. All this plan known from beginning to God.

Decision, 19-29.

Trouble them not. Voluntarily limit their liberty. Circumcision not nec. to sal. Not an order -- how diff. from denominational literature today. Praised Paul and Barnabas which would be welcome news to church.

Dissemination and Delight, 30-35.

BIBLE 221

No Bibles allowed

October 13, 1949

1. Answer either A or B
 - A. What characterized the Messianic hope of Israel at the time of Christ?
 - B. How do the "we" sections show that Luke wrote Acts?
2. Did Christ nullify the Messianic hope of Israel in His post-resurrection teaching? Explain.
3. What is the importance of the resurrection in relation to the Book of Acts.
4. To what event does Acts 1:11 refer? Be very definite in your answer and give reasons for it.
5. Answer either A or B
 - A. Name three factors of secular history which show that it was the fullness of time in which God sent forth His Son.
 - B. Briefly contrast the Pharisees and Sadducees.
6. What use does Peter make of Joel's prophecy in his sermon on the Day of Pentecost?
7. Peter's statement "Repent and be baptized" (Acts 2:38) has often been used to prove that water baptism is necessary to salvation. Show that this is not true.
8. Pentecost has often been called "the birthday of the church." Show that this is a true statement.

1-5	10 points each
6-7	15 points each
8	20 points each

Kolvarria - I share which one has in anything
HS - Phil 2:1. At 1 Cor 10:16. K's death

1 Cor 1:9 - blessing of Son
of mystery ^{of mystery} Gal 3:9 - good Paul's
2. intrinsic. instance. Gal 2:9 - right hand of

2 Cor 6:14 - evil - X us 1 Jn 1:7.

fellowship with X us is bec of partaking
in common of same mind as God & X
& blessings arising from.

3. a collection, contribution as proof of fellowship
2 Cor 8:4. 2 Cor 9:13.

P uses ~~X~~ - all of X, God & doctrine.
& collection.

4 X in Jn 1.

I. Complete the following statements: (30)

1. Stephen's clothes were held by _____ as he was stoned.
2. _____ advised the Sanhedrin to delay punishing the apostles.
3. Joses was surnamed _____
4. The Ethiopian was reading in the Scriptures from _____.
5. _____ was a sorcerer in Samaria.
6. The theme of Stephen's sermon was _____.
7. _____ were the human instruments for the healing of the lame man.
8. Persecution in the book of Acts comes chiefly from the sect of the _____.
9. The church at Jerusalem was scattered except the _____.
10. There were originally _____ deacons chosen.
11. Stephen saw Jesus _____ on the right hand of God.
12. _____ led the Ethiopian to Christ.
13. The lame man laid at the gate of the temple which is called _____.
14. _____ were sent to Samaria to investigate the work.
15. The early church prayed for _____ in Acts 4:23-31.

II. Was the early church a communistic organization? Explain. (15)

III. Discuss the sin of Ananias and Sapphira. (15)

IV. Quote Acts 4:12 and Acts 5:29. (10)

V. Answer either A or B. (Spend at least 15-20 minutes on this question. This is one-third of the exam.)

- A. Discuss fully and in detail the question of tongues, stating arguments on both sides of the question and include your own position.
- B. Give a detailed chronological outline of the persecutions of the church as recorded in Acts 3:1-8:4. Include types of, reasons for, results of such persecutions, etc.

No Bibles allowed

Jan. 10, 1950

I. Write True or False in the margin to the left of each of these statements: (11)

1. Paul was blind for 3 days after his conversion.
2. Ananias of chapter ~~10~~⁹ is the same as Ananias of chapter 5.
3. Paul was baptised after his 3 years in Arabia.
4. Tabitha and Dorcas are the same person.
5. Cornelius was saved before Peter came to his house.
6. Dorcas lived at Lydda.
7. Fasting was a common thing in the early church.
8. Sergius Paulus and Bar-jesus are the same person.
9. The church at Antioch did not regularly support their first missionaries financially.
10. The specific charge brought against Peter was that he preached to Gentiles.
11. John Mark was never used of the Lord after his failure.

II. Complete or answer the following

(39)

1. Peter was opposed by the _____ concerning his work among the Gentiles.
2. The voice in Peter's vision spoke to him _____ times.
3. The Spirit fell on the Gentiles _____ Peter spoke.
4. The disciples were called Christians first at _____.
5. Herod killed _____ during the fifth persecution.
6. Peter went to _____'s house after leaving prison.
7. Herod was struck dead because _____.
8. John Mark left Paul and Barnabas at _____.
9. The primary work of Paul on the return trip was that of _____.
10. Laying on of hands was a sign of _____.
11. Paul was born about _____.
12. What did Agabus do? _____.
13. What Scripture is probably to be connected with Paul's stoning?

III. Answer the following:

A. Paul's movements after his conversion were:

(12)

1. Damascus; 2. _____; 3. _____; 4. _____;
5. _____; 6. Antioch.

B. Quote Acts 13:39.

(5)

C. What two important things happened at Lystra?

(6)

D. What two things did Paul's Hebrew home contribute to him which he later used as a missionary?

(8)

E. In what three ways does ^{Peter's} Paul's vision of the great sheet picture the church?

(6)

IV. Draw a rough map of Paul's first missionary journey, locating at least 7 places on his itinerary.

(13)

No Bibles allowed

November 21, 1950

I. Complete the following statements:

(33)

1. Peter and John went to the temple at _____ o'clock the day the lame man was healed.
2. The lame man had been in that condition for _____ years.
3. This miracle took place at the gate of the temple called _____.
4. After the healing of the lame man, Peter preached in the porch called _____.
5. The disciples prayed for _____ in 4:23-31.
6. Persecution in Acts is chiefly from the sect of the _____.
7. The sin of Ananias and Sapphira was that of _____.
8. Philip contacted the eunuch on the road to _____.
9. The eunuch was reading from _____ (book and chapter).
10. Joses was surnamed _____.
11. Stephen saw Jesus _____ on the right hand of God.

II. Identify:

(28)

1. Simon---
2. Nicolas--
3. Charran (Haran)---
4. Aaron--
5. Gamaliel--
6. Theudas---
7. Barnabas--

III. Name 3 reasons why the early church was not communistic.

(12)

IV. Name 3 specific truths brought out in the story of Ananias and Sapphira. (12)

V. Briefly answer the following questions: (15)

1. What was the theme of Stephen's sermon?
2. What is the "restoration of all things" spoken of by Peter in 3:21?
3. Explain why the Holy Spirit was not given to the Samaritans until Peter and John came from Jerusalem.

FINAL EXAMINATION IN BIBLE 221

- I. Discuss the apostolic church with reference to its growth, organization, membership, power, activity, etc., making comparisons with the organized church today. (25)
- II. Identify in a sentence or short paragraph: (10)
- (1) Libertines
 - (2) Herod
 - (3) Aeneas
 - (4) Agabus
 - (5) Annas
 - (6) Ananias
 - (7) Ananias
 - (8) 5000
 - (9) Gamaliel
 - (10) Sergius Paulus
- III. Discuss fully the council at Jerusalem. (20)
- IV. State what important event occurred at the following places: (10)
- (1) Perga
 - (2) Gaza
 - (3) Straight Street
 - (4) Joppa
 - (5) Lystra
 - (6) Antioch in Pisidia
 - (7) Antioch in Syria
 - (8) Paphos
 - (9) Caesarea
 - (10) Damascus
- V. Trace the early life of Paul to the time of the beginning of the first missionary journey. (20)
- VI. Give a general subject for each of the first fifteen chapters of the book of Acts. (15)

FINAL EXAMINATION IN BIBLE 221

No Bibles allowed

January 28, 1950

I. Give a general subject for each of the first 15 chapters of Acts. (15)

- | | |
|----|-----|
| 1. | 9. |
| 2. | 10. |
| 3. | 11. |
| 4. | 12. |
| 5. | 13. |
| 6. | 14. |
| 7. | 15. |
| 8. | |

II. 1. Around what 4 persons do the events of chapter 9 center? (12)

2. In what three places do the events of chapter 8 take place?

3. What is the principal spiritual lesson of:

- a. Chapt. 5--
- b. Chapt. 9--
- c. Chapt. 10--
- d. Chapt. 12--
- e. Chapt. 13:1-4--

III. What happened at: (15)

- 1. Straight Street
- 2. Azotus
- 3. Olivet
- 4. Antioch in Pisidia
- 5. Antioch in Syria
- 6. Lydda
- 7. Outside Jerusalem
- 8. Derbe

9. Paphos

10. Caesarea

IV. Identify the following

(15)

1. Matthias

2. Joel

3. Sadducees

4. Annas

5. Simon

6. Silas

7. Elymas

8. Libertines

9. 5000

10. Rhoda

V. The Jerusalem council:

(13)

1. The question discussed was:

2. The answer given was:

3. The request made was:

4. The order of future events was:

VI. Cite 10 specific examples which show that the early church was led expressly and in detail by the Holy Spirit.

(10)

VII. On the back of this sheet write a detailed, factual essay on this subject:
"A comparison of the Apostolic Church with the Church today."

(20)

OUTLINE OF JAMES

Charles C. Ryrie

- 118
- I The Test of Faith, 1:1-27.
 - A. Trials from without, 1-8.
 - B. Position in the world, 9-11.
 - C. Temptations from the flesh, 12-18.
 - D. God's Word, 19-27.

 - II The Test of the Law of Liberty, 2:1-13
 - A. The statement, 1.
 - B. The specific example, 2-7.
 - C. The standard, 8-12.
 - D. The sure results, 13.

 - III The Test of Works, 2:14-26.
 - A. No works--false faith, 14-20.
 - B. Works--true faith, 21-26.

 - IV The Test of Tongue, 3:1-18.
 - To fail this test shows:
 - A. Spiritual immaturity, 1-5.
 - B. Satanic influence, 6-8.
 - C. Incongruity, 9-14.
 - D. Ignorance, 15-18.

 - V The Test of Unrest, 4:1-17.
 - A. Its causes, 1-4.
 - B. Its cure, 5-10.

 - VI The Test of the Second Coming, 5:1-20.
 - A. Patience, 1-11.
 - B. Prayer, 12-18.
 - C. Personal work, 19-20.

JAMES

text - Gal 5:6

Emphasis on living so consider it under certain tests.

- I. The Test of Faith, 1:1-27.
 - A. By attitude toward trials from without, 1-8
 - B. By attitude toward worldly position, 9-11.
 - C. By attitude toward fleshly temptations, 12-18.
 - D. By attitude toward God's Word, 19-27.
Received, done, blessed.
- II. The Test of the Law of liberty, 2:1-13.
 - A. The statement, 1.
 - B. The example, 2-7.
 - C. The Standard, 8-12.
 - D. The result, 13.
- III. The Test of Works, 2:14-26. (*text - Gal 5:6*) (Faith that cannot save) (Faith vs. Faith)
 - A. No works--false faith. Say, dead, believe. 14-20
 - B. Works--true faith. 21-26.
- IV. The Test of Tongue, 3:1-18.
To fail it shows--
 - A. Immaturity, 1.
 - B. Lack of perspective, 2-5.
 - C. Satanic influence, 6-8.
 - D. Hypocrisy, 9-14.
 - E. Lack of heavenly wisdom, 15-18.
- V. The Test of Unrest, 4:1-17.
 - A. Its causes.
 1. Lust, 1-3.
 2. Worldliness, 4.
 - B. Its cure, 5-10.
 1. Grace, 5-6.
 2. Submit and resist, 7.
 3. Seek, 8.
 4. Humble, 9-10.
 5. Acknowledge God in word (11-12) and deed (13-17).
- VI. The Test of the Second Coming, 5:1-12

- A. In relation to riches, 1-6.
- B. In relation to patience, 7,8,10,11.
- C. In relation to grudges, 9.
- D. In relation to speech, 12.

VII. The Test of Prayer, 5:12-20.

Chief emphasis is on spiritual backsliding. Physical judgments are linked with it in vs. 15, but cure is primarily of spiritual weakness. Takes persevering as Elijah, but is worth it, 19-20.

on ch 5. The test of 2nd coming
A. Patience 1-11
B. Prayer 12-18
C. Personal Work 19-20

Note proper exercise of gift of prophecy--exhortation. Peter probably came down about this time and Gal. 2:11-21 here.

CONSTITUTION OF THE APOSTOLIC CHURCHES

Officers

Generally may be said that there was no over-organization.

1. Elders (presbyters, bishops same).
 - a. Always appear as a plurality in 1 congregation. Phil.1:1. 1 Tim.3:2; Tit.1:7 are generic use with article.
 - b. Same officers are called presbyters and bishops. Acts 20:17,28.
 - c. In Pastoral epistles where qualifications for church officers are given only those of elders and deacons given.
 - d. Terms interchanged by Didache and Epistle of Clement at close of 1st century.

After Ignatius (2nd C) bishop began to be regarded as head. Elders appear in Acts 11:30 as settled fact. Probably carry-over from synagogue which had a president, number of elders equal in rank, reader and interpreter, clerks, and sexton.

Duties--teach (1 Tim.5:17) rule, (same)--doesn't nec. distinguish two classes. Material matters too (Acts 11:30). James as seeming bishop answered by Acts 21:18. Temporary affair.

2. Deacons.

- (a) Origin. Acts 6. Example of Jerus. church followed in other churches the number not retained. Term means to minister or serve.
- (b) Duties. Means to serve. Minister tables in love-feasts. Tended to needs of poor and sick. Primitive church took care of widows etc. Presbyters were the custodians, the deacons the collectors and distributors of the charitable funds. Attendance on sick etc. naturally called for a pastoral ministry, hence
- (c) Qualifications. 1 Tim3;8.
- (e) Deaconess. Needful bec. separation of the sexes in that day. Rom. 16:1. Maybe other women were also.

3. Other officers.

Apostles. Prophets. Acts 13:1; 11:27; 15:32.
Teachers. Evangelists. Eph. 4:11.

Minister, Tim 4:14

Worship.

Several parts. Some hangover from synagogue. Gentile churches didn't follow so closely.

1. Preaching of the gospel. Simple facts of gospel.
2. Reading of Script. (OT and NT as written) and exposition.
3. Prayer. Sometimes with fasting (used as often in Acts as breaking Bread).
4. Song. Psalms and others Col. 3:16; Eph. 5:19. Eph. 5:14; 1 Tim. 3:16; 2 Tim. 2:11-13; 1 Pet. 3:10-12 may be fragments of songs in NT
5. Confession of faith. Apostles creed etc developed.
6. Sacraments.

Sacraments

1. Baptism. Usual form was immersion. Infants not baptised--at least no examples.
2. Lord's supper. At first connected with love-feasts, but growth and abuses (1 Cor. 11) caused it to be discontinued. It was a manifestation of brotherly-love and probably bread and wine not in minute quantities as today.

Places of worship

Houses. Mother of John Mark in Jerus., Cornelius in Caesarea, Lydia in Philippi, Jason in Thessalonica, Justus in Corinth, Priscilla in Eph., Philemon in Colosse. Rom. 16:5; 1 Cor. 16:19; Col. 4:15. Persecution and poverty made church buildings impossible. Not until 3rd C.

Time of worship

First day of week.

Spiritual condition

Just like us. Epistles and Rev. 2, 3.

THE EPISTLE OF JAMES

Only writing before A.D.50 which is date of Jerus council.
The author.

Not James son of Zebedee (Acts 12:2 martyred 44) or James son of Alphaeus. James Lord's brother. 3 views. Born before Joseph married Mary son of J; cousin of X (RC view); ~~half~~ son of J and Mary after X. Unbeliever until Res. Jn. 7:5. Seen by P on last journey to Jerus. 21:18. Married, 1Cor. 9:5. Martyred in 63 under Ananus high priest. Stoned to death and maybe first cast off temple.

Date Early, no mention of church order or discipline or officers. Doctrinally it is early. To dispersion Jews to lay emphasis on life. No mention of council of Gentiles. Prob. 45-48 A.D.

Contents: Testing, 1:1-15; Word 1:16-27; Impartial love, 2:1-13; Works credentials of faith 2:14-18; Tongue 3:1-18; Strife 4:1-17; Coming judgment 5:1-12; prayer 5:13-20.

Ch 1 - Faith Tested:

1. By attitude and trials from without 1-8
2. " " " worldly practices 9-11
3. " " " fleshly temptations 12-18
4. " " " God's Word 19-27

Ch 2 - Judged by the law of liberty 2:1-13

1. The Statement 1
2. The Example 2-7
3. The Standard 8-12
4. The Result 13

Faith that Cannot Save 14-26

1. Examples of false faith 14-20
2. " " " true faith 21-26

Ch 3 - The Tongue Test

1. It is unimportant
2. It is important - the small
3. It is Satanic
4. It is hypocritical
5. It is wise

Ch 4 Unrest

1. Its Cause
 - a. Lust 1-3
 - b. Worldliness 4
2. Its Cure 5-10
 - a. Grace 5.6
 - b. Submit + resist 7
 - c. Seek 8
 - d. Humble 9.10
- e. Acknowledge God in word (11.12) + deed (15-17).

Ch 5 - Exploitation in light of 2nd coming
to 5:1-12
a. The Rich 1-6
b. To the brethren 7-11

Prayer - 13-20

Incident	Reference (Acts)	Date (A.D.)	Place	Significance
Paul and Barnabas called by the Holy Spirit FIRST MISSIONARY JOURNEY	13:2-4	41 (41-43)	Antioch	The first real sending forth of missionaries by the Holy Spirit which is the true principle of appointment to sacred offices. The laying on of hands identifies the local church with the missionaries.
Bar-jesus, the sorcerer, made Blind	13:9-12	41	Paphos, on the island of Cyprus	The power of the Spirit working through Paul. The judgement was merciful designed to lead him to repentance.
John Mark deserts the Party	13:13	41	Perga in Pamphylia	Represented as a failure. He either wearied of the work or been deterred by the prospects of the dangers which lay ahead.
Paul's sermon in the synagogue	13:16-43	41	Antioch in Pisidia	No traces God's sovereign plan through Israel to David out of whose seed Christ came as the Messiah and we are justified from our sins through Him. He present - Christ the fulfillment of the O.T. Doctrine used as an excuse for opposition
Paul and Barnabas driven from Antioch by the Jews	13:50-52	41	Antioch in Pisidia	
Rejected by Jews, they turn to the Gentiles	13:44-49	41	" " "	God plan that the gospel first be presented to the Jews, then Gentiles, for they were set to be a "light to the Gentiles." Isa. 42:6, 7.
The healing of the Cripple	14:8-10	42	Systra	Paul sensed a real faith. The man healed instantly. It shows deep faith in both, allowing the Spirit to do his work.
Paul and Barnabas regarded as Gods	14:11-18	42	Systra	By non-cultured people for they must have spoken in their native tongue or Paul would understand them and stop them. Paul preaches to them using a natural approach.
Paul stoned	14:19-20	42	Systra	The people are feeble for they turn from Paul to the Jews. Paul left for dead. He might have been caught up to the third heaven at this time. (II Cor. 2:2-4)
Elders ordained (R.F. Appointed)	14:23	42-43	Systra, Iconium + Antioch, Pisidia	To see that the people had mature spiritual leaders.
Paul and Barnabas Report to the Church	14:26-28	44-47	Antioch	Characterized by what God had done and the opening of the door of faith to the Gentiles.

Incident	Reference (Acts)	Date (A.D.)	Place	Significance
Council at Jerusalem	15:1-29 Gal. 2:1-10	48	Jerusalem	Judaizing Christians went were saying that circumcision was necessary for salvation. The whole Church gathered at Jerusalem because the whole plan of salvation was at stake. Peter recounts how God had opened the door to the Gentiles through him, ^{showing} recounting that they were saved without circumcision.
A. Peter's Message	15:7-11	48	Jerusalem	
B. Paul and Barnabas speak	15:12	"	"	They recount their missionary journey giving evidence of the miracles and wonders God had done among the Gentiles.
C. James gives a summary	15:13-21	"	"	God has taken out of the Gentiles a people for his name and that we should not trouble them with circumcision but they should abstain from idols, fornication, things strangled, and blood.
D. Paul and Barnabas sent out	15:22-29	"	"	Sent to Antioch with a letter telling of the unity and that they are not to be burdened with anything except the above abstinances.
E. Paul rebukes Peter	Gal. 2:11-21	"	"	Because of his inconsistency and there was no difference in doctrine.
<u>2nd Missionary Journey</u> Paul and Barnabas separate	15:37-40	49	Antioch	Cause: Barnabas wanted to take Mark, but Paul thought it not good. Result: God got two missionary journeys and it probably helped get John Mark on the roll.
Timothy joins Paul and Silas, circumcised.	16:1-3	"	Lystra	He was accepted by the Church. Being a Jew he was circumcised so as not to raise question among the Jews.
The Macedonian Call	16:9,10	"	Thrace	The missionaries keep in the will of God by following the leads of the Holy Spirit.
The Conversion of Lydia	16:14,15	50	Philippi	fruit is the result of obeying the Spirit.
An evil spirit is expelled.	16:16-19	50	Philippi	Although what the Damsel said was a good testimony it was not the type of advertising that becomes the gospel.

INCIDENT	REFERENCE (Acts)	DATE	PLACE	SIGNIFICANCE
The Imprisonment of Paul and Silas	16:20-26	50	Philippi	A charge that was pure hypocrisy they turn the occasion into praying and pray. He answered their pray by releasing them from their bonds.
The Tailor ^{& Household} Converted and Baptized	16:27-36	50	Philippi	He is shown before them as a symbol of the whole Hellenistic world who had realized a need of salvation from the corruption.
Paul's success and opposition by Jews in Thessalonica & Berea	17:1-14	50	Thessalonica & Berea	Although in Thess. only a few sabbaths he does not hesitate to give them key doctrines. The opposition was led by the Jews resulting from envy.
Paul sermon on Mars Hill	17:22-34	50	Athens	A direct attempt to appeal to the Philosophic mind. He starts from natural religion and ends with the resurrection which proves that God is and retains the world.
Priscilla and Aquilla	18:1-3	50	Corinth	Priscilla, an outlandish woman because she is always mentioned with her husband. Paul stays with them because they have something in common - faith, rationality, & occupation.
Paul changes his ministry from the Jews to Gentiles.	18:4, 7	51	Corinth	Paul preached first to the Jews and when they opposed him he turned to Gentiles for he knew then he was clean of their blood.
Paul before Gallio.	18:12-17	51	Corinth	Gallio gives little care to the matter. This proves that the scripture is correct for Seneca said that his bro. had little cares.
Paul writes I & II Thessalonians	—	51	Corinth	There had been a misunderstanding as to the 2nd Coming at Corinth and Paul corrects them on their erroneous views.
Paul takes a Vow	18:18	52	Cenchrea	Paul observed the law in order that he might not be a stumbling block to the Jews.
Apollos at Ephesus	18:24-28	52	Ephesus	Had only the message of John the Baptist. Instructed by Priscilla in the gospel and he accepted it and immediately went out preaching.
Third Missionary Journey The Disciples of John become Christians	19:1-7	53	Ephesus	He brought them out into full fellowship of the Gospel when he observed that something was lacking. The reception of the Holy Spirit is the test of true discipleship.

Incident	Reference (Acts)	Date	Place	Significance
Special miracles by Paul - the burning of the seven sons of Sceva	19: 11-13 19: 19 19: 14-16	53-56 — 54	Ephesus — "	A miraculous witness required to counteract the sovery committed in Ephesus. The result was the overthrow of magics sovery with the people turning their backs. Even a demon knows Jesus.
The opposition from the silversmiths	19: 23-41	56	"	The power of Paul's preaching had made an effort on ^{the} temple worship and had effected the business of the silversmiths who were more interested in their own gain than in souls of men. They were making profit in the people's ignorance.
Paul writes Galatians	—	54	Ephesus	He wrote it to counteract the Judaizing teachers who were saying that you must be saved in order to be saved.
Paul writes I Cor	—	55	Ephesus	I Cor. gives Paul inspired instructions as to the method of dealing with factions, moral laxity, want of reverence, abuses of spiritual gifts, and various doctrinal oppositions which had come into the church.
Paul writes II Cor.	—	55	Macedonia	Written to counteract the bitter opposition to Paul himself from a Judaistic faction. It establishes his authority as an apostle and represents the Gospel and its ministry as superior to the law and its ministry.
Paul writes Romans	—	56	Corinth	Written as an orderly presentation of the gospel plan of salvation to a group of believers who had had little instruction.
Fellowship in a meeting with Paul. Eutychus falls from the window	20: 6-12	56	Troas.	A record of dear Christian fellowship, as free and glad some as it was solemn. Paul restores Eutychus showing again the power invested in him by the Holy Spirit.
Paul's farewell to the Ephesian elders	20: 17-38	56	Miletus	After reviewing his ministry and the content of it he exhorts them to guard their job and the people against false teachers.
The Holy Spirit forbids Paul to go to Jerusalem	21: 4	57	Tyre	Some say that Paul was wrong in going on to Jer. but it bore a sign from the Holy Spirit to expect trouble in Jer. for he went with him.
Paul tarries at the house of Philip's	21: 8-13	57	Caesarea	Some say that he was debating whether to go on into Jerusalem against prophecies that Jew in Jer will take him.

Incident	Reference	Date	Place	Significance
Paul make a vow upon James request.	21:21-26	57	Jerusalem	Although it did not accomplish what it was aimed at (to pacify the Jews), it was perfectly in accord with Paul ways with the Jews.
Paul chained and taken to the Tower of Antonio	21:33-39	57	"	To avoid a riot of the Jews, the chief captain takes Paul thus saving him from certain death. We see God's Hand protecting Paul.
Paul sermon on the Stairs	21:40-22:	57	On the stairs of the Tower of Antonio Jerusalem	The Jews listen to him because he speaks in Aramaic. This sermon reveals the inner life of Paul. He desires to show the Jews that he had a message (conversion) directly from God & shows his desire to win the Jews.
Paul before the Sanhedrim	23:1-10	57	Jerusalem	We see Paul's Wisdom in dividing the Sanhedrim over the resurrection
The Lord's comfort of Paul.	23:11	57	Jerusalem	"The Lord stood by him" in the night. This certainly signifies that the Lord had overruled Paul's mistake if he was wrong in coming to Jer.
The conspiracy against Paul	23:12-22	57	Jerusalem	When the plot to kill Paul was discovered, The chief captain makes sure his safety. This shows that Paul was respected because he was a Roman citizen.
Paul before Felix	24:1-23	57	Caesarea	We again see Paul's wisdom for he said that he worshipped the same God as the Jew, yet not as they for he believed all the Law and Prophets which even the resurrection which the Sadducees do not.
Paul's private hearing before Felix	24:24-26	58-59	Caesarea	Felix is now the prisoner. Paul reasons of righteousness, temperance & judgement to come.
Paul before Festus	25:1-12	59	Caesarea	We see a ruler trying to keep in good with Jews although he knows he is wrong. Paul's appeals to Caesar in order that he might have a just trial.

Incident	Reference (Acts)	Date	Place	Significance
Paul's defence before Agrippa	26:1-32	59	Caesarea	Paul gives his whole heart out to him because he is a young man and would not be hardened. Paul shows his remarkable change and apostolic commission and the Divine support under which he was enabled to brave the hostility of his countrymen. The hearing virtually assures Paul of freedom when he gets to Rome because there was no evidence against him.
Paul's voyage to Rome The Storm and Shipwreck	27:14-44	59	Med. Sea and Malta	We again see comfort and assurance coming to Paul from God. We see Paul's great faith that safety would come to him and all aboard ship.
Paul bitten by a viper	28:1-6	59	Malta	When there was no effect from the bite, the people thought him a God. This miracle used as an opening for Paul to witness to the people.
Paul ministry with miracles for three months	28:7-11	59	Malta	Paul is never idle. He takes every opportunity to witness. We see that he is yielded to God for the Spirit is able to work through him with miracles.
Paul ministry in Rome	28:16-31	60-61	Rome	Although in a prison house, he still gets the message out to the Jews first and also to the Greeks Rom. 1:6.

THE SECOND MISSIONARY JOURNEY

Scripture: Acts 15:36-18:22; 1 & 2 Thess.

Time: 50-54 A.D.

Places: Syria, Cilicia, Derbe, Lystra, Phrygia, Galatia, Troas (in Asia); Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea (in Europe); Ephesus, Caesarea, Jerusalem, Antioch (return).

I. The Journey Begun. Silas. Contention. 15:36-40.

A. The Cause of the Contention--Barnabas. Cf. 13:13. First a natural desire to ~~revisit~~ revisit churches. Then who to take, vs. 36-37.

B. The Continuation of the contention, vs. 37-8. Imperfects. Continued argument, not flash flood. Probably both wrong tho Gal. 2:11-14 just happened and P. may have had good reason other than Barnabas' leaving on 1st journey.

C. The Character of the contention.
Only other use is Heb. 10:24. JND--"Very warm."

D. The Consequence of the contention. 2 sets of missionaries. Church evidently sided with Paul and Silas. Secular biographies wouldn't print this.

II. The Churches revisited. Timothy. Circumcision, 15:41-16:5.

A. Confirming, 41. This was the purpose of the journey.

B. Circumcising, 1-3.

It was needed bec. of :

1. Parents. Note mixed marriage. Exceptional result. 2 Tim. 1:5.

2. People. Timothy was P's convert (1 Tim. 1:2); was ordained by church to preach (1 Tim. 4:14; 2 Tim. 1:6); was circumcised bec. of increased testimony. Not so with Titus, Gal. 2:3. Example of 1 Cor. 9:22.

C. Communicating, 4-5.

1. The message--gospel, bec. that was the ques. at Jerus. Also mentioned the decrees.

2. The result.

a. Establishing--means strength so as to leap (only other uses in Acts 3:7,16).

b. Increasing daily (not just Sun.)

III. The vision enlarged. Man of Macedonia. Call. 16:6-11.

A. ~~Area~~ Need is not a sufficient basis for a call, 6,7.
Asia needed the gospel but this was not the time. And Bithynia.

B. Logic is not a sufficient basis for a call, 8. Had just come from the east, forbidden to go north or south; logically and natural to go west. BUT they waited for the positive leading of the Spirit.

C. The direct leading of the Spirit is the only sufficient basis for a call, 9-11.

1. This may come directly, 9.
2. This may come indirectly, 10. Luke joins and is led thru Paul. day
3. This must be obeyed directly, 11. Extra-biblical source says boat waiting next

Note Why do we look so much at circumstances?
Bec. not in fellowship with spirit,
Call doesn't come to all to go but
need interest anyway.

Historical background: (Rackham). Akin to the Greeks, the Macedonians were a distinct race. Under Alex Gt they conquered Persian empire (336-323 BC). Contd to be a rough, hardy people and offered stubborn resistance to rising power of Rome until after 3 obstinate wars (215-168). Became first province of Rome beyond Adriatic in 147. Their stubborn/hardiness had 2 effects in relation to Xn message--with the more simple faith of a hardy rustic race--very different from the blasé indifference of an Athens or a Corinth--they are hard to win and easily prejudiced against a new religion, and from each city Paul is driven away by a popular tumult. In addition their national sturdiness displays itself in their intense fidelity and affectionateness. Note relation of Thess. and Phil to Paul. Also Macedonian independence asserts itself in the comparative freedom allowed to their women and so in Acts first mention of god fearing women is at Phil, Thess, Berea.

Philippi was a thoroughly Latin town and its citizens were Romans. It commanded a road which was the only communication bet. east and west. Jews were not attracted to city except a few women. No synagogue. It really had no attractions for the gospel except being a chief city and P usually heads for those. Luke remained here until 20:6. This may have been the home of some of his ancestors.

I. The Opening of the Campaign, 12-15. Disappointment. Lydia.

- A. Delay, 12-13. P. went in unnoticed without benefit (?) of advance publicity. Prob. got a job and lodging. Waited until Sabbath even tho had direct call from Lord. Detail of God's plan of when to help man of Mac. worked out later. No synagogue and met on river bank for convenience of ceremonial washings, Ezra 8:15.

Note: Would you be satisfied to preach in such a place? Juvenile Hall.

B. Discouragement, 14-15.

1. At conversion of Lydia.

Number of converts--one household (may mean her business associates). Type of convert--woman (cf. man of Macedonia). But influential woman. Nationality of convert--Thyatira woman (foreigner), but that meant she prob took gospel back to Asia where P had been forbidden to go before. Note the simplicity of her conversion. Heart prepared (worshipped God) and heart opened by God (cf. Rev. 3:20). Sovereignty and free will.

2. Conduct of Lydia. Insisted that P stay with her. Prob didn't want to be didn't want to be under obligation to converts or to show favoritism.

But woman had her way and in this case OK bec. no doubt she was most influential in the gifts later sent to P. She stands out on pages of N⁴ as fine woman.

II. The Opposition to the Campaign, 16-24. Devilment. Possessed woman.

Great gap here bec nothing said about the building up of the work but must have had a great testimony (vs. 17, 20).

A. Counterfeit by Satan, 16-18. Jas. 2:19. No doubt to truth of sal in heaven or hell--just on earth, but God doesn't need or accept testimony of any but redeemed. God doesn't need support of the world. Vs. 18 is impf.

B. Consternation by masters, 19-21. Most sensitive part of civilized man is pocketbook. Stirred up multitudes. to get even. Let not Xn fall into such a trap.

C. Confinement, 22-24. Beaten (1 Thess. 2:2; 2 Cor. 11:25); imprisoned with added shame of stocks. Roman citizen was exempt from scourgings and ordinary arrest but P didn't use on this occasion. Spirit, Word, Man of God. Count on opposition.

III. The Outcome of the Campaign, 25-40. Deliverance. The Jailor.

A. Of the Jailor, 25-34.

Not an ordinary guard. Prob. governor of the prison with rank of centurion.

1. Del. from physical death. Penalty for sleeping, but P and Silas don't escape at the earthquake. Lk and im not in jail for some reason.

No light in prison but P either heard drawing of jailor's sword or was led of HS to speak when he did. Other prisoners didn't escape bec of amazement.

2. From spiritual death. Why did he ask about sal? Didn't hear singing bec asleep. Prob heard of P earlier. Note terms--believe. House if they bel too. God is also interested in children of His children. House may have been above prison. Baptised immediately (no period of probation as on

~~Book of Paul, 25-40.~~ mission fields. In fountain or prison well. No infants--all bel. In turn jailor realized his social responsibilities without being told-- washed their stripes and fed them. P preached word of Lord not his sufferings/ or current events.

B. Of Paul, 35-40. Deliverance

1. From the authorities. poke of citizenship. No one challenged bec ~~that~~ falsehood was capital offense.

2. From the city. Departure. Went to Lydia's first. Always thinking of the believers. P comforted them! Yethe was the one who had suffered.

Note: Leadi g of the Lord

(1) Thru natural desires, 15:36; 16:6.

(2) By closing doors .

(3) One step at a time.

(4) Supernaturally (vision).

(5) Friends, 16:10.

(6) *Circumstances* 16:12

Note: Universal appeal of the gospel.

Man and woman. Refined, vulgar. Pious, irreligious.

Thessalonica, Bezeia, Athens, Acts 17

I. Thessalonica. Brevity. 17:1-9.
A. P's Entrance into the city, 1-4.

Passed by Amphipolis and Apollonia. Evidently no work there. Headed for place where there was a synagogue. Thess. was one of the Greek cities that favored democracy, cf. Bezeia which favored aristocracy. Capital of province of Acaia. Population 200000 in P's day. Today is Saloniki, 2nd largest city in Turkey in Europe
" 100000. Governed by people, vs. 5.

1. Customary. To synagogue. Lk. 4:16.
2. Cursory. In sense that he stayed prob. 3 or 4 weeks only. Not in sense that message was slighted. Method was questions and answers. Pointed them to X and to Jesus who is the X. Learned what he taught in Thess. letters. Got money from Philippi, Phil. 4:16; 1 Thess. 2:9.
3. Convincing. Jews, Gentiles, women believed. Women, 1 Thes. 4:11.
Consorted means they were assigned by lot (God's choice) to Paul. Strong phrase for election. Only here.

B. P's Exit from the city. 5-9.

1. The crowd, 5. Fellows of the market place. Pershing square.
2. The charge 6-7. False and against P and host Jason. Dragged (impf.) and really accused of treason. Had been teaching about the kingdom and the King. Had a good testimony, vs. 6.
3. The casting out, 8-9. Took bail and may have included a promise that P wouldn't return, 1 Th. 2:17. Cf. Acts 20:4; 27:2 for members of this church.

II. Bezeia, 17:10-14. Nobility.

40 miles distant. Today is Verna. Same pattern. Synagogue, preaching, believing, opposition. More noble means as to their nature. Weren't the noisy democracy of Thess. (cf. honorable of vs. 12). Readiness of mind and searching Script. Silas and Tim stayed.

III. Athens, 17:15-34. Idolatry.

A. Sightseeing, 15-21. Vs. 16 Tim came, 1 Thess. 3:1,6. Silas also and may have been sent to Philippi, 18:5. Always witnessing wherever he went to Jews, devout persons, market fellows, philosophers. 1 Cor. 9:22. Explain Epicureans and Stoics. Babler means seed-picker (picks up scraps of info).

B. Sermon, 22-34. Mar's Hill and not court of Areopagus bec not on trial. Intro. "kindly ambiguity" in superstitious which means that and religious.

1. Who He is--the Unknown God, that is, 24-29. Creator, Lord, not in temples, preserver, Father of all creation, governor of nations, one in whom we live. Therefore if He created man he is more than a man or idol (anthropological argument).

2. What He says, 30-33. Repent. Bec. judgment coming at hands of One He raised from dead. Stopped by crowd before finished. Had preached Jesus in vs. 18.

Results, 32-34. Mocked at res. Some interested, some believed. One was judge of court; another woman prob not present then but saved later. Church grew in Athens; yet Athens one of last cities to abandon idolatry and never prominent.

Was P successful. Yes, but did he use the best method. Converts didn't seem to be strong, No revisiting or letters. When P got to Corinth seemed to be impressed with preachings simply, 18:5; 1 Cor. 2:2-5. Not similar case to 14:15-18 bec. of 17:16.

Intro. Scene
I. Announcement
Approach Athens on P
P on Athens 15-21
Message
Indictment
Approach 22-23
Attestation 24-29
Announcement of judgment 30-31
Results 32-33
Concl.

Paul at Corinth, Acts 18

Corinth 50 miles from Athens. Like going from Oxford to London. Commercial city. It was on most direct and quickest route from Rome to Asia. Had two seaports. 2 letters to this church and Thess. and Romans written from here.

I. The man. Cheerless. 18:1-11.

Alone and discouraged from Athens. Overworked (tent-making by day; preaching by night); persecuted; seemingly a failure; burdened; in midst of terrible iniquity. At opening meets Aquila and Priscilla (4 of 6 places named she is first). In 49 A.D. Claudius had banished Jews entirely from Rome bec "the Jews were constantly in tumult at the instigation of one Christos."

This is prob. one reason P went there. God took care of his cheerless servant.

Wrote 1 Thess bet

A. By encouragement from his friends, 5a. Bro't financial relief too. / vs. 5,6.

B. By encouragement from the Word, 5b margin. And it was along lines to preach even more fully the gospel.

C. From the Lord, 10. Needed it bec. Justus' house next to synagogus became center for the church; also chief ruler had been saved and P made an exception and baptized him. He was in danger of persecution, 1 Thess. 2:14-16. They were Greeks and perhaps desirous of display of eloquence; P refused to give it to them, 1 Cor. 2,3. Lord intervened in a vision. Appropriate at Corinth bec of later history of church. Even when sin entered P had assurance that he had been in the Lord's will.

II. The message. ^{ministry} Fearless. 18:1-11.

A. Aquila and Priscilla Prob not converted in Rome but here. Couldn't work with P long and not hear the gospel. Fearless at work.

B. Jews, vs. 6. Fearless in religious circles. Justus and Crispus saved. Contd there for 18 months. Greek says he sat there 18 months. 2 Thess. written at vs 11.

III. The magistrate. Careless. 18:12-17.

Achaia was restored as a province in 44; therefore a proconsul. Father was Annaeus Seneca. Brother was Seneca the Stoic and tutor of Nero. Nephew was Lucian, poet. Bother said of him, "Few men are so amiable about anything as my brother Gallio is about everything." Question was of Jewish law and Gallio didn't want to get caught in trap of Roman deciding Jewish question. Greeks so incensed at incident that they beat Sosthenes who succeeded Crispus, vs. 8. Did him good for he believed, 1 Cor. 1:1. Gallio indifferent. He cares now about his salvation. Prob. died as a suicide.

The Return, 18:18-22.

A. Cenchrea. Pris. and Aqu. accompanied him. Shaved head. Nazarite vow, maybe, Numb. 6. May have had before saved and didn't shave before bec of being Jew to Jews. Didn't go to Jerus and offer sacrifice at completion of vow as law said so shows he wasn't under the law.

B. Ephesus. Forbidden to go there in 16:6. Should he have stayed when had opportunity, vs. 20.

C. Jerusalem, 22. Jer always up from every direction. Feast was prob. Pentecost.

D. Antioch. Home.

THE SECOND MISSIONARY JOURNEY, 15:36-18:22

Time--50-54 A.D.

Places-- A. In ~~Europe~~ ^{Asia}--Syria, Cilicia, Derbe, Lystra, Phrygia, Galatia, Troas. B. In Europe--Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea. C. Return--Ephesus, Caesarea, Jerusalem, Antioch.

I. The separation of Paul and Barnabas, 15:36-40. *Contention*

- A. The cause--John Mark. 13:13. Cousin of Barnabas.
 B. The argument--thought in 38, det. 37 both impf. Probably both wrong. Contention only Heb. 10:24. Gals. 2:11 had happened.
 C. The result--Barnabas and Mark to home in Cyprus. Paul and Silas cf. vs. 32. Church evidently sided with Paul. Silas in 1 Pet. 5:12. Secular biographies wouldn't print this.

*Result - 2 acts of misericordis*II. The churches re-visited. 15:41-16:5. *Circumcision*

This was the primary aim of the journey. Syria Cilicia first. No prayer or separation by HS at beginning of this journey. P's love for the brethren. May not have been Lord's will.

- A. Derbe and Lystra. Timothy. Convert of P. 1 Tim. 1:2. 18 yrs. old. Mother Eunice, Gr. Lois. 2 Tim. 1:5. Father unbelieving Greek. Circumcised. Titus not Gal. 2:3. Example of 1 Cor. 9:22. 1 Tim. 4:14 laying on of hands by home church of Lystra. 2 Tim. 1:6 also. Delivered result of Jerus. council to all the churches. Churches established Acts 3:7,16 only. Increased daily.

*Note result of mixed marriage*III. The Macedonian call, 16:6-11. *Call*

Phrygia and Galatia then endeavored to go into Asia (part of Asia minor along Aegean Sea.) HS forbid bec. not the time. What does a verse like this do to the idea that we have our orders and we must go regardless? Pike. Tried Bithynia. Vision. Vs. 10 Luke joins company. One extra-Biblical source said boat was waiting the very next day after the vision.

IV? Philippi, vs. 12-40.

P again hitting chief city. Went in unnoticed. No advance publicity. Prob. got a job, lodging. Waited until Sabbath then went about witnessing in natural way. To river bec. not enuf Jews to have synagogue and went to river for convenience to ceremonial washings. Man of Macedonia turned out to be a group of women. Like modern prayer meeting. Small meeting, outdoors. Some preachers wouldn't go. Juvenile hall 1/30/49. Note simplicity of conversion of Lydia. First European Xn. Household v. 15 may be her business employees. Woman had her way. Lord opened heart, cf. Rev. 3:20. Sovereignty and free will. Lydia from Thyatira in Asia where P couldn't go. She may have carried gospel here.

B. Demon-possessed woman. 16-24.

Quick opposition from Satan. Playing well his role of counterfeit er. Demons believe, Jas. 2:19. Didn't call them deceivers but applauded them. Gospel doesn't need the support of the world. vs. 18 impf. did. P. performs miracle. Masters mad bec. most sensitive part of civilized man is his pocketbook. Satan then stirred up the multitudes. Stripped and beaten. 1 Thess. 2:2; 2 Cor. 11:25. Prison--added shame to have stocks. Roman citizen was exempt from scourgings and ordinary arrest. Had right of appeal

*Spirit - Word - Man of God**Opening of
Campaign
- Disappointment**A. Lydia 12:15**Opposition to
Devilment**No doubt in heaven or hell,
God doesn't accept testimony
of any but redeemed.**Esq. 6:15*

C. Jailor, 25-40.

Luke and Tim. evidently not put in jail. P and Silas singing bec. too sore to sleep. Good idea when can't sleep. Prisoners were listening. Earthquake. Jailor awakened--capital offense. Mt. 28:13. How did P know he was going to commit suicide. *Outcome* May have heard drawing of the sword. May have been led *of HS*. Why didn't other prisoners escape? Bec. too amazed at events. *Delivered Paul, Peter* P. didn't see jailor bec. jailor had to ask for a light. vs. 29. Asked about salvation. May have heard demon-possessed woman. Was asleep during singing. Concise answer. Thy house if they believe, but God interested in households of his children. *Note difference in saved jailor* House may have been above prison. Spake not of their suffering but word of Lord. Note that all his house believed and were baptised. No argument for infant baptism bec. believers. vs. 37 no one challenged claim to citizenship bec. capital offense. Phil. 3:20. Went to Lydia's and P. who had suffered comforted the others. Life of sacrifice and thinking about the other one. Luke stayed at Philippi.

Leading of the Lord. (1) Thru natural desires. 15:36. 16:6.
 (2) By closing doors. One step at a time. (3) Supernaturally--vision.
 (4) Friends. 16:10. *once you know will of God, move on.*

Universal appeal of the gospel. Man and woman, refined, vulgar; pious, irreligious, intelligent, ignorant.

V. Thessalonica, 17:1-9.

No record of work in Amphipolis and Apollonia. Trace on map. Thess. capital of Acaiah. Today it is Saloniki, second largest city in European Turkey 100,000. *200,000 in P's day*

1. The preaching, 2,3. As was his custom= Lk.4:16. 3 sabbaths. Method was questions and answers. Pointed them to X. and to Jesus who is the X. Evidently got support from Philippi. Phil.4:16; 1 Thess. 2:19. Learn what he taught in Thess. epistles.

2. The results, 4. Believers. Consorted means those assigned or allotted by God. Only here. Election. Women--1Thes.4:11.

3. The opposition, 5-9. Lewd fellows means fellows of the market place. Jason was P's host. Dragged (impf.) him out. and accused of treason. Had a good testimony v. 6. Took bail of them and may have been a promise that P wouldn't return. 1 Thess. 2:17. Cf. Acts 20:4; 27:2 for mention of members of this church.

VI. Berea, 17:10-14

40 miles. Today called Verna. Synagogue. Searched the Scriptures. Some believed. Opposition. Paul left but Silas and Tim. remained. True nobility here--searching Script. Not world's standards or wisdom.

VII. Athens, 17:15-34.

A. His entrance into the city, 15-21. No fanfare. ~~Prob. discouragement bec. he was alone~~, Always witnessing of X. Synagogue, market, Areopagus. With Jews, rabble of market, philosophers. 1 Cor. 9:22. Epicureans and Stoics. Explain. Athens the intellectual capital of the world. Babblers means seed-picker, i.e. picking up scraps of information. Phil. spent (impf.) time picking up newer things. Nothing remained new long.

B. His sermon, 22-34. Starts with a natural introduction. 22. superstitious means that and religious. May have used with "kindly ambiguity." On Mars' Hill or in court of Areopagus but not on trial. Sermon--I. Who the Unknown God is. ^{Mars} Creator, Lord, not in temples, preserver (life, breath), Father of creation, (against Greek notion that all but Greeks were barbarians). governor of nations, in him we live--against pantheism. Poets attest (tho this was spoken of Zeus). Therefore if He created man he is more than an idol (anthropological argument). II. The message from God. 30-33. God overlooked times of ignorance. Now to repent. Judgment and judge is One He raised from the dead. Stopped before has time to mention much about Jesus. Had in 17:18.

C. Results, 32,34. Mocked at mention of resurrection. Some interested, some believed. One of these was one of the judges of the court. Other a woman prob. not present on Mars' Hill but converted by subsequent testimony. Ch. hist. says that a church grew up at Athens. Second century it had martyrs and apologists. 4th C. it was represented at Council of Nicea. Yet Athens was one of last cities to abandon idolatry and never took prominent place in history of church.

Paul had converts but was his method the best? In 14:15-18 he doesn't mention X tho case not similar bec. 17:16. Converts but didn't seem to be a strong church. Not mentioned again--no revisiting or letters. When P got to Corinth he seemed much impressed with preaching simple message. 18:5, 1 Cor. 2:2-5.

VIII. Corinth, 18:1-17.

A. Entrance into the city, 1-3. Went to Corinth bec. (1) large mercantile city, very wicked, (2) many Jews bec. of edict. v. 2. Claudius in 49 had banished Jews entirely from Rome. bec. as one historian says "the Jews were constantly in tumult at the instigation of one Christos." (3) disappointment at Athens. He was alone, no money, not well, overworked (tent-making by day, preaching by night), persecuted, seemingly a failure, burdened over other churches, in midst of terrible iniquity. Got encouragement from Word vs. 5; from Lord vs. 9; from friends vs. 5 who brought good news and financial relief.

Wined self to tent-makers. Prob. not saved in Rome but soon after by contact with P. Might have been saved in Rome. These instructed Apollos later vs. 26. P supported self and fellow-workers (20:34).

v16-Tim came - 1 Thes 3:16
Silas may have been sent to Philippi 18:16

March 4, 1949

Curing Discouragement

By Mr. Charles Ryrle

Though we often sing a little chorus which stoutly affirms that we are not downhearted — no, no, no — most of us, if honest, will admit that there often come times of discouragement into our Christian lives.

The apostle Paul was a man of like passions, who on the second missionary journey not only met discouragement but also found the cure for it. When Paul entered Corinth (Acts 18:1-6), he was doubtless extremely discouraged. He was alone, having sent both Timothy and Silas on other errands; he was a stranger in a strange place far from home and friends; he had no money; he was overworked, working by day making tents in order to support himself and his friends and working by night preaching the gospel; he had recently suffered no little persecution at Philippi and Thessalonica; he was disappointed over the results of the work at Athens; and daily he had the care of all the churches which had been established. Life was not one victory after another for the great apostle, and this certainly was a moment of deep distress for him.

The Word

Nevertheless, Paul found encouragement in ways which are available to every Christian today. We read that he "was constrained by the Word" (Acts 18:5, margin); that is, in a new way he gave himself to the study and proclamation of God's Word. Whether it was his disappointment concerning the work at Athens, or his loneliness, or whatever it was, Paul found in the Word of God a source of strength and encouragement for his own soul, and all who have looked into its pages have found the same needed comfort and cheer. Would to God that we would spend more time in the Book.

Prayer

As if it were not enough that God has spoken to us in His Word, He also speaks directly to lift up the downhearted. Thus He spoke to Paul in a vision by night saying, "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee" (18:9-10). Though not in visions, but always loudly and clearly enough for the willing ear to hear, the same One who spoke to Paul and who said to His disciples, "I am with you alway," speaks today. How sweet is the communion with God through prayer which rightfully belongs to every believer. May it be the increasing experience of each.

Friendship

But the God of comfort spoke once again to His beloved servant. This time it was through his friends, Silas and Timothy (18:5). What a day of rejoicing it must have been for Paul when his two companions returned from Macedonia, and what sweet fellowship they must have had in the Lord. While there is no substitute for direct communion alone with God, it seems that one of His most precious blessings is the friendship of brothers and sisters in Christ. So it was to Paul and so may it be for each one of us. In the midst of our busy lives let us not forget to take time, much time if need be, to encourage one another in the Lord.

I believe that the

Establishing

B. ~~Remaining~~ of the church 4-11.

Same method. Good news from Thess and Philippi. Wrote 1 Thess, bet. 5,6. Turned to Gentiles. Stayed next to synagogue and leader converted. P. depressed and in fear and trembling so the Lord encouraged. Pres. impv. "Stop being afraid." God had His elect and P. was to win them. P stayed 18 more months. 2 Thess. written here prob.

C. Gallio, 12-17.

Achaia was restored as a province in 44; therefore procounsul. Spanish family. Father was Annaeus Seneca. Brother Seneca the Stoic and tutor of Nero. Nephew was Lucian, poet. Brother said of him, "Few men are so amiable about anything as my brother Gallio is about everything." Inscription found near Delphi names Gallio as procounsul. Accusation false as seen by second class (contrary to fact) condition vs. 14. Question of Jewish law and Gallio doesn't get caught in the trap of a Roman deciding Jewish questions. Greeks so incensed as incident that they beat Sosthenes who succeeded ~~Justin~~ Crispus vs. 8. Did him good for he believed, 1 Cor. 1:1. Gallio indifferent. Passed up chance to learn of the gospel. Cared for none of these things. Cares now if not saved. Prob. died a suicide.

IX. Return, 18:18-22.

- A. Cenchrea. Priscilla and Aquila accompanied him. Shaved head. Nazarite vow maybe, Numb. 6. May have had before saved and to the Jews became as a Jew. Didn't go to Jerus. and offer sacrifice at completion of vow as law said so shows he wasn't under the law.
- B. Ephesus. Forbidden to go there in 16:6. May have acted in self-will by not staying when he had the opportunity, vs. 20.
- C. Jerusalem, vs. 22. Gone up--Jerus always up from every direction. Feast was prob Pentecost. ~~E~~
- D. Antioch. Home

Outline of First Thessalonians

Charles C. Ryrie

Introduction, 1:1.

I. The Church, 1:2-10.

- A. Her work of faith, 3-7.
- B. Her labor of love, 8.
- C. Her patience of hope, 9-10.

II. The Apostle, 2:1-3:13.

- A. As a minister, 2:1-20.
- B. As a brother, 3:1-13.

III. The Believer, 4:1-5:11.

- A. His conduct, 4:1-12.
- B. His comfort, 4:13-18.
- C. His confidence, 5:1-11.

Conclusion, 5:12-28.

Outline of Second Thessalonians

Introduction, 1:1-2.

I. Correction concerning persecution, 1:3-12.

- A. It points to future judgment.
- B. It proves fitness.

II. Correction concerning prophecy, 2:1-17. The Day of the Lord.

- A. Its relation to the present, 1-2.
- B. Its relation to the man of sin.
- C. Its relation to the Holy Spirit.
- D. Its relation to unbelievers, 10-12.
- E. Its relation to believers, 13-17.

III. Correction concerning practice, 3:1-18.

- A. Exhortation to withdraw from the disorderly, 6.
- B. Exhortation to follow Paul's example, 7-9.
- C. Exhortation to those who will not work, 10-12.
- D. Exhortation to perseverance, 13.
- E. Exhortation regarding disobedient brethren, 14-15.

FIRST THESSALONIANS

Note on order of epistles. Logical order in our canon. Justification, Christ crucified (Romans--doctrine, 1 Cor. practical failure, 2 Cor. doctrinal failure); Sanctification (Eph, Phil, Col); Glorification, ~~the~~ coming again, (1,2 Thess). We study chronological order.

I. Destination. Thessalonica.

Founded 315 BC. Named for sister of Alexander Great.
Center of trade on Roman highway. Church founded on 2nd journey. May have been there only a month. Good success. Demas, Gaius, Secundus, Aristarchus outstanding converts.

II. Date. and place of writing.

Silas and Tim with him. P. to Athens alone and at Corinth alone. Then both rejoin P at Corinth which is the place of writing.
C. 52-53 A.D.

III. Occasion.

Anxious about church bec. had to leave suddenly. Rejoiced at Tim.'s news. Defends own conduct, expresses his love, comfort them, exhort them.

IV. Contents. Intro 1:1

I. The Thessalonians, 1:2-10. *Church*

~~Work~~ Work of faith 3-7

Labor of love, 8

Patience of hope 9-10.

II. The Apostle, 2:1-3:13. —

A. Paul. ch.2

B. Timothy, ch.3

III. The Believers, 4:1-5:11.

A. His conduct, ch.4:1-12

B. His comfort, 4:13-18.

C. His confidence, 5:1-11.

Conclusion, 5:12-28

- A. As a Minister - 2:1-20
1. The Model Servant 2:1-12
2. The Result 13-20
a. Positively 13-14
b. By contrast 15-20.

- B. As a Brother 3:1-13 - Love Manifest:
1. By realizing need 1-4
2. " concern for their warfare 5
3. " rejoicing with them 6-9
4. " desiring their growth 10
5. " praying for them 11-13

Key that: Comfort. Note Lord's coming in each chapter.

1-waiting for a person

2-rewards (secondary)

3-removal of old nature

4-reunion with loved ones

5-perfection of whole being

*Model ch. ch.1
Rapture 4
Day of Lord 5*

SECOND THESSALONIANS

I. Destination, Same

II. Date and place of writing, 53 A.D. Corinth

Acts 18:11.

III. Occasion. First to comfort, second to correct.

Some had said day of Lord had arrived. Even false letter 2:2.

IV. Contents.

I. Correction concerning persecution, 1:1-12

A. Token of future judgment, vs. 5a.

1. They will escape vs. 7.

2. Persecutors will go through. Ref. to trib. and final judgment, vs. 8-10.

B. Counted worthy. Lk. 10:35; Acts 5:41 only.
vs. 5b and 10.*9- τῶν ὄντων - personal presence of
Rev 14:10 ἐν ὄψει - in sight of*

Co

II. Correction concerning prophecy, 2:1-17.

Explain Day of the Lord.

A. Its relation to the present, vs. 1, 2.

Not now present.

B. Its relation to the man of sin. Must be revealed.

C. Its relation to the Holy Spirit. Must be removed.

D. Its relation to unbelievers, 10-12. Cf. hypnotism and vs. 11.

E. Its relation to believers, 13-17.

1. Their position in Christ, vs. 13, 14.

2. Their practice, vs. 15-17. Stand fast.

III. Correction concerning practice, 3:1-18.

1-5 is expression of apostle's assurance that they will walk as he enjoins.

A. Exhortation to withdraw from the disorderly, vs. 6 - cf. 1 Pt 4:6, 2 Co 6:17.

B. Exhortation to follow P's example, 7-9.

C. Exhortation to those who won't work, 10-12.

D. Exhortation to perseverance in well doing, 13.

E. Exhortation regarding disobedient brethren, 14, 15.

Note three prayers at conclusion of each chapter.

Ch. 1--Concerning persecution P prays for deliverance but that name of X be glorified.

Ch. 2--Concerning right understanding of prophecy P prays that it may bring comfort and strength.

Ch. 3--Concerning our daily walk he prays that there may be inward peace from the Lord of peace.

*"Lord, save us from the sin of worrying, lest stomach ulcers be the badge of our faith!"
- Peter Marshall - Senate chaplain*

THIRD MISSIONARY JOURNEY, 18:23-21:17. 54-8

v.23--Galatians explains what he did.

I. Ephesus, 18*24-19:41.

See below A. Apollos at Ephesus, 18:24-28.

Eph. more wealthy city and larger than Corinth. Capital of province of Asia. Power of city struck one. Power of Rome represented in proconsular court, power of goddess, power of Greek art, power of darkness. In contrast have the power of Word of God.

Apollos Jew recd baptism of Jn, instructed in way of Lordk, knew things concerning Jesus (correct vs. 25). Fervent in spirit means boiling hot. Lacked truth of HS, risen X, church. Prisc. and Aquil. didn't criticize but helped. Never forget that. He took it too and went to Corinth. Cf. 2 Cor. 3:1. 1 Cor. 3:6; 16:12.

~~xxxxxxxxxxdisciplesxxxxatEphesusxxxx19:1-7x~~

At Ephesus see power of Word of God (19:20) against:

A. Error in doctrine. *Correction*

1. Apollos, 18:24-28.

2. John's disciples, 19:1-7.

P. arrives after departure of Apollos. Finds these disciples.

Correct reading in vs. 2. Eph. large city and not surprising these disciples not known to P. or Aquil and Prisc. Evidently noticed some lack of peace and joy of HS. Not second blessing. Rather reception of HS when believe test of believing. Rom.8:9. John's baptism was unto repentance and preparatory for X's coming. Only instance of rebaptism. What about today? Should infant baptism be redone? Eph. 4:5.

B. Power of God in preaching the Word. 19: 8-10. *Conversion*

1. Power to harden, vs.9 In synagogue.

2. Power to separate, vs.9. 2 Cor. 6:17. In school of Tyrannus.

3. Power to convict, vs.10 In whole province. Message spread. School of Tyrannus. σχολή leisure. Place of recreation. Phil came too, and P. made some arrangement to use place. YMCA. Preached every afternoon and many heard.

C. Power of Word against practical errors. *Correction*

1. Outside the church, 11-17.

God gave miracles in form of healing. Satan tried to imitate as at Philippi. Exorcists prof. people who tried to get rid of spirits. Spirit knew Jesus and Paul but not them. Satan's counterfeit. vs.17 note that fear brings magnification of X's name.

2. Inside the church, 18-20.

Believers had secretly been doing these things. \$10,000 worth. Real revival. Rom 13:14

D. Power of Word against evil, 21-41. *Corruption*

vs. 21,22--the Passion of Paul--beginning of steps that led to his death. Notice P acted in self-will. Had plenty of warnings not to go to ~~Rome~~ Jerus. God sent him to evangelize and this was a sidetrack. God may have had another way to see Rome and some of the sufferings may have been punishment. On 22 cf. 1 Cor. 4:7; 16:8. Gospel struck at pocketbook of heathen. See ACG p.337 for description of temple. Notice Xns testimony. vs.26--effect of gospel. vs.30 P willing to give up life-- may have been sick 2cor 1:9. v.37 good character of Xns

FIRST CORINTHIANS

- I. Destination--Corinth.
2nd largest city of Greece. Commercial capitol. Wicked, scholarly. Prostitution was religion. P. there 18 months, wrote Thess. Apollos was pastor, Acts 18:24; 19:1.
- II. Date and place of writing. A.D.57 from Ephesus, Acts 19:20,21. 4 yrs after 2 Thess.
- III. Occasion. (1) may have visited Cor. while at Eph. 2 Cor.12:4; 13:1,2. (2) Returned and wrote short letter, 1 Cor. 5:9. (3) Some from Corinth visited P and brot letter asking specific questions, 1 Cor. 16:17,18. (4) Heard of differences from other sources, 1 Cor. 1:11.
Ket thot: ~~Cross~~ of Christ. 14 references. "The nuptial union between X and the Church is the key to the main divisions of 1 Cor. Factions in the Church dishonour it. Impurity is destructive of it. Marriage illustrates it, and is hallowed by it. Identification with idols profanes it. The Lord's Supper expresses and emblemizes it. Disorderly Assemblies disgrace it. The Resurrection consummates and crowns it."
ATPiersen.
- IV. Style.
"Nowhere does his inspired sagacity, his moral insight and practical sense shine with more luminous effect than in 1 Cor." Findlay. Dozen subjects handled with ease yet spiritual principles stand out for us in midst of specific practical problems. 236 words in 1 Cor nowhere lese in P letters. 100 of these nowhere else in NT. Shows vigor. Outstanding sections are wisdom, 1,2; supper (longest in NT), 11; church displaying unity and diversity, 12; love, 13; resurrection.
- V. Contents:
Disorders, 1-6; Difficulties, 7-15.
Introduction, 1:1-9.
a. Greetings, 1-3.
b. Thanksgiving, 4-9.
- I. DISORDERS, Chpt. 1-6.
- A. Divisions, 1:10-4:21.
1. Condemnation of natural wisdom, 1:10-31.
 2. Contrast of spiritual wisdom, 2:1-16.
 3. Consequences of divisions, 3:1-23.
 - a. Results in carnal believers, 3:1-8.
 - b. " " endangering rewards, 9-15.
 - c. " " destroying temple of God, 16-23.
 4. Cure for divisions, 4:1-21.
 - a. Do not judge before the time, 4:1-8.
 - b. Follow the apostolic example, 4:9-17.
 - c. Avoid pride, 4:18-21.
- Wisdom*
Worldliness
Can
conseq
com

- B. Immorality, 5:1-13. 6:13-20
1. The sin and P'S judgment, 1-5.
 2. Church discipline enjoined, 6-13
 3. Relation to the body, 6:13-20

C. Lawsuits, 6:1-12.

Believers have rights:

1. No right to that which brings reproach on gospel, 1.
2. " " debases his position, 2-6.
3. " " defraudes his brother, 7-8.
4. " " is-expedient, 12a.
5. " " enslaves, 12b.
6. Has right to holiness, 11.

Illegality

II. DIFFICULTIES, 7-15.

A. Marriage, 7:1-40

1. Marriage and c~~o~~ibacy, 1-9.
2. " " divorce, 10-16.
3. " " abiding in same calling, 17-24.
4. " " Christian service, 25-38.
5. " " widows, 39,40.

B. Meats, 8:1-10:33.

1. The Specific Problem and its solution, 8:1-13.
2. The general example of Paul, 9:1-27.
Freedom in matter of support because:
 - a. Could have taken support:
 - (1) Others received.
 - (2) Society practices, 7.
 - (3) Law permitted, 9
 - (4) They owed it, 11.
 - (5) Supported others, 12.
 - (6) Priests did, 13.
 - b. Did not take support because:
 - (1) Gain all men, 19-23.
 - (2) Please God, 24-27.
3. Warning from Israel's history, 10:1-15.
4. Relation fo Lord's Table, 10:16-22.
5. Relation to Glory of God, 10*23-33.

*4 examples
1. Visible religion
2. Worldly "
3. Easy "
4. Works "*

C. Public Worship, 11:1-34.

1. Veiling of women, 11:1-16.
2. Lord's supper, 11:17-34.

*Have atmosphere right
" self "*

D. Spiritual gifts, 12:1-14:40.

1. Endowment of the gifts, 12:1-31.

- a. Source, 1-6.
- b. Nature, 7-11.
- c. Equality, 12-31.
2. Energy of the gifts, 13:1-13.
 - a. The indispensibility of love, 1-3.
 - b. The manifestation of love, 4-7.
 - c. The imperishability of love, 8-13.
3. Exercise of the gifts, 14:1-40.
 - a. Comparison of prophecy and tongues, 1-25.
 - b. Employment of " " " " , 26-40.

- E. Resurrection, 15:1-58.
1. Fact of res. 1-11.
 2. Christ's res. and res. of dead, 12-19.
 3. Res. of dead and Christian's hope, 20-34.
 4. Nature of res. body, 35-49.
 5. Translation 50-57.
 6. Conclusion, 58.

- Conclusion, 16:1-24.
- a. Collection, 1-4.
 - b. Visits, 5-12.
 - c. Salutations, 13-24.

SECOND CORINTHIANS

Memory
5:21, 8:9
2:14.

D. Destination, Same

II. Date and place of writing. 1 Cor. shortly before departure from Eph. 2 Cor not long after. Surely from Macedonia probably Philippi. A.D. 57. Acts 20: 1.

III. Occasion. P. visited Cor. from Ephesus after 1 Cor. Not recorded in Acts but seen from 2 Cor. 12:14. Sent intermediate letter by Titus--2Cor.12:18. Anxious to meet Titus, 2:12,13. and relieved altho there still was trouble.

IV. Style.

1. Most personal of all letters. 11:23-33 details which not in Acts.
2. Hard to analyze. Not methodical in character. His feelings oscillate between the extremes of satisfaction and indignation, explanation, defense, protestation, appeal, reproach, invective, threatening, with a vein of subduing pathos blended with the most subtle irony.
3. Concerns church service and activity.

V. Contents. *Ministration*
Consolation, 1:1-7:16; Solicitation, 8-11; Vindication 10-13.

I. Introduction and explanation, 1:1-2:13.

- A. Salutation, 1:1,2.
- B. Thanksgiving, 1:3-11.
 1. For God of comfort, 3-7.
 2. For God of salvation, 8-11. 3 tenses in v.10.
- C. Explanation, 1:12-2:13.
 1. Reason for change in plans, 1:22-2:4--would not come in sorrow, 2:1,3.
 2. Restoration of the offender, 2:5-13.

II. The Christian Ministry, 2:14-7:16.

- A. Its triumph, 2:14-17.
- B. Its accreditation, 3:1-5.
- C. Its glory, 3:6-18.
 - Contrasts between the two covenants,
 - Letter, spirit, 6
 - Ministration of death, life, 7.
 - Ministration of condemnation, glory, 9
 - Face of moses, Christ, 7
 - Temporary, permanent, 11
 - Veiled, unveiled, 13-18.
- D. Its supernatural character, 4:1-7.
 - 1. In revelation, 1-6.
 - 2. In power, 7.
- E. Its suffering, 4:8-18--del. unto death daily, 18.
- F. Its motives, 5:1-21.
 - 1. Presence of X. 1-8. Intermediate body.
 - 2. Judgment of X, 9-13.
 - 3. Love of X 14-21. Potential and actual reconciliation.
- G. Its approval, 6:1-7:1.
 - 1. In all experiences, 6:1-10.
 - 2. In separation, 6:11-7:1.
 - Principle is church separating from world--within church principle of discipline applies.
- H. Its comfort, 7:2-16.
 - 1. In fellowship of men, 7:2-6.
 - 2. In working of God, 7:7-16. Their repentance.

III. The Collection, 8,9.

- Central passage on stewardship.
- A. Principles of giving, 8:1-7. From example of Macedonian churches
 - 1. It is a bestowed grace, 1, 5.
 - 2. Not related to poverty or affliction, 2.
 - 3. Not asked for--givers entreated P. to take it, 4a.
 - 4. Form of communion, 4b.
 - 5. Must be preceded by dedication of self, 5.
 - 6. Stimulated by ministers, 6.
- B. Motives for giving, 8:7-15.
 - 1. For maturity in Xn experience, 7.
 - 2. For proof of love, 8.
 - 3. For following example of X, 9.
 - 4. To fulfill promise, 10-11.
 - 5. Bec. of willingness, 12 Not amount cf. 9:7.
 - 6. To share burdens, 13-15.
- C. Methods in giving, 8:16-9:5.
 - 1. Handled by several, 18,19.
 - 2. Administered under supervision, 19,20.
 - 3. Those who handle must be qualified, 23.
 - 4. Express appreciation, 9:1/

Outline of Second Corinthians

Charles C. Ryrrie

*Andy
Pearson
Winters*

I. Introduction and Explanation, 1:1-2:13.

- A. Salutation, 1:1-2.
- B. Thanksgiving, 1:3-11.
- C. Explanation, 1:12-2:13.

II. The Christian Ministry, 2:14-7:16.

- A. Its triumph, 2:14-17.
- B. Its sufficiency, 3:1-5.
- C. Its glory, 3:6-18.
- D. Its supernatural character, 4:1-7.
- E. Its suffering, 4:8-18.
- F. Its motives, 5:1-21.
- G. Its approval, 6:1-7:1.
- H. Its comfort, 7:2-16.

III. The Collection, 8:1-9:15.

- A. Principles of giving, 8:1-7.
 - 1. It is a bestowed grace.
 - 2. It is not related to poverty or affliction.
 - 3. It is not asked for.
 - 4. It is a form of communion.
 - 5. It must be preceded by dedication of self.
 - 6. It is stimulated by ministers.
- B. Motives for giving, 8:7-15.
 - 1. To promote maturity.
 - 2. To prove love.
 - 3. To follow Christ's example.
 - 4. To fulfill a promise.
 - 5. To show willingness.
 - 6. To share burdens.
- C. Methods in giving, 8:16-9:5.
 - 1. Handled by several.
 - 2. Administered under supervision.
 - 3. Administered by qualified ones.
 - 4. Appreciation expressed.
- D. Results of giving, 9:6-15.
 - 1. Receiving.
 - 2. Glorifying.

IV. Paul's Defense of his apostleship, 10:1-13:10

- A. His authority, 10:1-18.
- B. His apostleship, 11:1-12:10.
- C. His admonition, 12:11-13:10.

V. Conclusion, 13:11-14.

- D. Results of giving, 9:6-15.
 1. Receive more materially than give, 6,8.
 2. " " spiritually " " 10,11.
 3. To glorify God, 11, 12.

IV. Paul's defense of his apostleship, 10-13:10.

- A. P's divine authority, 10:1-18.
 1. His appeal to the church, 1-6.
 2. His answer to his critics, 7-11.
 3. His appraisal of claims, 12-18.
- B. Paul's manifest apostleship, 11:1-12:10.
 1. The witness of his conduct, 11:1-15.
 2. The witness of his sufferings, 11:16-33.
 3. The witness of his vision, 12:1-10.
- C. Paul's faithful admonition, 12:11-13:10
 1. His disinterested service, 12:11-18.
 2. His haunting fears, 12:19-21.
 3. His purposed visit, 13:1-10.

Conclusion, 13:11-14.
 Exhortation, 1; 12.
 Salutation, 13.
 Benediction, 14.

Outline of Galatians

Introduction, 1:1-10.

- A. Salutation, 1-5.
- B. Occasion, 6-10.

I. Personal, 1:11-2:21.

Paul's Apostolic authority upheld.

- A. Received by revelation, 1:11-24.
- B. Approved by church at Jerusalem, 2:1-10.
- C. Shown by rebuke of Peter, 2:11-21.

II. Doctrinal, 3:1-4:31.

The Sufficiency of Paul's gospel revealed:

- A. By experience, 3:1-5.
- B. By history, 3:6-9.
- C. By Scripture, 3:10-12.
- D. By Christ, 3:13-14.
- E. By law, 3:15-4:11.
- F. By testimony, 4:12-20.
- G. By allegory, 4:21-31.

III. Practical, 5:1-6:16.

Paul's gospel applied to daily life.

- A. Guards against bondage, 5:1-12.
- B. Guards against license, 5:13-15.
- C. Guards against flesh, 5:16-26.
- D. Guards against spiritual pride, 6:1-5.
- E. Guards against selfishness, 6:6-10.
- F. Guards against exaltation of flesh, 6:11-14.
- G. Guards against disorderly walk, 6:15-16.

Conclusion, 6:17-18.

GALATIANS

I. Destination.

Gauls left France in 4 C. B.C. and tried to get to Greece. Turned back at Delphi in 276 B.C.. Some settled in Asia Minor. Rome conquered in 189 B.C. in 25 BC settlement in Asia Minor became Roman province of Galatia together with southern part where were cities of Antioch, Derbe, Lystra.

4:13 supposes 2 visits before writing book. If south theory could have been written at end of 1st miss. journey if ~~counh~~ doubling back as 2nd visit. Or written on 2nd journey (Ramsey). Acts 13,14 account of founding of church.

N.Gal theory holds 16:6 was 1st visit; 18:23 was 2nd. ~~Written~~ Supported by:

1. Luke doesn't use Galatia in describing 1st journey to Derbe, etc.
2. If Acts 13,14 is est. of Gal church why doesn't Ek mention P's sickness.
3. Acts 13,14 mention opposition. Gal. mentions cordiality. *4:15*
4. Barnabas was leader of 1st journey yet no mention of him as spiritual father of church.

II. Date and place of writing.

Maybe 55,56 from Ephesus after Acts 19:23.

Maybe 57 after 20:1 possibly from Corinth.

III. Occasion.

Judaizers! subversive activity. Followed P. and attacked his apostolic authority. Were successful bec. 1. seemed to have Script. on their side (OT); 2. Gal. had a special fondness for holiness and they gave them something to do; 3. Jud had come from Jerus. and P. hadn't.

IV. Characteristics.

1. Sharp tone.
2. Unique ending.
3. Only letter to a group of churches.
4. Only letter lacking a thanksgiving.
5. Most autobiographical except 2 Cor. (defense of apostleship)

V. Contents

Introduction, 1:1-10.

1. Salutation, 1-5.

2. Occasion 6-10. No praise. Gospel at stake, 1 Cor.16:22.

IX. Personal, 1:11-2:21.

Paul's apostolic authority upheld.

A. Received by revelation, 1:11-24.

Minister who should be separated, called, reveal X, preach Him.

B. Approved by church at Jerusalem, 2:1-10. Acts 15.

C. Shown by his rebuke of Peter, 2:11-21. Acts 15:35.

II. Doctrinal, 3:1-4:31.

The sufficiency of Paul's gospel revealed:

A. By experience, 3:1-5.

B. By history, 3:6-9.

C. By Scripture, 3:10-12.

D. By work of Christ, 3:13,14.

E. By law, 3:15-4:11.

- F. By personal testimony, 4:12-20.
- G. By allegory of Ishmael and Isaac, 4:21-31.

III. Practical, 5:1-6:16.

Paul's gospel applied to daily life.

- A. Guards against bondage, 5:1-12.
- B. license, 5:13-15.
- C. flesh, 5:16-26.
- D. spiritual pride, 6:1-5.
- E. selfishness, 6:6-10.
- F. exaltation of flesh, 6:11-14.
- G. disorderly walk, 6:15,16.

Conclusion, 17,18. Israel of God.

ROMANS

- I. Destination. Rome. Population 1-1½ million. Center of empire. 2/3 of pop were slaves. Nobles owned 100-1000 slaves. During this time Nero was emperor and tho good at first from 59 on he did as he pleased and people took it bec. trained to hate from fights. Religion was bankrupt bec. had lots of gods and people lost confidence. Imported any religion they could get.
- II. Church at Rome. Nothing certain about founding. Hews prob. founded. Seemed to be 7 synagogues there. Got gospel from Pentecost. Jews expelled in 51. Gentiles in church too from 1:6; 11:13; 15:15. They predominated. Jews too--11:13. Rome says Peter founded. Iraeneus syas Pet and Paul founded. (3rd C) Peter prob was in Rome and died there but not there long time and prob did not found the church. Was in Jerus for council in 50. Letter may have been later circulated to other churches and may have been sever congregatins in Rome--16:14,15.
- III. Date and place of writing. From Corinth just before departed for Jerus. 58 A.D. Acts 20:2,3.
- Iv. Occasion. Immediate occ was that deaconess of ch at Cenchrea was leaving for Rome (Cen port of Corinth). P may have wished also to set forth a systematic statement of Xnty. Also wished spoperation of Roman church on his proposed visit to Spain.
- V. Characteristics.
 1. To church he didn't found. Accts for long intro.
 2. Nature of is a treatise not a letter.
 3. Not called for by some emergency.
 4. Large number of people greeted in ch 16. Due to his desire to make them feel he is not a stranger.
- Vi. Contents

Prologue, 1:1-17.

I. Righteousness needed. Condemnation. Sin. 1:18-3:20.

- A. Gentiles' failure, 1:18-32
- B. God's judgment, 2:1-16.
- C. Jews' failure, 2:17-3:8.
- D. World's guilt, 3:9-20.

II. Righteousness imputed. Justification. Salvation. 3:21-5:21.

- A. Its operation, 3:21-31.
- B. Its illustration, 4:1-25.
- C. Its benefits, 5:1-11.
- D. Its applicability, 5:12-21.

III. Righteousness imparted. Sanctification. Separation. 6:1-8:39.

- A. The question of license, 6:1-23.
- B. The question of law, 7:1-25.
- C. The question of living, 8:1-39.

IV. Righteousness vindicated. Dispensation. Sovereignty. 9:1-11:36.

- A. Israel's past. Election. 9:1-33.
- B. Israel's present. Rejection. 10:1-21.
- C. Israel's future. Salvation. 11:1-36.

V. Righteousness practiced. Application. Service. 12:1-15:13.

- A. Its basis, 12:1-2.
- B. Its variety, 12:3-8.
- C. Its outworking, 12:9-15:13.
 - 1. In relation to society, 12:9-21.
 - 2. In relation to governments, 13:1-7.
 - 3. In relation to neighbors, 13:8-14.
 - 4. In relation to believers, 14:1-15:13.

Epilogue, 15:14-16:27.

3rd journey contd.

Return to Jerusalem 20:1-21:17

I. Ephesus.

II. Greece 20:1-6.

Most of time at Corinth. Plot changed his plans. Work was much exhortation. Troas was rendezvous. Luke joins ~~them~~ at Philippi where he had been for 7 years. Acts 16:16.

III. Troas. 7-12.

2 Sundays after Easter. Was on Sunday. Jn. 20:19. Only one group.

Came not to hear great preacher, teacher, singer, but to break bread. How often? Daily Acts 2:46. Weekly here. "As oft".

Service at night bec. many slaves and businessmen and couldn't be away in daytime. Things didn't stop on Sunday. Place was still private house. After Supper they heard Paul. Preaching to Xns-- "discoursed" not unsaved present. Eutychus fell asleep. Preachers shouldn't preach too long--He was young, maybe not too interested, Long, ill-ventilated room and many lights. Restored to life or just revived. Picture of backslidden Xn. Joy over his restoration.

IV. Troas to Miletus, 13-16.

P. went 20 miles on foot to be alone with the Lord.

Didn't want to take time to visit Ephesus so sent for elders from Miletus 30 miles away.

V. Miletus, P's address to Ephesian elders, 17-38.

3 sermons of P. to Jews at Antioch, to Gentiles educated at Athens, uneducated at Lystra ch14. 3 speeches to Jews of Jerus. to Felix the Roman and to Agrippa representing world at large.

This speech to the church as such stands in the middle.

To elders. Overseers, rulers of church. No apostolic succession.

I. Vindication, 18-27.

A. Of his ministry. ^{its character} It was in (1) humblemindedness. Phil 2:5. (2) In tears. 2 Cor. 2:4; Phil 13:18. (3) Trials and temptations.

Its constituency. (1) publicly, (2) house to house.

Its content. repentance and faith. whole counsel of God.

B. Of his future plans, 22-25. Seemed to have deep conviction.

Bound by Lord's service and didn't count the cost.

C. Of his faithfulness. In relation to man, to God.

II.

Charge, 28-31.

A. Relation to selves. Self has to be rightly adjusted.

B. Relation to church--feed. Note trinity in vs. 28.

C. Reason for charge. (1) Wolves from without, (2) error within.
1 Jn. 2:19 John writing from Ephesus.

III. Farewell, 32-38.

1. Committal to a Person who will never leave them and to a Book the truth of which always abides in spite of error. Rebible brings revival.
2. Reminds them of his example of unselfishness. vs 35 was one of true sayings of X which is preserved.
3. Prays with them. Cf. Ray Saxe. Not ashamed to weep and express feelings by that and kissing.

VI. Miletus to Tyre, 21:1-7.

Another warning. If P was wrong it was a mistake made from a good motive--love for his Jewish brethren. If right then each warning becomes a test of his faith.

vs. when the Spirit

VII. Cesarea, 21:8-14.

Philip the evangelist, ch 8. Agabus 11:27. On women prophesying see ACG 360. Agabus' prophecy came true. Still may have been a test. to P. "Will of Lord be done" may show P. was in Lord's will. Arrives in Jerus. End of 3rd journey.

IMPRISONMENT AT JERUSALEM 21:18-23:36

I. Paul and the Judaistic Xns. 21:18-26.

Elders ready to greet P. Had plan all worked out. He should pay for purification of 4 poorer brethren. Vow of Nazirite expensive. Offered 2 lambs, ram, loaf, cakes, meal and drink offerings at end of vow when head shaved. Pious work for Jews to pay for poorer brethren. When Agrippa I came to Jerus. in 41 he did it for a lot of Nazirites. Don't know how much P had to identify self with them in the ritual but evidently somewhat. Seems he entered into the vow too.

- maybe P got father's inheritance

Was P. out of Lord's will? Seems so here. This is example of going too far in becoming all things to all men. Had just written Gal and Romans and this is falling from grace. Comfort to us and yet an error. God wouldn't let him complete this act and stirs up the people. Charge of elders against P. was true. Subtle temptation in vs. 25.

II. Paul and the non-Xn Jews, 21:27-30.

P. was prob not known by sight to many Jews in the city. See ACG 368 on description of temple.

III. Paul and the Roman authorities. 21:31-39.

God still watching over his servant even tho out of His will. May have realized he was wrong at this time. Away, like X. Chains like Peter and fulfillment of Agabus' prophecy.

IV, Paul's defense, 21:40-22:21

Luke prob. in the audience. Charge was "teaching against people, law, temple". Answers by showing that he is a thorough Jew. Then shows that word of Lord was adequate cause for a change. Word came thru Jesus and validity of His mission dependent for Paul on vision he saw.

1. His condition--Jew. 1-5. Conciliatory attitude. True Jew proved by a. birth, b. education, c. zealous for traditions, in persecuting Xns. They knew who were meant by "the way".
2. His conversion--6-16. Differences between this and chpt.9 are a. flood of light, b. of Nazareth, c. Jewish character of Ananias, d. dominant idea of will of God. vs.14 chosen--put my hand on *προχρητιστω* before. Avoids mention of name Christ.
3. His commission, 17-21. This vision of X not recorded elsewhere. Evidence of his sincere character and love for Jews. Note intimacy of conversation between P and Lord even to recounting of his past sins. God commissioned him to be apostle to Gentiles.

Importance of X's res.

V. Reaction of the mob, and appeal to Roman citizenship. 22-30
Storm broke loose with mention of word Gentiles. Commandant

didn't know Aramaic and ordered P removed. Asserts Roman citizenship. Could be purchased under Claudius. P didn't assert it at Philippi. Here he does.

VI. P. and the Sanhedrin, 23 :1-10.

Xns and sanhedrin in 4:5; 5:21; 6:12-15. Addresses them as brethren not as a condemned criminal. Overbearing attitude of Ananias is typical of Sadducean priesthood. Predominant characteristics were cruelty and avarice. Robbed lesser priests of tithes.

Ananias was at height of his power. Assassinated in 59.

Vs.5 may mean P, who was acquainted with customs enuf to recognize high priest may have been bothered by vision or may mean he refused to acknowledge high priest before that moment. P. had claimed being a Jew, Roman, and now Pharisee. Existence of spirits and res. denied by Sadducees. No conciliatory attitude.

1. Begins without waiting for a formal question. Defiant attitude.

2. Smitten. No imitation of gentleness of A. Lived as citizen,

vs.1. conscience means knowing with. 1 Cor.4:4 Pharisees gave counsel like Gamaliel's and verdict of P's innocence, vs.9

but wrong when unsaved. Conscience not reliable.

VII. Conspiracy of the Jews, 23:10-35.

A. Encouragement, vs. 11

Cheer--used only by X in NT

Comfort, had testified fully, no mention of failures.

Commission - Future assurance.

B. Conspiracy, 11-22

WHGr on difficulties, p.62

Difficulties do not necessarily imply unfaithfulness.

Difficulties are all known to Christ.

Difficulties are incentives to fresh effort.

Difficulties lead to greater dependence on presence and grace of God.

No swearing. Including minced oaths. vs. 14, 21, same word

Matt. 5:33 ff. 12:36. Col. 4:6

Luke present either as P's MD or because might have been

involved in the temple rites.

NOTE common sense of P in protecting self. Let Lord use soldiers.

C. Escape to Caesarea, 23-35.

Haste vs. 23 because if anything happened Lysias would be blamed because some would think he had been bribed.

White lie, vs. 27. What about OT when God seems to condone

lies. Only working in spite of them.

Nothing is said of what happened to the conspirators who had taken the oath.

IMPRISONMENT AT CAESAREA, 24:1-26:32.

I. Felix

1. Felix

a. The charge, 24:1-9.

High priest came down. Very unusual. Hired a Roman lawyer.

Flattery first. Jews hated Felix. Charge was two-fold.

Political charge--sedition against Rome. This first. Religious charge. this two-fold. Charge of being a Xn and of profaning the temple. Only charge of being a Xn was true. All agreed. Trespassing the temple even for a Roman was fatal.

b. P's defense, 10-21

3rd time P. faced Roman authority. Sergius Paulus³ and Gallio.¹⁸
No flattery. Unworthy of a Xn. Psa. 12:3. Denies first charge bec. had only been in Jerus 12 days and that not long enuf after an absence of so many years to start a riot. Had abstained from evangelism in that city. Part of agreement of Gal.2.

Confessed to part of second charge. Sect means heresy or choice ie choice of opinions. Doctrinally he belonged to Xns. He worshipped God, believed the Script., salvation (hope twd God) future things--res. of just and unjust. Practically he belonged--lived in good conscience, proved it by alms, purification rite in temple. But denies second part of the charge--no tumult in the temple. Points out that the Sanhedrin couldn't find him guilty.

c. The decision, 22-23.

Felix knew that P innocent but adjourned the case bec. influential delegation of Jews there. Pretense was waiting for evidence of Lysias. P had freedom of access by his friends.

d. The interviews, 24-27.

2 Cor. 6:2. Drusilla youngest daughter of King Agrippa I. *who slew James*
At 14 wife of Azizus. Felix lured her away and married her. She was of Jewish extraction. Interested but not convinced. Perhaps convicted of sin. He will take away all sins. Now is time to get right with God. Live for Him at Westmont. Felix passes off history but not from eye of God. Festus becomes governor. Drusilla was sister of Agrippa II of ch 26. 2 yrs at Caesarea. Philip the evangelist there. May have lived in own house. Luke may have written gospel during this time. P did not write prison epistles here. One source says he left P bound bec. of Drusilla's request.

2. Festus, 25:1-27

Festus different from Felix. At least honest and not a procrastinator

a. Festus and Paul, 1-12.

Went up to Jerus. real capital of country. New high^h priest, Ishmael ben Phabi. No change in policy. Asked that P be brot to Jerus and they would kill him on the way. Festus refused--God watching over his servant. Vs 24 shows attitude of Jews. 8 or 10 days later he^h went to Caes. Immediately brot P's case up. He had to dispose of left-over cases from previous administration and he wasn't a procrastinator. Jews sent delegation of accusers who made up for lack of evidence by shouting. Festus asked P if he would go to Jerus because a Roman citizen couldn't be put under jurisdiction of provincial court without his consent. P refused bec. he knew what they would do v.24. Festus anxious to please the Jews but P interfered.

Caesarem appello. P had prob. been weighing what he would do during the 2 years. He was innocent and Roman court had proved it v.25. Only thing Festus could do was send him to sanhedrin. P. knew this and knew his fate and so only course of action was to appeal. May have had direct word from the Lord 28:19. Only choice P had really. However it meant that P recognized kingship of Caesar and broke ties with his Jewish brethren. Appeal was originally to Roman people but Caesar had stepped into their place. One of the most valuable privileges of a citizen. Caesar was jealous to protect it. In questions of sedition where prompt action was necessary it couldn't be used. But when P used it all proceedings in the lower court stopped. Case was remitted to Rome. Until he was heard there he was to be treated as uncondemned and protected from any violent treatment by the severest penalties.

b. Festus and Agrippa.13-27.

Festus in a spot bec. had to make a report of the case and P. was innocent. Agrippa son of one in ch12. Too young to receive kingdom when father died. 8 years later his uncle and wife of his sister Bernice died and he got kingdom and title. About 30 yrs old now. Bernice 25:13,23; 26:30 lived in sin with him, then married Polemo a Cilician then deserted him for Agrippa again. Represents sin in his life clinging to him bec. of the words "and Bernice." Godsend for Festus bec. he was a Jew and would know of these matters which Festus didn't and he was a Roman in tastes and education. Only too glad to grant wish of Agrippas to hear P. Great pomp and in midst of it all comes the prisoner P. "Perhaps they looked upon him with pity as they saw the chain. But more pity must have filled the heart of the great servant of Christ as he saw the poor lost souls bedecked with the miserable tinsel of earth." ACG

3. Agrippa, 26:1-32.

Fulfillment of 9:15. P. didn't have to make his defense bec. he had appealed to Caesar. But glad of opportunity to witness. One of most finished speeches in Acts. P tactful, polite but truthful. Emotion of P evident. Note personal appeals to Agrippa vs.2,13,19,27. Makes statement of gospel directly often. Personal testimony predominant also. Begins with a delicate compliment to the Jewish king.

*tactful
truthful
polite*

a. Pre-conversion days, 2-11.

Double superlative in v.5. Pharisee in good sense of being zealous and not necessarily hypocritical. There were conscientious Pharisees and P one of them. He believed in all the promises of the Jewish religion and it is for this that he is called in question bec. he believed Jesus was fulfillment of them. Interjects vs.8 maybe directly to Festus (25:19). Appeals directly to the almighty power of God in front of a Gentile audience. 9-11 shows how sincerely wrong a person can be.

b. His conversion, 12-18.

3rd account of conversion. Phil 3 may be another almost. Can't explain P's subsequent change of life except that something drastic happened at road to Damascus. Modernist say he was sun-struck (need to be Son-struck) or had an epileptic fit. Would to God the modernists had more of them if they would preach X as P did. Commission not from man but God in 16-18. Same to us. Psa. 119:130 entrance of thy Word giveth light. Note specific spheres of light, darkness, God, Satan. No middle ground. Two aspects of salvation. Forgiveness and inheritance. Negative and positive. Means--by faith

c. Post-^{Conversion}resurrection, 19-23.

Subsequent life had been one of obedience. Jews caught but P testifies that it is God who preserved him, vs. 22. vs. 22b simply means that P was announcing the fulfillment of that which had been promised. Jesus is the X who had to suffer and rise from dead, and then appear. 1 Cor. 15.

d. Verdict, 24-32.

1. Festus. Thou art mad. He couldn't follow P's argument not understanding. Said X was mad. Mk. 3:21; Jn. 10:20. P answers politely and soberly--just opposite if he were mad.

2. Agrippa. Turns to him. May have noted uneasiness and knew the Lord was convicting. 26 shows he knew all about the truth of OT and growth of church. Direct appeal. Vs. 28--A little more persuasion and you will make me too a Xn. Vs. 29 I would to God that whether with little persuasion or with great . . . King got up signifying that audience was over. Had enuf--things getting too hot bec. too personal.

3. Court--P innocent. 3 times declared--23:29; 25:25; 26:32. But would they have set him free or returned him to the sanhedrin. Anyway, appeal had been made and to Caesar he had to go.

JOURNEY TO AND IMPRISONMENT AT ROME, 27:1-28:31.

Rackham p.475. No sentiment attached to sea by ancients. Incommodious ships and possibilities of long delays didn't make voyage a pleasure. Lack of instruments. In winter hazardous. P left Palestine in Aug or Sept and arrived in March having lost ship and belongings. Object of awe. Gen.1:3. Raging waves symbol of confusion and restlessness of the nations. Represented the pit, place of swallowing up. Surprising to find account in Acts but shows all-inclusiveness of sympathies of Xnty. Personality of P stands out. Starts in Weakness, appears as counsellor, and prophet and deliverer. Spiritual counterpart in OT was HonahStorm corresponds to spiritual darkness on Calvary, wreck to actual death, 3 winter months at Malta to 3 days in grave cut off from outside world, voyage to Rome post-res. joy and ministry, quiet work at Rome waiting church at Jerus before Pentecost. Word salvation or cognates appear 7 times though they mean physical sal one interpretation is as above.

I. Journey to Rome, 27:1-28:10.

A. Caesarea to Fair Havens, 27:1-8.

Companions--Luke, #we" of vs. 1. Aristarchus--^{19:29; 20:4}~~21:18~~, Col. 2:10. Julius, centurion. One of emperors' police force stationed over empire in order to keep Rome in touch with all parts. High class of men. So late in season that no vessel sailing directly for Rome. Other prisoners were probably not appellants but condemned ones going to the games. vs.3 P may have been in ill health. "How clearly the whole narrative shows that all is in His hands: officers, winds, and waves, all circumstances are under His control." ACG

B. Fair Havens to Malta, 9-26.

Fast of v 9 is day of atonement. End of Sept. or beg of Oct. Julius as a Roman officer was chief authority and called a council. If decided not to sail to Rome would have to have a place to winter. P outvoted. Tempest arose on way to Phenice. Smaller boat trailing behind was lifted aboard, v17, cast cargo from ship next day, wheat even went later, v38, Had to fast bec. couldn't prepare or eat food. P too despaired, vs 20--us. Lord comforts him. Only ship would be lost. Reminds them of his prediction. Exhorts to be of good cheer. Ship may be type of professing church, P of true church. Both in bad circumstances but true church not troubled --not living under but over the circumstances. P gives warnings and salvation for those who obey. Church lost power bec. disobedience. This is also picture of sovereignty, 24. Election.

C. The shipwreck, 27-44.

This presents man's responsibility in salvation, vs 31. Cutting of ropes vs 32 shows sailors' faith in P. P assumes office of comforter and commander. Gives food. vs. 35. Saved acc to promise of God.

Explanation of P's power, 23-25. WHGT

1. Conscious possession by God, Whose I am.
2. Conscious position with God. Whom I serve.
3. Conscious revelation from God, Saying, fear not.
4. Conscious response to God. Wherefore, I believe God.

D. The island of Melita, 28:1-10.

Maltese were mainly of Phenician extraction and Lk shows Grk feelings by calling barbarians. Malta now.

a. the people. above. kind though barbarians. God notes kindness done to His own.

b. the serpent. P not afraid of work or doing his share. snap judgment of v.4. Quick to change. Fulfillment of Mk. 16:18. Some say not poisonous but people thot so and expected P to die. No poisonous snakes on Malta today bec. civilized place for long time.

c. the ruler. Malta under dominion of Rome and in province of Sicily. Gov. of Sicily had representative there, Publius. P returns hospitality by healing father. "Us" of vs. 10 may show that Lk had part in healing and God used natural as well as supernatural means.

II. Imprbnsment at Rome, 28:11-31.

A. His arrival, 11-16. Found another ship and soon arrived at Puteoli, 140 miles from Rome. Large Jewish quarter there and number of Xns. Remained a week. What fellowship there. Again P encouraged by friends. Perhaps had mental anxiety bec didn't know how he would be received. 3 yrs since wrote Romans. They met him at Appi Forum, 40 miles from Rome. Arrived at Rome and first handed over to captain of guard who probably was impressed with the account of his innocente and accompaniment of Xns and his importance to them, so allowed him relative freedom.

B. His ministry in Rome, 17-31.

1. to Jews, 17-20.

To the Jew first. Proves Rom. 9:1,2; 10:1. Simply testifies of his innocence to the leaders of the Jews. They were fair-minded and gave him a hearing concerning the Way. Vs.21--message from Jerus Jews may have been delayed or they may have thot their case too weak now to persue further. Vs.22--why had they ngt heard from church at Rome? Maybe since edict for Jews to leave Rome Gentiles predominated in church and they were cut off from Jews.

Usual response, vs. 24. Division. Quotes Isaiah.

2. to Gentiles, ~~25-31~~. 30,31.

Apostle paid the rent on a house and continued preaching. Received all. Trial in A.D.60. Released. To Spain. To Greece and Macedonia. In 64 fire at Rome. Xns made scapegoats and ringleader would not escape. Taken prisoner and one day in winter of 64-65 he was beheaded.

Supported by-

1. Expectation in prison epistles. Phil 1:25, 2:24, Phil 22. Attitude of pastoral different.
2. Previous court rulings made it probable.
3. Tradition says so. Visited Spain.

Westminster Comm.

D. The island of Malta, 28:1-10.
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feelings by calling barbarians. Maltese now.
a. the people above. Kind though barbarians. God notes kindness
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1. Confession in Greek...
2. Roman court...
3. Trial...
4. Beheading...
5. Burial...
6. Resurrection...
7. Ascension...
8. Pentecost...
9. Church...
10. Mission...
11. Epistles...
12. Revelation...

EPHESIANS

I. Destination. Words "to Ephesus" not in best texts.
Col. 4:6 may refer to this letter. Prob written to Eph but not to be restricted to that church. All churches of Asia to share. Ephesus was capital of Roman province of Asia. Commercial city of 300-350,000. Temple of Diana there. Mentioned in Rev. 2. Today it is a swamp. Not certain P founded the church--Acts 18:19. Apollos started maybe but P began the work more openly. John spent last of his life there but church declined.

II. Date and place of writing. From Roman imprisonment. From Col. 4:7; Eph. 6:21 Tychicus was bearer of both letters. Col. 4:9 shows Onesimus with him and took Phile. Not from Caesarea bec. little likelihood Ones. would flee there; bec. no mention of Philip the evangelist; doesn't seem that P could preach in Caesarea, Acts 24:23. Rome is place--this agrees more with Acts. Date 62. P arrived in Rome 61 and released in 63.

III. Occasion.

Evident in most of P's letters. Not so here. Just a general circular letter to all the churches in that area, and to church in general.

IV. Contents.

God's top secret. *Rom 16:25*

I. The Station of the believer, 1-3.

Intro. 1:1,2.

II. The State of the believer, 4:1-6:10

III. The Strategy of the believer, 6:11-24.

or

I. The eternity of the church, ch.1.

A. In relation to the past--chosen, 3-6.

Chosen, predestined.

B. In relation to the present--redeemed, 7-14.

redeemed 7, informed, 9; sealed 13.

C. In relation to the future, 15-23.

increased knowledge 15-19, increased power 20, 21

eternity bec joined to resurrected head, 22, 23.

II. The construction of the church. ch.2

A. Its position in grace, 2:1-10

1. Past, 1-3; 2. Present, 4-6; 3. Future, 7-10.

B. Its progress in the body, 2:11-22.

1. Our former alienation, 11, 12

2. Our present unification, 13-18.

3. Our ultimate destination 19-22

Clavin on vs. 20.

III. The purpose of the church, ch.3.

A. Its mystery character, 3:1-6.

B. Its ministry, 3:7-21.

- Act 6.4 }
 1. In proclaiming the mystery, 7-12.
 2. In prayer, 13-21.

Addressed to Father, ch.1 to God. vs. 15 whole family in one of two places. Endowment 16; enduement 16; enthronement 17; establishment 17; enlightenment 18; enlargement 19; enrichment 19; empowering 20,21.

IV. Unity of the church, ch.4.

Can consider 1-3 doctrinal, 4-6 practical. In this section, have calling of the Xn, ch4; conduct of Xn 4:17-5:9; conflict of Xn, 6:10-20.

A. The essential unity, 4:1-6.

B. The diversity of gifts 7-32.

1. The bestowing of gifts, 7-11.
2. The purpose of gifts, 12-16.
3. The exercise of gifts, 17-32.

V. The Walk of the church , ch.5.-6:10.9

A. Walk in abstention from evils of world, 5:1-21.

3-11. avoid doing evil, 3-5; avoid condoning evil,6; reprove evil (take offensive) 11.

B. Walk in subjection to one another in domestic relationships, 5:22-6:9.

1. Husband and wives, 22, 23.
2. Children and parents, 6:1-4.
3. Servants and masters, 5-9.

VI. The warfare of the church , 6:10-20

A. The warrbor, 10,11.

B. The warfare, 12.

C. The weapons, 13-20.

1. Truth--ties and holds back everything.
2. Imputed righteousness--our case is iron-clad.
3. Gospel of peace both in preaching it and experiencing it.
4. In all not above all, faith. Shield was big to cover all. Heb. 11:5,6; 11:34.
5. Helmet of salvation, which consists of, Rom.12:2 minds.
6. Sword of Spirit--not opposition but use HS
7. Prayer, 1 Thess 5:17.

Conclusion 21-24.

Tychicus bore Col. too

COLOSSIANS

I. Destination.

E of Ephesus 100 miles. Declined from prosperity.
 Chief product was a special wool. Venerated angels. P perhaps
 didn't found the church 2:1. Ephapras may have done so 4:12,13.
 Home of Philemon.

II. Date and place of writing.

Same as Eph. from Rome. Maybe same night. Related like
 Romans and Gal. 62

III. Occasion.

Ephapras visited P in prison 1:7. Reported serious errors
 in church. Being led astray doctrinally and practically.
 Gnostic and Judaistic heresy. P seeking to combat failure to
 give X first place 2:8-10; mixture of Jewish legalism 2:16;
 worship of angels bec they thot they were not good enuf to
 worship X 2:18,19; spirit of asceticism 2:20. Undeveloped
 gnosticism.

IV. Contents.

Doctrinal 1-2. Practical 3,4.

Introduction, 1:1-14.

a. Salutation, 1,2.

b. Thanksgiving, 3-8.

c. Prayer, 9-14.

Bec. they abounded P prays they may be guided (rudder).
 v.9 understanding--critical faculty. Result vs.10--the more
 we are sensitive to will of Lord, more we will know of it.

I. Two-fold headship. 1:15-19.

Head of creation and head of church by resurrection. No
 church until then.

II. Two-fold reconciliation, 1:20-22.

Reconcile allthings
 Individual reconciliation

Preeminence of X:
 by relatn to God 15
 in universe, 15-17
 in church 18-20

III. Two-fold ministry, 1:23-29.

Ministry of gospel, 23.

Ministry of mystery of ~~maxhedy~~ the church and X in you.
 hope of glory now, glory later.

IV. X, antidote against human philosophy, 2:1-10.

Be occupied with Christ. Philosophy is ABC's. Phil. is a
 blind man in a dark room looking for a black cat that isn't
 there. Never warned to beware of knowledge of world but of
 wisdom of world. Phil is vain deceit--~~one~~ aritble.

V. X, antidote against Jewish legality, 11-17.

Occupied with Person
 not shadows.

VI. X, antidote against Oriental ^{ssation} mysticism, 18-23

Includes virgin Mary. Be occupied with X and no need to submit
 body to physical hardships to overcome flesh.

VII. Heavenly behaviour, 3:1-17.
Other-worldly life.

VIII. Earthly relationships, 3:18-4:1.
Wives, husbands, children, fathers, servants, masters.

Conclusion
closing exhortations, 2-6.
salutations and personal affairs, 7-18

PH ILIPPIANS

I. Destination.

Grk. colony first in days of Philip of Macédon (son of Alex. Gt) who captured in 358 B.C. giving name. Revenue from silver mines. Seaport in Neapolis. Made Roman colony 31 B.C. First city P visited in Europe Acts 16:9. Spent some time there after 3rd journey Acts 20:2.

II. Date and place of writing.

Rome bec (1) mention of praetorian guard 1:13, (2) Caesar's household 4:22; (3) reference to defense best fits Rome. (4) writes as one whose fate is in balance. Date is 63 A.D. Attitude of expected release ^{not} here. Not so in Philemon.

III. Occasion

Ephapras returning from bringing gift to Rome and P sends letter with him. (1) expresses thanks for gift; (2) inform them of present circumstances; (3) administer gentle rebuke to women. (4) warning against false teachers as yet not there.

The Xⁿ Life

Prologue 1:1-11

Salutation 1, 2

Thanksgiving 3-9

Frequency, ~~Abundant~~, Reason.

Petition 8-11. Source 8, Content 9-11.

Love, Pleading, Sincerity, fruitful.

I Xⁿ life Based on X. 1:12-30.

A. Aim of Xⁿ life - furtherance of gospel 12-26

1. Turn P's bonds 12-14

2. " attitude toward P 15-18

3. " P's continuance in life 19-26

B. Manifestations of Xⁿ life 27-30

1. living becoming the gospel

2. " for " " " - unity, fearlessness

3. Suffering " " " "

II Xⁿ life, manifest Unity & Humility 2:1-4

1. Exhortation to

A. Basis of 2:1-4

B. Evidence of

C.

2. Mind of 5:11.

3. Specific case of 12-16

4. Results of 17-20, 17:14

Paul (self-abnegation); Timothy (care for ch)

Agrippadrusus (devotion) 25-30

III Xⁿ life results in Power & Peace 3:1-4:20

A. Power ag. legalism 1-11

Warning 1-3; Testimony 4-6, Renunciation 7-11. 3:12-21

B. Power ag. Perfectionism & Anti-nomianism 12-16

C. Peace for obedience to Special exhortations 4:1-9.

Exhortations 1-6, Results 7-9

D. Peace thru freedom from anxiety over war 10-20.

Contentment & assurance

Epilogue 21-23

Philemon

Date 62 AD Same as Col.

Occasion - Slave in Rome. Converted.

334 wds. Only fragment of P's private correspondence.

Outline -

Intro - Greetings 1-3
1-7 Thanksgiving 4-7

Purpose - Reasons 8, 9
8-21 Request 10-12
Desire 13, 14
Conclusion Situation 15-17
22-25 Promise 18-21.

First Timothy.

Date. 65, 66.

Place Macedonia, 1:3.

Contents:

1 Tim is God's order for the church in the light of apostasy.
2 Tim is man's disorder with fuller description of apostasy.
Theme is behavior in house of God.

Intro 1:1,2.

I. Renewed Charge, 1:3-17.

1. Where given.
2. Need for, vs.4.
3. End of, vs.5. Love that is real.
4. Reason for, 6-11.
 - a. Some became babblers.
 - b. Desired to be teachers of law and didn't use lawfully.
5. Thanksgiving, 12-17.

II. The new charge, 1:18-~~3-16~~ 4:5

1. What it is. 1:18-20. War a good warfare. Live the truth.
Bad examples in 19,20.
2. How carried out--prayer, 2:1-15.
 - a. The responsibility, 1,2.
 - b. The encouragement, 3,4.
 - c. The object, 5-7.
 - d. The exhortations, 8-15.
Men, 8; Women.

3. How carried out--thru ^{men} order in church, 3:1-13.

1. Qualifications for overseers, 1-3.
2. " " deacons, 8-13.

Summary 14-16.

~~III. The Last days, 4:1-5.~~

4. Message of the charge, 3:14-16.
5. Reason for charge--coming apostasy, 4:1-5.
Doctrinal and practical errors.

III. Behaviour in the house of God, 4:6-6:21.

1. Instructions to Timothy, 4:6-16.
2. Instructions for members of church, 5:1-20.
Concn families, 1-16, concn elders, 17-20.
3. Personal instructions to Tim. 21-25.
vs.23 opposes healing in atonement, 21 no partiality.
4. Instructions to servants, 6:1,2. Slavery in early church.
5. Mic. instructions 3-21.

Titus

Date 66 (67)

Place Macedonia

Titus: Young man more self-assertive than Tim. Native (?) of Antioch in Syria (Gal 2:1, 3, Acts 15:1). Pure Gentile & 1st seen in Jerus. council. Then next seen in Ephesus & sent to Corinth to see effect of 1 Cor. Commissioned about Cor. gift 2 Cor 8:6, 16. Then in Crete (Tit 1:5). Joined P in Nicopolis (Tit 3:12) Left P in Rome while P in prison 2 Tim 4:10, 16

"Set in order" things in the Church - 1:5.

~~I~~

Intro 1:1-4. From whom, Conon whom, to whom.

I Officers in the Church 1:5-9.

A. Their Desirability 5

B. Their qualifications 6-9.

1. ~~At~~ In home 6, 6

2. In community life 7, 8

3. In self-life 9

Self, believers, unbel.

II Offenders in the Church 1:10-2:1.

A. Their Presence 10

B. Their Program 11-12, 14-16.

C. Their Punishment 13. 2:1

III Obedience in the Church 2:2-3:2

A. Who? 2-10

old men², old women³, young women⁴⁻⁵, men⁶⁻⁸, servants 9-10.

B. Why? 11-14

grace appeared, taught, looks.

C. How? 5-3:12.

1. ~~They~~ relate to spiritual leaders 15

2. ~~They~~ political leaders 1

3. ~~It~~ relate to all men 2.

IV Order in the Church 3:3-11.

A. Its basis 3-7.

B. Its manifestation 8-11.

Good works, avoiding foolishness?, reject heretics 10-11.

Concl 12-15

P. Fred 63.

1. to Macedonia Phil 2:24. Visited Phil, Cass. Col, etc.
2. Rome fire summer 64.
3. to Spain 64, 65 by sea (Rom 15:28)
4. to Asia Minor 66 1 Tim 1:3. left Tim in charge.
5. Write 1 Tim. Fr. Mac. 66.
6. to Crete Tit 1:5 left Tit there.
7. Write Titus 66 (67)
8. to Miletus 2 Tim 4:20 Troas 2 Tim 4:13
Cenchreae 4:20 where prob. arrested.
9. 2nd imprisonment 67 (68).
10. Write 2 Tim. 67.
11. Beheaded 68. summer.

2 Tim - "A good Soldier of Jesus Christ"

Intro. 1, 2. The old man to the young man concern the God-man.

I The Exhortation to a good soldier 1:3-18.

1. Its basis.

- a. Your background 3-6.
- b. Your calling 9-10
- c. P's example 11-14.
- d. Other examples 15-18.

2. Its nature

- a. Be diligent v. 6
- b. Be fearless v. 7
- c. Be unashamed v. 8
- d. Be enduring v. 8

II The Character of a good Soldier 2:1-26.

1. Son - saved. v. 1
2. Soldier - hard. v. 3 Trained, disciplined
3. Athlete ^(contender) v. 5. Aggressive. Knows & obeys rules.
4. Husbandman. - labors (not idle) Patience
5. Student. v. 15 - The work well done. The master well pleased. The book well used.
6. Vessel - v. 21. Used by God. Clean.
7. Servant. slave v. 24. gentle.

III The need for a good soldier 3:1-13.

Apostasy.

1. The Characteristics of 1-4
2. The Religion of 5-9
3. The Success of 10-13

IV The ^{Protection} Armor of a good soldier 3: 14-17 - Scriptures

1. Constant abiding in Script 14
2. Constant appeal to Script 15
3. Constant trust in Script 16^c
4. Constant correction by Script 16^b-17.

V The Responsibility of the good soldier 4: 1-5 (Hold fast 1:13, Study 2:15, Preach 4:2)

1. Motive - preach word.
2. Need 3-4
3. Norm 5. Constancy.

VI The ^{Encouragements} Incentives for a good sold # 6-18.

1. Examples v 6, 7
2. Crown 8
3. Contracts 10, 14-16.
4. Friends 11-13
5. Lord 17-18

Concl 19-22

NO SCRIPTURE IS TOO OBSCURE AND INSIGNIFICANT TO FAIL OF PROFITABLENESS.

An excellent illustration of this fact is found in a letter written by Francis William Newman, the brother of Cardinal Newman, regarding John Nelson Darby, founder of the so-called Plymouth brethren. "Never," he wrote, "have I seen a man so resolved that no word of the New Testament should be a dead letter to him. I once said, 'But do you really think that no part of the New Testament may have been temporary in its object? For instance, what shall we have lost if St. Paul had never written, "The cloak that I left at Troas bring with thee and the books but especially the parchments"?' He answered with the greatest promptitude, 'I should have lost something, for it was exactly that verse which alone saved me from selling my little library. No! Every word, depend upon it, is from the Spirit, and is for eternal service.'" -- Historical Sketch of the Brethren Movement, p. 15. Taken from F. E. Gaebelin, The Christian Use of the Bible. Moody Press. p. 81n

PARALLELS IN JUDE (Structural Outline)

1. The Security of the Believer (vv. 1,2)
2. The Believer and the Faith (v. 3).
3. Apostates described (v.4).
4. Apostacy in Old Testament History (vv. 5-8).
5. Apostacy in the Supernatural realm (vv. 9,10).
6. An antient trio of apostates. (v. 11).
7. Apostacy in the natural realm (vv. 12, 13).
8. Apostacy in Old Testament prophecy (vv. 14-16.).
9. Apostacy described (vv. 17-19).
10. The believer and the faith (vv. 20-23).
11. The Security of the Believer (vv. 24,25).

Maxwell Coder used this in the
Moody Monthly. May, 1950.

Peter in Rome
Schaff Hist of Apoc. Ch.
348-377
385-394

No Bibles allowed.

March 29, 1949

- I. The Second Missionary Journey (45)
1. What chapters in Acts does it cover?
 2. What are the dates?
 3. What important cities were visited?
 4. What epistles were written?
 5. Why was Timothy circumcised?
 6. What happened at Philippi?
 7. How long was Paul at Thessalonica?
 8. Who participated in the work and where did each one of these leave Paul?
 9. Evaluate Paul's work at Athens.
- II. Identification (10)
1. Sosthenes
 2. Lydia
 3. Aquila
 4. Gallio
 5. Sceva
 6. Demetrius
 7. Diana
 8. Tyrannus
 9. Eunice
 10. Areopagus
- III. The Epistles (45)
1. Discuss the occasion for the writing of First Corinthians.
 2. Discuss the style of Second Corinthians.
 3. Where are the churches of Galatia? Give reasons for your answer.
 4. Set forth the general argument of Galatians.
 5. What is the date of First Thessalonians? of Galatians?

No Bibles allowed

March 16, 1950

I. The second missionary journey. (38)

- These all refer to the 2nd journey*
1. What epistles were written?
 2. What chapters in Acts give the account?
 3. What are the dates?
 4. Why was Timothy circumcised?
 5. How long was Paul at Corinth?
 6. Trace Timothy's movements.

II. Identify: (32)

1. Gallio
2. Lydia
3. Jason
4. Areopagus
5. Tyrannus
6. Demetrius
7. Gaius
8. Sceva

- III. 1. What is the place of writing of 1 Thess., 2 Thess., 1 Cor. (30)
2. What was the occasion for writing 2 Thess.
 3. Indicate the location and subject matter of 5 outstanding passages in 1 Cor.

55 minute only

No Bibles allowed

May 4, 1950

I. Second Corinthians

1. Its place in the book of Acts is _____.
2. Its date is _____.
3. Its style is _____ and _____.
4. It sets forth the central teaching or giving in _____.
5. Five principles of giving set forth are:
 - a.
 - b.
 - c.
 - d.
 - e.

II. Galatians

1. If the south Galatian theory is true, the first visit to Galatia was on the _____ missionary journey.
2. Give one reason for holding the north Galatian view.
3. The Galatian error was _____.
4. How does Paul defend his apostolic authority in the book?
 - a.
 - b.
 - c.

III. Romans

1. Its date is _____.
2. Its place in the book of Acts is _____.

3. Give a general outline of the contents of the epistle.
 - a.
 - b.
 - c.
 - d.
 - e.
4. Paul did/did not found the church at Rome.

IV. Acts 20-23

1. At _____, _____ fell out of the window.
2. At _____, Paul addressed the elders from _____.
3. Paul's mistake at Jerusalem was _____.
4. In Paul's defense at the temple he shows that the validity of his mission depended on _____.
5. The plot against Paul's life was discovered by Paul's _____.
6. Before Felix Paul confessed to the charge of _____.

FINAL EXAMINATION IN BIBLE 222

Unmarked Bibles allowed

June 7, 1949

1. Discuss the event that led to Paul's arrest in Jerusalem.
2. Contrast briefly the men Festus and Felix.
3. What is involved in the words "I appeal to Caesar?"
4. Discuss Paul's defense before Agrippa.
5. Trace the moral ascendancy of Paul on the voyage to Rome.
6. Give some reasons for believing that Paul experienced two imprisonments at Rome.
7. What was the occasion for writing Colossians?
8. What is the date of Ephesians? of First Timothy?
9. Write an essay on the character of the apostle Paul as revealed in the Acts and in his epistles.

Semester:

Name:

FINAL EXAMINATION IN BIBLE 222

I. Acts 24-28

1. Before Felix the charge against Paul was _____ and _____.
2. Felix kept Paul a prisoner for _____ years in _____.
3. Paul appealed to Caesar in the trial before _____.
4. If Paul had not appealed to Caesar his case would have been sent to _____.
5. Summarize Paul's argument before Agrippa.

6. The Roman court declared _____.
7. The voyage to Rome started in the month of _____.
8. On the voyage they did not eat for _____ days.
9. Paul's companions were _____ and _____.
10. The arrival in Rome was in the month of _____.
11. In Rome Paul first preached to the _____.
12. He was imprisoned there from _____ A.D. to _____ A.D.
13. Give two reasons for believing that there were two Roman imprisonments.

II. Identification

1. Bernice
2. Julius
3. Father of Publius
4. The Fair havens
5. Tertullus
6. Lysias
7. Drusilla
8. Puteoli
9. Ephapras

III. The Prison Epistles

1. Name them.
2. Define gnosticism.
3. Define asceticism.
4. The date of Philippians is _____.
5. The date of Colossians is _____.
6. _____ was the bearer of Ephesians.
7. _____ was the bearer of Philemon.
8. _____ is a circular letter.
9. The theme of Colossians is _____.
10. " " " Ephesians is _____.
11. Paul's attitude toward slavery was _____.
12. The humiliation of Christ is found in _____.
13. Give a general outline of one of the prison epistles.

IV. The Pastoral Epistles

1. The date of First Timothy is _____.
2. The last of Paul's letters is _____.
3. The qualifications for church officers are set forth in _____.
4. A description of the last days is found in _____.
5. Give the general subject matter of each chapter of one of the pastoral epistles.

- V. From your knowledge of Acts and the Epistles write a factual essay on the character of the apostle Paul.