

OUTLINE STUDIES
in the
BOOK OF ACTS



BY E. C. GILLENINE

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2:15.



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P R E F A C E

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen, Matthew 28:20.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts 1:8.

Table of Contents

LESSON ONE—Introduction	5
Key Words	6
Three Principal Characters—Old Testament Quotations.....	7
Doctrines in the Book	8
LESSON TWO—Preparation for Pentecost—Chapter One in Outline	9
The Prayer Meeting Which Followed His Ascension.....	11
LESSON THREE—Chapter Two—Outline of Chapter Two.....	12
Pentecost—The Baptism of the Holy Spirit.....	12
Before Pentecost—Negative Argument	14
Before Pentecost—Affirmative Argument	15
Peter's Sermon on Pentecost	16
LESSON FOUR—Peter, John, the Lame Man—Lesson in Outline	18
Healing of the Lame Man—The Man's Actions	19
Peter's Sermon—Subject: Jesus Fulfilling the Covenants.....	20
Peter's Address to the Sanhedrin—Results of Peter's Address....	23
A Rejoicing Church	25
Ten Great Things About the Jerusalem Church (Sermon Outline)	26
LESSON FIVE—Lying to God—The Sin of Ananias and Sapphira	28
The Results of this Great Sin	29
What Sapphira Lost—Marvelous Manifestations of Di- vine Miracles	30
The Persecution that Arose—The Answer of the Apostles.....	31
Gamaliel's Warning—The Apostles Beaten and Let Go.....	32
LESSON SIX—Choosing the First Deacons—The Lesson in Outline—Appointment of Deacons.....	34
Character and Qualifications of Deacons Described.....	35
Duties of Ministers—Seven Deacons—The Ordination.....	36
The Word of God Increased—Stephen, A Mighty Man.....	37
The Persecution Which Arose	38
LESSON SEVEN—Stephen, His Sermon and Death— Chapter in Outline	40
Stephen's Indictment Against His Audience—Results of His Sermon	42
The Death of Stephen	43
LESSON EIGHT—The Ministry of Philip—Chapter Eight in Outline	45
Saul, The Persecutor	46
Simon, The Sorcerer	47
Philip Preaches to the Eunuch—Philip A Missionary Baptist	48
Some Practical Lessons	49
LESSON NINE—Conversion and Commission of Saul.....	51
Ninth Chapter in Outline—Paul's Conversion—Paul's Visions....	52
Christ's Challenge to Saul—The Capitulation of Saul	53
Paul's Commission—Opening of Paul's Ministry.....	54

Peter's Miraculous Work Continued—Paul as a Type	55
Sermons Preached by Paul	56
LESSON TEN—Peter Preaches to Gentiles—Outline—	
Key Words in Chapter Ten	57
In Chapter Ten We Have	57
Outline on Verse 33	61
LESSON ELEVEN—First Church Sent Missionary	62
The Beginning of the Church in Antioch	63
The Prophecy of Agabus	64
LESSON TWELVE—Peter's Miraculous Deliverance—	
Outline of the Chapter—The Fifth Persecution.....	66
Herod's Precaution	67
The Prayer of the Church—Two Sides	68
Outline of Verse 5—The Surprise of the Church	69
The Stir Among the Soldiers—Herod is Smitten—Seven	
Preachers (Sermon Outline)	70
LESSON THIRTEEN—Two Missionaries Ordained and	
Sent Forth—Thirteenth Chapter in Outline	72
Main Points to Stress	73
• Three Pertinent Questions—Doctrinal Teaching	74
Paul's First Missionary Journey	75
Recapitulation	76
LESSON FOURTEEN—Settling the Plan of Salvation—	
Chapter Fifteen in Outline	78
Some Things Affirmed by Peter	79
Doctrines Set Forth in the Council	80
LESSON FIFTEEN—Paul's Second Missionary Journey	
—Paul's Four Visions	81
Three Eyes—A Riverside Meeting	82
Paul and Silas in Jail—A Sermon Outline.....	83
Paul and Silas Released—Victory in Three Cities.....	84
Paul's Sermon in Athens	85
Paul's Activities in Corinth	87
LESSON SIXTEEN—Paul's Third Missionary Journey—	
Outline of Paul's Work on this Journey.....	89
Sermon Outline—Take Heed—Text: Acts 20:28.....	91
LESSON SEVENTEEN—Paul's Arrest and Imprisonment	
at Jerusalem	93
LESSON EIGHTEEN—Paul's Imprisonment and Trials	
in Caesarea	96
LESSON NINETEEN—Paul's Voyage to Rome	101
Paul in a Storm	102
MISCELLANEOUS OUTLINES:	
Prerequisites to the Lord's Supper:	
A Stir About the Way	108
Local Churches Mentioned in Acts	109
Partial List of Doctrines Set Forth in Acts.....	110
What is in the Book of Acts	112
Stephen, the Full Man—The Deacon's Office	112
Why Paul Was Persecuted	113
"With Tears"	114

Studies in the Book of Acts

LESSON ONE

Introduction

God is the Divine Author, Luke is the Human Author of this wonderful Book, called "THE ACTS." This is Luke's second book. His first book being "The Gospel According to Luke." In Acts 1:1, he speaks of a "former treatise," which is a reference to "The Gospel According to Luke," Luke 1:1-4.

Luke, the writer of "The Acts," was a physician; he was called the "beloved physician," Col. 4:14. It is thought by some that he was a Gentile of Antioch; some think he was of Philippi. It is possible that he was of a Macedonian family once settled at Antioch. He was a man of culture and scientific education, a master of the Hebraic and Classical Greek. He was probably a student of the University of Athens. According to tradition, Luke had neither wife nor children, and died at the age of seventy-four in Bythynia. He was a prolific writer, and his "Gospel" has been called "the most beautiful book ever written."

Luke was an eye-witness, constant companion and scribe to much of Paul's work and writings. See Col. 4:14; Philemon 24; II Timothy 4:11. Luke joined Paul at Troas. It has been said of him that he was the "man of Macedonia" of Paul's vision. "It appears that he may have had the care of the Philippian Church for a period of probably six years; he may have been responsible for its wonderful devotion and liberality." In the last dark hours of Paul's life, he wrote, "Only Luke is with me," II Tim. 4:11.

The Book of Acts covers a period of about thirty years from the ascension of Christ to Paul's imprisonment at Rome.

Key Words

Some of the "key words" to the Book of Acts are:

1. "Holy Spirit," which occurs in the book no less than fifty-five times.

2. "Believe, believed, believeth, believing," etc., and "faith," all together occur no less than fifty-eight times.

3. "Repentance" occurs eleven times. Wherever repentance is mentioned faith is also mentioned or implied. Repentance and faith are inseparable graces, one cannot occur in the salvation of a soul without the other.

4. "Baptism" is mentioned thirty-one times, more than an average of one time for each of the twenty-eight chapters in the book.

5. "Prayer," "prayed," etc., occur thirty-five times. The early Christians prayed much.

6. "Resurrection" and "raise, or raised" having reference to the resurrection of Christ or the saints occur twenty-eight times—once for each chapter in the book.

7. "One accord" occurs eleven times—seven times with reference to the church indicating that the church was a unit; four times with reference to the men of the world.

8. The word "church" occurs twenty-one times.

The Book of Acts has been called the Book of Beginnings. Several things are mentioned which had their origin during the period of time covered by the Book of Acts, as follows:

1. The first church prayer meeting, Ch. 1:14.

2. The first church conference, Ch. 1:15-26.

3. The first preacher elected by the church, Ch. 1:15-26.

4. The first incident of the baptism of the Holy

Spirit, Ch. 2:1-4. Doubtless, this was the only such baptism that ever occurred.

5. The first recorded apostolic sermon, Ch. 2:14-40.

6. The first great revival after the ascension of **Jesus**, Ch. 2:41-47.

7. The first apostolic miracle after the ascension of **Jesus**, Ch. 3:1-11.

8. The first deacons to be ordained, Ch. 6.

9. The first Christian martyr, Ch. 7:54-60.

10. The first Gentile converts, Ch. 10:44-48.

11. The first church-sent missionary, Ch. 11:22.

12. The first missionary report made to a church, Ch. 14:23-28.

Three Principal Characters

The three principal characters mentioned in the **Book of Acts** are:

1. Peter, whose work was Semitic, that is, mainly to the Jews or Israelites: Peter's work is recorded in the first part of the book.

2. Philip, whose work was Hamitic, Acts 8:5-40. **Philip** preached in Samaria to Hamitic tribes, and to the **Ethiopian eunuch**. Read Psalm 68:3.

3. Paul, whose work was Japhetic, that is, to the **Gentile nations**, the "uncircumcised."

(NOTE: Observe all three of these names begin with the letter "P").

Old Testament Quotations

In the **Book of Acts** there are twenty-eight quotations from the Old Testament. All divisions of the Old Testament are quoted from, the Law, the Prophets, and the Psalms, as follows:

1. The Psalms eight times.
2. Isaiah five times.
3. Exodus five times.
4. Genesis three times.
5. Deuteronomy two times.
6. Amos two times.
7. One time each from Joel, Habakkuk, and I Samuel.

Doctrines in the Book

Practically every fundamental doctrine of the Christian Religion is mentioned in the Book of Acts. Hence, it is not only a "Book of Acts," but it is a "Book of Doctrines."

To Test Your Knowledge

Who is the Divine Author of the Book of Acts? Who is the human author? Tell all you can about Luke. What other New Testament Book did he write? Name five "Key words" in the Book of Acts and tell how many times each one occurs. How many things can you name which had their origin or first mention in the Book of Acts? Who are the three principal characters mentioned in the Book? To what group of people did each one minister? How many Old Testament quotations are found in the Book? What about the doctrinal teachings of the Book of Acts?

LESSON TWO

Preparation for Pentecost

Chapter One in Outline

- I. THE INTRODUCTION, Verses 1,2.
- II. THE RESURRECTION MINISTRY OF CHRIST, Verses 3-7.
- III. AN OUTLINE OF THE COMMISSION TO THE CHURCH, Verses 8,9.
- IV. THE ASCENSION OF JESUS, Verse 10.
- V. THE PROMISE OF HIS RETURN, Verse 11.
- VI. TEN DAYS OF PRAYERFUL WAITING, Verses 12-14.
- VII. THE FIRST CHURCH RECORD, Verses 13-15.
- VIII. THE FIRST CHURCH CONFERENCE, Verses 15-26.
- IX. THE CHOICE OF MATTHIAS, Verses 23-26.
- X. THE RECORD CONCERNING JUDAS, Verses 16-20,25.

The events of the first chapter of the Book of Acts cover a period of about fifty days, which are divided into two divisions: From Christ's resurrection to His ascension—forty days. From His ascension to the descent of the Holy Spirit or to Pentecost—ten days. The doings of Jesus during the first forty days are recorded in Matthew, Mark, Luke, and John, but the events of the last ten days are recorded in the first chapter of Acts.

In this first chapter we have two facts set forth which prove beyond any shadow of doubt the resurrection of Jesus: First, He was seen; "He showed himself alive, being seen of them forty days," verse 3. Second, He was heard; He spoke the things pertaining to the kingdom of God, verse 3.

Jesus commanded His disciples, His church, to wait for the "promise of the Father," that is, the promise of the coming of the Holy Spirit, verse 4. Read also John 14:16,17,26; 15:26; 16:7-14.

The personnel of the promise of the Father was "Ye," the church. Christ had, by the authority of the Father, promised His church that when He left them He would not leave them comfortless, but He would send them another Comforter, the Holy Spirit, John 14:15-18,26; 16:7-11, et al.

Before Christ left the church and went back to His Father in Heaven, He promised them "Power," verse 8. The purpose of this power was to enable them to be "witnesses" unto Him, or for Him. This word "Witness" or "Witnesses" may be considered as one of the "Key words" to the Book of Acts. It occurs many times in the Book. They were to be witnesses unto Him: First, in Jerusalem; second, in all Judea; third, in Samaria; and fourth, to the uttermost part of the earth. Read Luke 24:47. Here we see God's program. God certainly has a program. Our great trouble today is we have left God's program and sought to make us one of our own. God is the Author of missions; He is the Administrator of His affairs, and if we would work according to His program and under His administration there would be no chaos nor confusion among us.

After Jesus had outlined the work for His church to do He was parted from them and taken up into heaven: (1) He was taken up. (2) He was received out of their sight. (3) He was seen by them as He went away. (4) They looked stedfastly toward Heaven as He went away. (5) Two men appeared to them. (6) These two men promised that He would return. Let us observe: (1) He went away in bodily form. (2) He was visible as He went away. The disciples saw Him. (3) He went away in a cloud. (4) His going was personal, bodily, visible. (5) When He returns it will be as when He went away, bodily, personal, visible. (6) He went away in a cloud; He will return in a cloud.

The Prayer Meeting Which Followed His Ascension

1. The personnel of those present, verses 13,14. It was a wonderful company gathered for prayer, both women and men were present, the mother of Jesus was there. It was a prayer meeting of the church while they waited for the coming of the Holy Spirit as the Comforter promised by Jesus before He went away.

2. Peter's address during this ten-day period of watchful, prayerful waiting, verses 15-22.

3. The place or office which had been vacated by Judas' death was filled by Matthias, verses 23-26. In Peter's address concerning the office vacated by Judas, he quoted from two different Psalms: Psalms 69:25 and 109:8. See verse 20.

To Test Your Knowledge

Discuss fully the outline of chapter one. How many days are covered by the first chapter of Acts? Into how many divisions are these fifty days divided? Where can we find the record of the first forty days? The last ten days? What two facts prove beyond a doubt that Jesus was raised from the dead? For what did Jesus command His church to wait? Study carefully verse 8. What is promised to the church in this verse? What was the purpose of this power? Unto whom were the church to be witnesses? Where were they to witness? Whose program should we follow, God's or our own? Discuss fully the ascension of Jesus. Who saw Him go away? How will He return? Discuss the events of the prayer meeting that followed the ascension of Jesus. From what did Judas fall? See verses 20 and 25. Who took his place? How was Matthias chosen? What did the church do before they voted? To what place did Judas go? See verse 25. Where was Judas' place? See Matt. 25:41. Judas was a devil, John 6:70,71, and the Devil's place is hell, Matt. 25:41.

LESSON THREE

Chapter Two

Outline of Chapter Two

- I. THE DAY OF PENTECOST, Verse 1.
- II. THE BAPTISM OF THE HOLY SPIRIT, Verses 1-4.
- III. THE GOSPEL TO THE JEWS, Verses 5-11.
(Sixteen nations were represented on this day.)
- IV. PETER'S SERMON, Verses 14-40.
(See Sermon Notes below.)
- V. THE RESULT OF PETER'S SERMON, Verses 41-47.

Pentecost

The word "Pentecost" means fiftieth. See Lev. 23:15-22. Pentecost was fifty days after the Passover. Pentecost is one of the three annual Jewish feasts, which was celebrated on the fiftieth day after the Passover festival. In the Old Testament it is called the "Feast of Weeks," Ex. 34:22; "The Feast of Harvest," Ex. 23:16, and "The Day of the Firstfruits," Num. 28:26. The harvest usually came between the Passover and Pentecost. It was originally appointed as a day of Thanksgiving for the harvest.

Pentecost has been the battleground concerning certain doctrines, especially between Baptists and Campbellites, and some other modern religious sects. Mainly this battle has been concerning the origin or beginning of the New Testament Church, which Campbellites and some others say had its origin on the first Pentecost after the Resurrection of Jesus.

The Baptism of the Holy Spirit

1. The Baptism of the Holy Spirit came as a fulfillment of prophecy: (a) Of Joel, Joel 2:28-32. (b) Of

John the Baptist, Matt. 3:11; Mark 1:8; Luke 3:16; John 1:15,26,33. (c) Of Jesus Christ, Acts 1:6. The expression, "The last days," has reference to the days from the first advent of Christ to His second advent. (d) It came in fulfillment of a promise of the Father, John 14:16,26, et al.

2. The manner of the baptism of the Holy Spirit, Acts 2:1-4. It came: (1) Suddenly, verse 2. (2) As a sound from heaven, verse 2. (3) As a rushing mighty wind, verse 2. (4) It filled the house where they (the church) were sitting, verses 2. (5) It appeared as forked (cloven) tongues, "like as of fire," verse 3. It was not fire but had the appearance of fire. (6) These tongues "as of fire" sat upon each of them (the apostles), verse 3. (7) All who were present were filled with the Holy Ghost (Spirit), verse 4. (8) They spake with other tongues (that is, in other languages. None of them spake in an unknown tongue, there is no such thing as an unknown tongue or language), verses 7,8. All the Jewish nations which were represented there that day heard the gospel in their own language.

No one today can speak in another than his native tongue as the apostles did on the day of Pentecost. No one can today speak a language unless he has previously learned it. Peter and the other apostles did not have to study and learn these various languages, but the Holy Spirit of God enabled them, gave them power, to speak in such a manner that every person present heard and understood in his native tongue wherein he was born. When the Bible was finished, completed, and in the hands of the churches, the gift of speaking in other tongues, along with many of the other apostolic gifts ceased. Read I Cor. 13:8, 10-13; Eph. 4:11-16.

3. The effect of the Holy Spirit baptism. The baptism of the Holy Spirit did only one thing for the church, it gave them power to speak in tongues. Before it came, they had power to perform miracles, such as healing the sick, casting out evil spirits, cleansing the lepers, raising the dead, etc., Matt. 10:7-9; Mark

6:7; Luke 9:1-3. It did not give them inspired power, power to write the New Testament, for all the Old Testament writers wrote by inspiration as did the New Testament writers, and they did not have the baptism of the Holy Spirit. Read Acts 1:16; II Peter 1:20,21, et al.

Before Pentecost—Negative Arguments

Some claim the church had its beginning on Pentecost. They try to prove it by three classes of Scriptures: (1) Scriptures which mention Pentecost, but say nothing about Jerusalem and the church. (2) Scriptures which mention the church but say nothing about Pentecost and Jerusalem. (3) Scriptures which mention Jerusalem but say nothing about the church and Pentecost. That no church was started at Pentecost I offer the following facts:

1. There is no prophecy which points to Pentecost as the birth place of the church—absolutely none.

2. No organization was divinely arranged on Pentecost—none whatsoever.

3. There was no Head, Bishop, nor Shepherd present on that day.

4. There was no calling out of disciples for an organization. No going up into a mountain, nor coming down out of a mountain.

5. There was no authority of any kind given to any person except power to speak in tongues as mentioned above.

6. There was no mention of a body of persons called out.

7. No apostles set in the church—twelve required, I Cor. 12:28.

8. No commission given to any one to preach or observe church ordinances.

9. No law was given to any one to execute.

10. No ordination of preachers given.
11. No baptism committed.
12. No Lord's Supper committed.
13. No special or general order assigned.
14. No special field was pointed out for any one.
15. No place was designated as a home for the church.
16. No form of church government was given.
17. There was absolutely no difference in the work after Pentecost than before except the church could, speak in tongues.

Before Pentecost—Affirmative Arguments

1. A body had been called out, Matt. 4:18-22; Mark 1:16-20.
2. Twelve apostles had been called out and ordained, Mark 3:14.
3. The apostles' names were given, Mark 3:16-19.
4. The church had been commissioned, Matt. 28:18-20.
5. The kingdom of God was preached, Luke 16:16.
6. The kingdom had been shut up, Matt. 23:13.
7. The kingdom suffered violence, Matt 11:12.
8. Jesus had a little flock, Luke 12:32.
9. Jesus had given keys to the kingdom, Matt. 16:19.
10. Kingdom mysteries had been spoken by the Lord, Matt. 13.
11. Ordinances, baptism and the Lord's Supper, had been given, Luke 22:29,30; John 4:1,2; Matt. 28:19,20.
12. The commission to all the world had been outlined, Acts 1:8.

13. A new preacher had been elected to take Judas' place, Acts 1:22-24.

14. Three thousand new members were added to the church on the day of Pentecost, Acts 2:41,42.

Peter's Sermon on Pentecost

(Acts 2:14-40)

Subject: "Jesus, Both Lord and Christ," Verse 36.

- I. INTRODUCTION, Verses 15-21.
- II. THE WORK OF JESUS PROVED HIM TO BE BOTH LORD AND CHRIST, Verses 22-24.
- III. DAVID FORETOLD MESSIAH'S KINGSHIP, Verses 25-31.

Compare Psalm 16:8-11; Luke 1:31-33. The Jews, as a nation, and also Jesus' disciples expected Him to restore the kingdom to Israel and reign on a literal, temporal, throne from Jerusalem according to prophecy. Read Isa. 11:1-12; Jer. 23:5-8; Ezek. 37:21-28; Acts 1:6. He will do this when He returns in His second advent, but He did not do it in His first advent.

- IV. JESUS' RESURRECTION PROVED HIM TO BE BOTH LORD AND CHRIST, Verses 32-36.
- V. THAT PETER HAS PROVED JESUS TO BE THE LORD, HE TELLS THE JEWS WHAT TO DO, Verses 37,38.
- VI. THE RESULTS OF PETER'S SERMON, Verses 37-47.
 1. It produced conviction for sin, verse 37.
 2. Peter exhorted to repentance, verse 37.
 3. Salvation promised at repentance, verse 38. Cf. Acts 10:43; 3:19; 16:31, et al.
 4. Three thousand gladly heard the Word, verse 41.
 5. Three thousand were baptized, verse 41.

6. Three thousand were added to the church, verse 41.
(Certainly there was a church, for you could not add to a thing that did not exist).
7. They (the church and the 3,000 which were added to them) continued in doctrine, verse 42.
8. They remained in fellowship, verse 42.
9. They all broke bread together (I think they ate the Lord's supper together), verse 42.
10. They prayed together, verse 42.
11. A great revival continued among them, verses 44-47.

To Test Your Knowledge

What does the word "Pentecost" mean? Give the Outline of Chapter two. Give three Old Testament names by which the feast of Pentecost was called. What baptism came on the day of Pentecost? Describe the manner of this baptism. What could the apostles do after receiving the baptism of the Holy Spirit that they could not do before receiving it? Can anyone speak in tongues today without learning them? When did the gift of tongues cease? Give at least five negative arguments proving the church did not begin on Pentecost. What three classes of Scriptures are usually used to prove the church did begin on Pentecost? Discuss each division of Peter's sermon. How many were saved and joined the church on the day of Pentecost? What continued among them?

LESSON FOUR

Peter, John, and the Lame Man

(Lesson Text: Chapters 3 and 4)

THE LESSON IN OUTLINE

- I. PETER AND JOHN GO TO THE TEMPLE, Ch. 3:1.
- II. A LAME MAN IS HEALED, Verses 2-11.
- III. PETER'S SERMON, Verses 12-26.
(See Sermon Outline Below.)
- IV. THE ARREST OF PETER AND JOHN, Ch. 4:1-4.
- V. PETER'S ADDRESS TO THE SANHEDRIN, Verses 5-12.
- VI. THE ADVICE OF THE SANHEDRIN, Verses 13-18.
- VII. THE ANSWER OF PETER AND JOHN, Verses 19-31.
- VIII. A GREAT REVIVAL, Verses 31-37.

In the third chapter we have the first apostolic miracle performed after the ascension of Jesus, and the second apostolic sermon. The key to the third chapter is: "In the name of Jesus Christ of Nazareth rise up and walk," verse 6.

The miracle of healing the lame man gave occasion to the sermon preached by Peter. The lame man was daily at the gate of the temple called "Beautiful." This gate was the entrance to the court called "The Court of the Women." It was a very beautiful gate covered with plates of Corinthian bronze.

Almost all the alms of the world are administered at the gate of the temple and by those who go up to the temple at the hour of prayer. Peter and John had no

money to give to the poor man, but they had something **far** better than money. We need to learn a lesson here—**money** is not the best gift. There are many things the **world** needs worse than it needs money. Peter and **John** were just as willing to give what they had as they **would** have been to have given money, yea, they were **even** more willing, for what they could give was of so **much** greater value than money. Peter and John were **rich** but not in silver and gold.

The Healing of the Lame Man

Here we observe:

1. "Look on us," verse 4. Here was salvation for a **look**. See John 3:14,15.

2. "Such as I have give I thee," verse 6. Salvation is a gift of God, Rom. 6:23.

3. "In the name of Jesus Christ of Nazareth rise up **and** walk," verse 6. No healing, no salvation. No divine **blessing** can be obtained except in the name of Jesus, Acts 4:12.

4. "He took him by the right hand, and lifted him **up**," verse 7. With God's commands He always gives **enabling** grace. He never leaves the man to himself **but** always helps him to do what He commands him **to do**.

5. "Immediately his feet and ankle bones received **strength**," verse 7. God's blessings are instantaneous **upon** obedience to His commands. He saves **immediately**.

The Man's Actions

1. "He looked up," verse 8.

2. He stood.

3. He walked.

4. He entered into the temple, walking, leaping and **praising** God. His acts were that of a man who had **been** saved by God's grace.

5. He was seen of the people, verse 9.

6. He was recognized by the people as the lame man whom they had seen so often at the gate of the temple begging for alms, verse 10.

7. His actions amazed the people, verse 10.

8. He held on to Peter and John, verse 10.

It is quite natural for anyone to love and respect the one who leads him to Christ.

Upon seeing the healing of the lame man the people ran together and furnished Peter with a wonderful opportunity to preach Jesus to the multitude.

PETER'S SERMON

(Verses 12-26)

Subject: "Jesus Fulfilling the Covenants."

I. THE ABRAHAMIC COVENANT, Genesis 12:1-4.

This covenant was to be fulfilled in Christ: Part of it in His first advent, and the remainder in His second advent. See Gal. 3:16; John 8:56-58; Luke 1:30-33; Acts 15:14-17.

II. THE DOCTRINES OF THE SERMON.

1. The covenants, verse 13.

2. The Sonship of Jesus, verse 13.

3. The Holiness of Jesus, verse 14.

4. Jesus the Just One, verse 14.

5. The Substitutionary work of Jesus, verse 14: "Ye desired a murderer to be granted unto you."

6. The death of Christ, verse 15: "Ye killed the Prince of life."

7. The Resurrection of Christ, verse 15: "Whom God hath raised from the dead."

8. Salvation through faith in Christ, verse 16.

9. Christ fulfilling prophecy, verse 18.

10. The Decrees of God concerning salvation, verse 18.

11. The doctrine of Repentance, verse 19.

12. The doctrine of Conversion, verse 19. In repentance one receives a new mind from God; in conversion he receives a new life from God.

13. The doctrine of Remission of sins, verse 19. In regeneration God remits one's sins.

14. The doctrine of Rejoicing, verse 19: "The times of refreshing."

15. The second coming of Christ, verse 20: "He shall send Jesus."

16. The Mediatorial work of Christ, verse 21: Christ is in Heaven now, sitting at the right hand of the Father to intercede with the Father for the saved, Rev. 3:21; Heb. 1:3, et al.

17. The doctrine of Restitution of all things, verse 21. All things are to be restored: (a) The earth will be restored to its original beauty and fertility. (b) The redeemed earth will be given to man. He lost it by sin in Adam; it is restored by Christ. (c) Israel will be restored to the land of Palestine or Canaan, Jer. 30:3. (d) David's throne will be restored, and Jesus will reign on it, Luke 1:30-33. (e) The kingdom will be restored to Israel, Acts 1:5-7. In these verses 19-21, the reference is to the Jews or Israelites, for this is Peter's message to them, verse 12: "Ye men of Israel, why marvel ye at this?" Peter is speaking to a Jewish audience concerning the resurrection of Jesus, verse 15. Repentance of the Jews is demanded, verse 19. Since the message is to Jews, primarily, the repentance demanded is also to Jews. The particular demand here is the acknowledgment, by the Jews, of the sin they committed by denying the Holy and Righteous One, Jesus Christ, verse 14, and desiring a murderer to be granted unto them. Such acknowledgment would, of course, result in their conversion and the blotting out of their sin as a nation. **The times of refreshing**, verse 19, has reference to the refreshing which shall come to the Jews in connection with the return of Christ to earth in His second advent, when He will judge His enemies,

and give rest to His chosen people, Israel. The times of **restitution**, verse 21, is limited, I think, to things Jewish, and not to all things universal. Of course, after the things Jewish are restored, then, through them, in God's own way, there will be a restitution of all things universal. It is impossible to mention all the promises that God has made to His people here. Certainly, there is a secondary sense in which this passage has had a fulfilment to us in our day. It is always a season of refreshing when we, in the service of God, are made happy and rejoice in the great blessings He bestows upon us. But the primary fulfilment has reference to the Jews as a nation. The **greater** or **larger** fulfilment of it cannot come until the Lord Jesus comes in His second advent. You should study the entire passage, verses 19-26, in the light of the meaning and use of such words as: **Repentance, restitution, return, retention, remission, and receive.**

18. The Inspiration of the Old Testament, verse **21**: "God hath spoken."

19. Christ as Law-giver to His church, verse **22**: "Him shall ye hear in all things."

20. Punishment of the impenitent wicked, verse **23**: "Shall be destroyed."

21. God's plan or method of spreading the gospel, verses 25,26: To the Jews first, and then to all **parts** of the earth.

III. RESULTS OF THE SERMON.

1. Peter and John were arrested, Ch. 4:3.

2. Five thousand souls were saved, Ch. 4:4.

3. Peter was given a great opportunity to preach to a large congregation. The people were stirred up and came together in a great multitude. Peter always availed himself of every opportunity to speak for Jesus and in His name.

4. Luke 19:14 and Mark 13:13 were literally fulfilled.

Peter's Address To the Sanhedrin

(Acts 4:5-12)

Subject: A Defense of His Actions in Healing the Lame Man.

Let us observe the personnel of the mob who had charge of Peter and John:

1. The rulers, elders and scribes. These were the members of the Sanhedrin, the great Jewish council or Supreme Court of the Jews, which consisted of seventy-one persons, and had the superintendence of public affairs. The Sanhedrin was mostly composed of Jewish priests and Sadducean nobles, some Pharisees and Scribes, presided over by the high-priest; it is thought to have originated in the "Inter-Testament Period," probably 300 or 400 B. C.

2. Annas, the high-priest, verse 6. Annas had been the high-priest, and was father-in-law to Caiaphas who was high-priest at that time.

3. John, a relative of Annas. This John was not John the Baptist, neither was he the Apostle John.

4. Alexander, another relative of Annas, and a leading man in Jerusalem at this time.

5. All the kinfolks of the high-priest, verse 6: "And as many as were of the kindred of the high-priest."

In Peter's address, he quotes or refers to Psalm 118:22,23. See verse 11. Also he refers to Psalm 2:1,2. See verses 25, 26. He preached salvation through faith in Jesus Christ, verse 12.

The Result of Peter's Address

1. The officers observed the ignorance of Peter and John, verse 13. They could easily see that the apostles were not schooled men according to the world's idea of an education, but they were not ignorant men in the common acceptation of the term ignorant. They had been schooled in the school of Jesus, the greatest of all teachers.

2. They marvelled, verse 13. That is, they were astonished at their boldness.

3. They observed that Peter and John had been with Jesus, verse 13. It matters not what else men may think of us if our lives, actions, boldness, and meekness are such as to prove that we have been with Jesus, that is enough.

4. They observed their boldness, verse 13. Whence came this boldness?

(1) It, no doubt, sprang from what John called "confidence toward God," I John 3:21: "Beloved, if our heart condemn us not, **then** have we confidence (boldness) toward God." See also Heb. 13:6. (2) Jesus is our example of boldness: (a) With Satan, Matt. 4:1-11. (b) In the temple, driving out the moneychangers, John 2:13-17. (c) Before Pilate, John 18:33-37. (d) On the cross praying for His crucifiers, Luke 23:34.

(3) Christ enables His followers to be bold, Phil. 4:13. (4) Christian boldness does not come because of one's educational advantages, but because of his devotion and consecration to Christ, Acts 4:8. (5) It is a glorious privilege that God's children can be bold, Heb. 4:15,16; Prov. 28:1.

(6) As children of God we should pray for the grace of boldness, Acts 4:29, 30. (7) It pays to have holy boldness. See Acts 4:17-21. The boldness of Peter and John prevented them from suffering more at this time at the hands of their enemies.

5. The officers could bring no charge against the apostles, verse 14.

6. The officers held a private consultation against them, verses 15-17. The boldness of the apostles and the miracles they had performed upon the lame man had the officers so baffled they did not know what to do with the apostles.

7. Not being able to condemn the apostles, they demanded them not to speak again in the name of Jesus, verse 18. Here we see that God's servants had the Sanhedrin Court baffled and confused until they did not know what to do with the apostles, verses 19-21. The

Sanhedrin was afraid of the people; it was composed of a set of political cowards. The man who had been healed stood as a monument to the loyalty, faithfulness, and devotion of the apostles of Christ, their Lord and Master.

A Rejoicing Church

(Verses 23-27)

Here we observe a number of reasons for which the First Baptist Church in Jerusalem had for rejoicing in the work of the Lord. They rejoiced because:

1. Of the greatness of God as Creator and Saviour, verse 24.

2. They had been permitted to see, at least, a partial fulfilment of David's prophecy in Psalm 2:1, 2. Read Acts 4:25-28.

3. They were permitted, though they had to suffer for it, to speak in the name of Jesus, verse 29. It is a great privilege to speak for Jesus it matters not what the cost may be.

4. Of the healing of the lame, verse 30. They did not rejoice because they had healed the lame man, but because in the name of Jesus he was healed.

5. The Lord heard and answered their prayers, verse 31.

6. They were filled with the Holy Spirit, verse 31. To be filled with the Holy Spirit gives occasion to anyone to rejoice.

7. Of the great fellowship which existed among them, verse 32. It is a wonderful thing for the saints of God to have fellowship with each other in the service of the Lord.

8. The grace of God was manifested in them, verse 33.

9. Their needs were supplied, verse 34. Cf. Phil. 4:19; Psalm 23:1, et al.

10. Of the widespread influence of the work of the Lord. It had spread out to the island of Cyprus, 300 miles away, verse 36.

11. Of their great liberality in giving to the Lord's cause, verses 34-37. It always rejoices the saints of God when they possess the grace of giving liberally to the Lord's cause.

In this chapter, we find the fires of persecution burning brightly and God's saints rejoicing greatly. The doctrine of the Resurrection of Jesus had been preached faithfully, and, for this cause, persecution was being waged against the church.

Beginning with verse 24 is one of the most compassionate passages to be found in the entire Bible.

Ten Great Things About the Jerusalem Church

(A Sermon Outline)

- Jerusalem means: "Founded in peace." It also means The Base or Starting point of the Church; not the beginning or origin, but the place from which the church started on its world-wide mission to preach the gospel to all the world.

Jesus said: "And, behold, I send the promise of my Father upon you: but **tarry ye in the city of Jerusalem, until ye be endued** (until ye be put in full possession, or until ye be clothed) **with power from on high,**" Luke 24:49.

The Ten Great Things Are:

- I. A GREAT PRAYER MEETING, Acts 4:31.
- II. GREAT BOLDNESS, Acts 4:29,31. Cf. Eph. 6:19.
- III. GREAT POWER, Acts 4:33.
(Great praying;
Great boldness;
Great power.)
- IV. GREAT GRACE UPON THEM ALL,
Acts 4:33.
- V. GREAT GIVING, Acts 4:34-37.
(Great praying leads to great boldness; great

boldness leads to great power; great power incurs great favor; great favor produces great giving.)

VI. A GREAT SIN, Acts 5:1-11.

(Giving grew to be a popular thing with this church. This caused Ananias and Sapphira to be led of Satan to lie about their gift. When joining the church is popular many will join. When giving is popular many will give. Some will give when high-pressure is used.)

There are four classes of givers:

1. Number one gives his all.
2. Number two gives his surplus.
3. Number three gives nothing—he is ashamed to give his little mite. This is pride. He is too stingy to give what he ought to give. He, as a rule, knows how to tell others how to give.
4. Number four gives the so-called, "Widow's mite."

VII. A GREAT JUDGMENT, Acts 5:5,10.

VIII. A GREAT FEAR CAME UPON THEM ALL, Acts 5:10.

IX. A GREAT FELLOWSHIP, Acts 4:23-28.

X. A GREAT REVIVAL, Acts 5:14-16.

To Test Your Knowledge

Who are the principal characters in this lesson? Give briefly, from memory, the outlines of chapters 3 and 4. Discuss the healing of the lame man. What happened as a result of the healing of the lame man? Discuss Peter's address to the Sanhedrin. Discuss the results of this address. Of whom did the Sanhedrin consist? Of whom did the mob against the disciples consist? For what did the Jerusalem church have reason to rejoice? Discuss the Ten Great Things of the Jerusalem Church.