

A STUDY IN ACTS

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Intro: Luke is the author of both LUKE and ACTS. The Gospel of Luke was written around Paul's imprisonment in Rome (AD 66-68), so Acts was written after Paul's imprisonment and/or death (If the latter, would not his decease have been recorded?).

Luke joins Paul in Troas (16:8) and accompanies him to Philippi (16:12). He is not involved in the imprisonment (16:20), and apparently remains behind when Paul and company depart Philippi for Thessalonica (17:1). All this is based on a comparison of the pronouns, "us," "we," and "they."

Using the same criterion, 20:5 shows Luke rejoining the evangel band at Troas, as he and others sail from Philippi to that city (20:6).

Luke did not always keep in physical company with Paul (20:13), but was his companion in ministry to the end (28:16).

Verse one: "Do" and "Teach" are the common words used for activity and instruction. John recorded that the world could not contain the works Jesus did (John 21:26). Luke said, "all that Jesus began to do and teach." What sense "all?" Perhaps the Doctor meant to convey that he had touched on all areas of his ministry--healings, miracles in nature, resurrections (Luke 8:54,55; His own), etc.--as the word can often be used to signify "every manner of," or, "the whole."

"Through the Holy Ghost" (2), via The Word of God--The Incarnate and Written Word (were/are):

1. Produced through the Holy Spirit (Luke 1:35 w/ II Tim 3:16);
2. Involve Human Instrumentation (Luke 1:31 w/ II Peter 1:21) i.e. both Deity and Humanity (I Timothy 3:16 w/ I Peter 1:21);
3. Perfect (Hebrews 4:15 w/ Proverbs 30:5);
4. Unchanging (Hebrews 13:8 w/ Psalm 119:89); and,
5. Powerful (Matthew 28:18 (authority) w/ Hebrews 4:12 (energy)).

I. The Transition Initiated (Chap. 1) Note Matthew 2:6; 3:2; 10:5, 6 with Matthew 28:19,20. Acts 1:8 then gives the order of procedure, in relationship to Peter's use of the keys (Matthew 16:19). Peter used the keys to open the door of faith to the Jews, in Acts Two, to the Samaritans, in Acts Eight, and to Gentiles, in Acts Ten.

A. The Kingdom Explained (1:3-5)

1. Private Appearing (3a) See I Corinthians 15
2. Pertinent Instructions (3b, 4a)
3. Procured Promises (4b, 5) See Luke 24:49

B. The Kingdom Postponed (6, 7)

1. The Disciple's Puzzlement (6) He had spoken of the Kingdom in v.3. The time element is still in question.
2. The Father's Providence (7) Matthew 24:36 says "day (ἡμέρα) and hour" (ώρα). κρονος and καρπος are used in I Thessalonians 5:1, as here in Acts 1:7, meaning general and specific time periods. And of those Paul does not say we are not ignorant, but that we

have no need of him to write concerning them, because, the end time event shall be as a thief in the night—the ones affected, the inhabitants of darkness, won't know it is time, and will not be expecting it. But we are of the light and will not be surprised. When the world says there is peace, it is time. "Thief in the Night," never refers to the Rapture.

C. The King's Plan (8).

1. Empowerment (8a)
2. Enactment (8b). This involves the use of the "keys" Christ gave to Peter.
 - a. To Jerusalem
 - b. To Judea/Samaria
 - c. To All the World

D. The King's Departure (9)

1. He went:
 - a. Suddenly
 - b. Visibly
 - c. Personally
 - d. Temporarily
2. He is at the Right Hand of the Father
 - a. In Fulfillment of Prophecy (Psalm 110:115)
 - b. Exalted (Col 3:1; Hebrews 1:3, 13; 8:1)
 - c. Making Intercession (Romans 8:34; Hebrews 7:25; 12:2)
 - d. Ministering in the New Sanctuary (Hebrews 8:1-6)
 - 1) The Old Covenant Priest Ever Serves (Hebrews 5:1; 8:3)
 - 2) The New Covenant Priest Ever Sits (Hebrews 1:3; 10:12). He stands when:
 - a) A Martyr is in the Making (Acts 7:56)
 - b) Judgment is about to be Executed (James. 5:9)
3. He is Waiting to Execute Judgment (Hebrews 10:13; Revelation 5:1, 7)

E. The King's Promise (10,11)"...this same Jesus...." The one returning is not a mere universal spirit taking up a new body, but the same one Who left. The marks in His body are the proof thereof: Zechariah

13:6; 12:10; 20:27; Luke 24:31; John 19:37 and Revelation 1:7 w/ John 20:20.

F. The King's Subjects Waiting (12-26)

1. Continuing in Prayer (14) Upper room: Luke 22:12; John 20:19. Consider emotional cycles of disciples. They expected kingdom, were told of Crucifixion, watched Him die and buried, told He is alive, saw Him, then watched Him leave again. Now, in fear, they wait for something to happen they don't understand, and don't know how they will recognize it. Each must have thought much, during those days, about past events. All that was left and logical to do was pray.
2. Choosing a Replacement (15-26) 120 of over 500 (I Corinthians 15:6). Peter takes leadership. He acts on authority of Scripture, based on his high view of inspiration, and his conviction of the legitimacy and literalness of Bible prophecy (Psalm 41:9 w/John 13:18,19). Matthew 27:5 and Acts 1:18 give the full picture of what happened to Judas. John 13:29 w/ Acts 1:118a is further explained in Matthew 27:3-10. Potter's Field (lit. "The field of the Potter") is apparently the place where Judas hanged himself, and the name consequently changed to "Field of Blood," perhaps more of a nickname, as the title is anarthrous.

Three qualifications stated for the replacement:

1. To have been in the constant company of the disciples;
2. The companionship must date from the baptism of John to the ascension;
3. Be a witness of the resurrected Christ.

No legitimate apostle was ever replaced upon death (note Acts 12:2, the Apostle James [Matthew 10:2]). There is neither record of such, nor command to do so. Judas was replaced, because: 1. The Scriptures prophesied it (Psalm 69:25; 109:8 w/ Acts 1:20); and 2, Judas was chosen only to fulfill Scripture (John 17:12), was never saved (John 17:12), so was never a true Apostle. Note that all prophetic portions record only 12, not 13 Apostolic positions (ex. Revelation 21:14). There is no Apostolic succession here, but merely the replacing of an imposter, properly filling the slot.

Some say Paul should be counted as the twelfth Apostle. But the Apostolic office is different in the church age. Besides, Paul failed to meet two of the qualifications set forth by Peter, in Acts One. He did not company with the Apostles, nor does he date from the days of John the Baptist, as a follower of Christ.

Barnabas is also called an apostle (Acts 14:14), and his name is listed ahead of Paul--should Barnabas then be included? A Dispensational approach alone, including a principled view of New Testament Church Spiritual Gifts, solves the problem. Hence, it does not appear that Peter was out of order in this matter.

II. The Church Instituted (Chap. 2) Pentecost (Leviticus 23:15-22)

A. Created (1-4). It was a:

1. New Thing (Ephesians 2:11 - 3:10-21) It was a mystery (defined in Ephesians 3:4, 5, 9), not known to any Old Testament person,

but revealed to Paul, primarily (Ephesians 3:8).

2. Timely Thing (1) Note Leviticus 23:9-22.
3. Sudden Thing (2) Not birthed, but created (Consider typology of Adam and Eve).
4. Supernatural Thing (2-4)
 - a. The Sound of Wind (2) It was only sound of wind being heard-- no wind blew. Spiritism today seeks to imitate this by wind sounds and blowing curtains, etc.
 - b. The Sight of Fire (3) Fire fell and divided into approximately 120 tongues, resting upon each (Greek, "every last one of them") occupant of the room. The Filling with the Holy Spirit (4)

"Filled with" used 9 times in New Testament:

1. "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15).

2. "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost;" (Luke 1:41).

3. "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying," (Luke 1:67)

4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4)

5. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel," (Acts 4:8)

6. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 4:31)

7. "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17)

8. "Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him," (Acts 13:9)

9. "And the disciples were filled with joy, and with the Holy Ghost." (Acts 13:52)"And be not drunk with wine, wherein is excess; but be filled with the Spirit;" (Ephesians 5:18)

Full of" is used 5 times:

1. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness," (Luke 4:1)

2. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3).

3. "And the saying pleased the whole multitude: and they chose

Stephen, a man full of faith and of the Holy Ghost... (Acts 6:5).

4. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God," (Acts 7:55).

5. "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." (Acts 11:24).

Luke 4:1 is a defining verse, "to be led by the Spirit." The fullness of the Spirit is equivalent to being controlled by Him (Ephesians 5:18).

Spirit baptizing is another matter: Such terminology is used 7 times, as in:

1. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:" (Matthew 3:11).

2. "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost" (Mark 1:8).

3. "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:" (Luke 3:16).

4. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1:33).

5. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

6. "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:16).

7. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13)

According to Acts 11:15, 16, both actions occurred first on that Day of Pentecost, just as they do today upon the conversion of a sinner. Ephesians 4:5 states there is only one baptism. Is it Spirit or water? It must be "Holy Spirit Baptism," concerning which water baptism is but a pictorial and testimonial representation, without any emitted efficacious grace.

The Speaking in Tongues (4)

The word is "...glossa, gloce'-sah; of uncert. affin.; the tongue; by impl. A language (spec. one naturally unacquired) (sic):-- tongue." It is the same word in both verses 3 & 4, but the word "other" (ἕτερος) is used in verse 4.

1. They all saw the tongues of fire.

2. They all were touched by one of them.

3. They all spoke in tongues, but only for orderliness, as the Spirit gave them "ability to enunciate plainly."

I Corinthians 14:22-25 with Mark 16:14-20; The Acts 14:2,3; 15:8,12; Hebrews 2:1-4 show the Apostles were the ones who did the sign miracles

(Note: Acts 10:46, where Gentiles participated with them, in the tongues gift.) I Corinthians 14:21 with Old Testament basis, found in Deuteronomy 28:49; Isaiah 28:11; 33:19; and Jeremiah 5:15.

5. Purposeful Thing (4 w/ Ephesians 3:9, 21).

a. To Manifest the Wisdom of God (9)

b. To Magnify the Glory of God (21)

B. Challenged (5-23). Peter's Message:

1. Vindicated by Sign gifts (14-16), as was the ministry of Christ (22)

2. Validated by Scripture (16, 25-31, 34,35)

3. Valuable in Testimony to Christ (22-24). Christ was:

a. Commended by God (22)

b. Crucified by Men (23)

C. Conqueror by Righteousness (24-40)

1. Not possible for two Reasons—

a. He was righteous (27 "Holy One")

b. It was so prophesied (25a "David speaketh")

2. Beneficial in two Areas (32-40)

a. Verified by His Servants (32 "witnesses")

b. Valuable for all who get Saved (37-40)

(Outline will resume, below.)

Study of 2:27, 31, "Hell"--

I. What is it Like on the Other Side (II Corinthians 5:1-8; Luke 16:22-25)

II. Where is:

A. Abraham's Bosom? (Luke 16:22)

*B. Heaven? (John 14: 1,6 w/ 3:13; Acts 1:10)
Note Ephesians 4:10, third heaven.*

C. Hell? (Numbers 16:30, 33; Jonah 2:6,7; Matthew 12:40 w/ Acts 2:27,31 (note Ephesians4:9), and Luke 16:26.

III. Where did Christ Go when He died?

A. *Matthew 12:40, heart of the earth (note Ephesians 4:9)*

B. *Acts 2:27,31, hell*

C. *Luke 16:23, paradise*

1. *Could hell be called paradise?*

2. *If the thief was saved, would he have gone to a burning hell?*

D. *To Preach to:*

1. *The Imprisoned Spirits (I Peter 3:19) the lost in hell*

2. *The Waiting Saints (I Peter 4:6)*

IV. *Where did Christ Go when He Ascended? (Acts 2:33; 7:55,56; Ephesians 2:6; I Thessalonians 4:16; II Thessalonians 2:7)*

V. *Where is:*

A. *Hell today? No indicated change (note Isaiah 5:14, often used out of context)*

B. *Heaven today? (Ephesians 4:8-10 w/ II Corinthians 12:2-4) It includes paradise.*

C. *Hell in the Future? (Matthew 25:41; The Revelation 20:10, 14).*

(A Study in Acts – Resumed)

Note v. 38. There is a distinction between John's baptism and the baptism we practice today:

Matthew 21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, from heaven; he will say unto us, Why did ye not then believe him?

Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. {for: or, unto}

Mark 11:30 The baptism of John, was [it] from heaven, or of men? answer me.

Luke 7:29 And all the people that heard [him], and the publicans, justified God, being baptized with the baptism of John.

Luke 20:4 The baptism of John, was it from heaven, or of men?

Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Acts 10:37 That word, [I say], ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

Acts 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Acts 19:3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

John's was a "baptism of repentance," and was to Israel (Acts 13:24). Israel was not saved through this baptism. They were already a covenant people, looking for the Messiah, though that hope was largely lost to the majority of the people. The repentance is not unto salvation, but to change their mind and actions concerning the promises made to the Fathers--to get ready to receive Messiah; He's ready to present Himself. He will be the one Who saves:

Matthew 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed [is] he that cometh in the name of the Lord; Hosanna in the highest.

Hosanna means "be propitious," from a root meaning "to save."

Note: John 5:46 "For had ye believed Moses, ye would have believed me: for he wrote of me."

Peter's message in verse 38 is a salvation message, for they have now rejected the One Who came to save them. Now, they are to repent of their crucifying Him by wicked hands (note v.23). But it is not salvation by baptism. Peter is still preaching repentance baptism to Israel. The church is now created, but Peter does not know this. Further, the message is only to Jews. Verses 21 and 39 certainly, in mind and intent of God Who gave them (inspiration), includes Gentiles. But Peter, like much preached by the O.T. prophets, did not understand all He was saying (cf. Acts 10, 11). So his is a Jewish message, just as he had been preaching for 3 years. It is all he knows.

The preposition "for" must be considered from two standpoints:

1) Where it is otherwise used in such a context. Consider:

Matthew 3:11 "I indeed baptize you with water unto repentance...."

2) The Greek word so translated.

The word is "εἰς", to be translated "for" or "unto/into." If salvation results, in Acts 2:38, from baptism, then in Matthew 3:11, repentance results from baptism. The latter interpretation would be erroneous, as the translators used "unto" instead of "for." The understanding in the Acts passage should also be "unto."

Dispensationally, there is an additional consideration. Peter, in His mind, is preaching to Jews only, and still has in mind the kingdom being established (note Acts 3:19,20), with the immediate return of Christ to the earth.

This is Peter's first use of the keys (Matthew 16:19), in Jerusalem (Acts 1:8), and is his command to the Jews of what they are to do now that they have crucified their Messiah; He has risen and ascended back to His Father. His command is based on the only method he knows, the baptism of John, which they had been preaching and practicing since before the death of The Baptist.

But, in Acts 10, the first recorded Gentile conversion takes place. This is Peter's third (and final) use of the keys. Acts 1:8 is now fulfilled (in initiation). There is no laying on of hands (Peter's message was cut short by the Holy Spirit [v.44]). Here, the pattern for the (Gentile) church program is established. The Holy Spirit comes on all who believe, at the instant of conversion, without any human instrumentation. Tongues were manifested

as vindication of the source and validity of this act, for the benefit of unbelieving Jews present (viz. the Jews present with Peter, who did not believe Gentiles could get saved). IT PRECEDES WATER BAPTISM. Then Peter commands the Gentiles to be baptized. It is not the Baptism of Repentance, for they already had repented. It is not a baptism that saves, for they already were. It is not the baptism (of repentance) that John preached; it is a new baptism (of confession), commanded by Peter (v.48) for Gentiles, as John commanded his for Jews.

As concerns repentance, it is clear that repentance is required of Gentiles (Luke 24:46,47; Acts 17:30). There is, however, no place where a gentile is commanded, in a message preached, to repent. Simon the Sorcerer, a Samaritan is so told (Acts 8). Acts 26:20 shows that Paul did preach it in his earliest days (while still attuned to the thinking of the 12 Apostles; before the Lord had given him revelations). The point is, while repentance is necessary, it has already taken place when one comes to faith in the Saviour. A case in point is in Acts 16:30, 31. The jailer had repented, as shown by his coming in and asking the question. He had been hearing their testimony all night, but it took the earthquake to "shake" him loose, so he would enquire. But Paul's answer says nothing of repenting. It was obvious the man had already repented—whereas he previously was in rejection of the gospel, now, he has changed his mind and wants to know this gospel--but he was not yet saved. It remained for him to exercise faith, which would bring to him salvation.

D. Continuing (41-47)

1. In Number (41,47b) "added to them" it is evident that water baptism is the door of entrance into the local church ("them" v. 41, is identified as the church, v. 47). As Holy Spirit Baptism is the entrance into the spiritual Body of Christ, so water baptism is the entrance into the local, visible, body of Christ.
2. In Spirituality (42) It is the apostles. Ephesians 2:20 explains it. There was no "Bible," as such. God gave revelations and understandings to the apostles; they, to the people. It is the foundation laid by the apostles upon which the church is built. Now, through the inspired, recorded and preserved word, we can identify that foundation (through the principle of I Timothy 2:15, and the ministry of the Holy Spirit [John 16:13]), and are to build upon it--not upon tradition, or man's philosophies.
3. In Ministry (43-47a) Daily ministry was the norm. It was house to house, as there was likely no place large enough to house 3,120 people, plus all being saved daily. These localized assemblies developed into local churches, and the plurality of Elders in the Jerusalem Church, became the Pastors of these local assemblies. At the first, however, they broke bread daily, as there were not enough apostles to meet in every location every Sunday. They held communion daily, and partook of food in unity (v.46). Whenever one finds the record of them breaking bread, only the context and logic can determine whether it is a reference to communion, or to eating a meal.

VI. The Church Increasing (Chaps. 3-20)

A. Through Prayer (1:14)

Note: 3:1; 4:31; 6:4,6; 8:15; 9:40; 10:2,30,31,48; 11:5; 12:5,12; 13:3; 14:23;16:9,13,16,25; 20:36

B. Through Preaching (2:14-36) Note: 3:12-26

(v.20 προκηρυσσω); 4:2 (καταγγελλω); 4:18 (φθεγγεσθαι); 5:40 (λαλεω); 5:42 (εαγγελιζομαι); 8:4-40 (v.4 ευαγγελιζομαι)(v.5 ηρυσσω) (v..35 εαγγελιζομαι); 9:20 (κηρυσσω); (9:27 επαρρησιασατο, to speak boldly, freely); 10:42 (κηρυσσω); 11:19 (κηρυσσω); 11:20 (υαγγελιζομαι); 14:21 (υαγγελιζομαι). 16:10 sums it up.

C. Through Sign Miracles (3)

Note: 5:12-16; 9:32-35, 36-43; 12:5-10; 14:19,20; 16:16-18; 19:11-19 Note verse 20. Conspicuous is the absence of tongues: 28:1-6 and 7-10, miracles are waning. Note II Corinthians 12:7-9, 12.

D. Through Persecution

1. 4:1-31

2. 5:17-42

6:8-7:60;

BDB/Thayers # 3032 Libertinos {lib-er-tee'-nos}of Latin origin; TDNT - 4:265,533; n mAV - Libertine

1. One who has been liberated from slavery, a freedman, or the son of a freed Man.

2. Libertine, denotes Jews (according to Philo) who had been made captives of the Romans under Pompey but were afterwards set free; and who although they had fixed their abode in Romans, had built at their own expense a synagogue at Jerusalem which they frequented when in that city, The name Libertines adhered to them to distinguish them from free born Jews who had subsequently taken up their residence at Romans. Evidence seems to have been discovered of the existence of a "synagogue of the Libertines" at Pompeii.

4. 12:1-3

5. 8:1-3 w/ 9:1,2. Paul never got over his involvement in persecution of the church--Acts 22:4 (v. 20, and in martyrdom of Stephen, where his personal involvement in persecution began); 26:9-11; Gal 1:13; Phil 3:6; I Tim 1:13). Note 14:22; 16:22; 17:5, 13; 21:27

E. Through Unity (4:32-37). Note the contentions, in Chap.. 6; 15:7,22,25, 36-41

F. Through Discipline (5:1-11)

G. Through Organization (6:1-7)

H. Through Soul-winning (8:4,5-40)

I. Through Change (Chaps. 9-11)

1. A Change in Leadership (9:1-19) A Shift from Peter to Paul (12:1-19)

2. A Change in Evangelism (10:1-48) A Shift from Israel (nationally) to Gentiles (and Jews, individually)

3. A Change in Title (11:19-26) From "The Way (9:2; 19:9,23; 22:4,14) to "Christian" (11:26; 26:28A Change in Baptism (10:48) Of Repentance for Jews (2:38; 5:31; 10:37; 13:24; 18:25; 19:3,4; 20:21; 26:20); of Confession for Gentiles (10:48). Note 19:1-7.

J. Through Missions (Chaps. 13 - 20)

1. The Calling (13:2) A Singular Work of the H.S. Paul called at his conversion (22:21; 26:17). Barnabas, also, as the calling must come with the gift. Note 15:35; 16:1-3.
2. The Sending (13:3,4) A Dual Work:
 - a. The Holy spirit Sends (πεμπω) (3)
 - b. The Church Recommends (παραδομι) to surrender, yield (14:26; 15:40)
 - c. The Church Releases (απολυο) (4)
3. The Ministry (13:1 - 14:28). The Four-fold Work of a New Testament Apostle (i.e. Missionary):
 - a. Evangelism (14:21) Note 13:5,16,44, 45,49; 14:1,3,7,21,25; 16:10. It is "to the Jew first."
 - b. Discipling (14:22; 15:35,41;18:23).
 - c. Church Planting (14:23; 16:12,40; 17:4, 11; 17:32-34; 18:8-11; 19:5-7)
 - d. Reporting Back (14:27)

K. Through Doctrinal Stability (15:1-32)

L. Through Local Church Authority (15:36-41; 20:17-35)

VII. The Church Instructed:

A. Pauline Epistles

1. Church Epistles
2. Pastoral Epistles

B. General Epistles

1. Petrine (I & II Peter)
2. Johanian (I, II & III John)
3. Other (To the extent that Hebrews is in question as to authorship, and Jude)

C. The Apocalypse (The Revelation)