

Jesus Christ's work through the Apostles to the Uttermost

Paul's third missionary Journey

"... and ye shall be witness unto me both in Jerusalem, and in all Judae'a, and in Samaria, and unto the uttermost part of the earth." **Acts 1:8**

Introduction: Acts chapter 18 closes with Apollos. Apollos was a man greatly used by God because of his humility and willingness to learn and grow. Paul after having travelled around *strengthening all the disciples (18:23)* arrives back in Ephesus. He comes across some that have not received the Holy Ghost. Again, we see an example of the transitional nature of the book of Acts. These disciples were by belief looking forward to the Messiah, being taught "*John's baptism.*" (v3) Two items are immediately noted, (1) the importance of the Gospel message, that Jesus Christ is the Messiah and had already fulfilled the Father's plan of redemption, and (2) Paul's Apostolic authority is displayed in confirming these believers.

Outline:

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- III. The Verifying of Paul's Apostolic Authority v11-16
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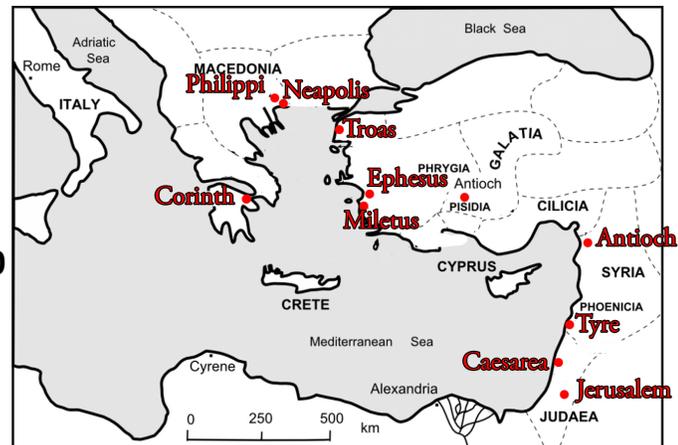
I. The Validation of Paul the Apostle v1-7

A. Paul find disciples. v1

1. What does the word disciple mean?
2. **Disciple** – A learner, a pupil. A follower; an adherent to the doctrines of another.

B. Paul asks questions. v2,3

1. v2 Have you received the Holy Ghost?
2. Their response, "*We have not so much as heard whether there be any Holy Ghost.*"
3. There is an obvious gap in their knowledge which Paul is going to discover.
4. v3 Paul asks the obvious question, what were you baptized unto then?
5. They reply "*John's baptism.*"
6. **Matthew 28:18** "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*"
7. **John Phillips** - "They knew Jesus, but they only knew Jesus as preached by John. They had obeyed the light they had and had been baptized by John. Now God have them more light, and immediately they responded to that. In his conversation with them, Paul discovered at once that their knowledge of Christ was deficient. John's



baptism pointed forward to one who was coming; Christian baptism points back to one who has come. John's baptism was linked to repentance: "I am repentant, therefore I submit to this baptism; it is the public expression of personal expectation of the soon-coming Christ." Christian baptism is linked to regeneration: "I have been regenerated; therefore I submit to this baptism; it is the public expression of my personal experience of an indwelling Christ."

C. Paul teaches them. v4-7

1. v4 The emphasis is placed on "*Christ Jesus.*" (In **verse 5** we have "*Lord Jesus.*")
2. Christ speaks of His role as Messiah, Lord speaks of His authority and our submission to him.
3. v5 Baptism signifies to be identified with a person and a belief. Here these had identified with John having only part of the story. Now they would be identifying publicly with Jesus Christ.
4. v6 Notice the Apostolic validation or confirmation of the laying on of hands.
5. v6 Notice also the proof of Paul's actions, "*they spake with tongues, and prophesied.*"
6. Many contend that these proofs were mentioned for a twofold reason: One to validate Paul as the Apostle to the Gentiles in relation to Peter's ministry to the Jews. Also, secondly because of 18:28 that these were 12 Jews and therefore the "signs" were given for the Jews to believe.

II. The Value of Discernment v8-10

A. Paul's pattern again v8

1. "*he went into the synagogue*"
2. He spake "*boldly.*"
3. He disputed and persuaded.
4. What about? "*things concerning the kingdom of God.*"
5. Do not allow your conversations to be sidetracked off of the Gospel.

B. Paul's perception v9

1. "*divers*" – means some or any.
2. "*were hardened*" – they turned from the truth. They "*believed not...*"
3. Example: The same sun melts wax but hardens clay.
4. These that rejected began to be vocal and "*spake evil of that way...*"
5. Paul's wise choice was to depart and separate the disciples.

Comparison of Paul and Peter in the Book of Acts:

II Corinthians 11:5 *“For I suppose I was not a whit behind the very chiefest apostles.”*

I Corinthians 15:8,9 *“And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.”*

Peter’s first sermon recorded Acts 2:14-41	Paul’s first sermon recorded Acts 13:13-48
Peter’s first Gentile convert Acts 10	Paul’s first Gentile convert Acts 13:12
Peter heals a lame man Acts 3:1-10	Paul heals a lame man Acts 14:8-11
Peter was imprisoned and miraculously released Acts 12:6-19	Paul was imprisoned and miraculously released Acts 16:22-35
Peter was led by a vision to the Gentiles Acts 10:9-20	Paul was led by a vision to the Macedonians Acts 16:9,10
Peter was worshipped by man and he rejected it Acts 10: 25,26	Paul was worshipped by man and he rejected it Acts 14:11-18
Peter’s shadow Acts 5:15	Paul’s handkerchief Acts 19:12
Peter raised Dorcas from the dead Acts 9:36-41	Paul raised Eutychus from the dead Acts 20:9
Peter’s confrontation with Simon the Sorcerer Acts 8:16-25	Paul’s confrontation with Elymas the magician Acts 13:8-12

III. The Verifying of Paul’s Apostolic Authority v11-16

A. The Special Miracles v11,12

1. **Handkerchiefs and Aprons** – *“So that from his body were brought unto the sick...”*
- We see the specifying of Paul’s ministry and apostolic authority validated by the Holy Spirit.
2. **Healings** – *“and the diseases departed from them,”* – the sign of healing.
3. **Helped** – *“and the evil spirits went out of them.”* – the sign of casting out evil spirits.

B. The Spiritual Imposters v13-16

1. v13 **Their title** – “vagabond,” “Jews”
2. v13 **Their occupation** – “exorcists”
3. exorkistēs - one that binds by an oath (or spell), that is, (by implication) an “exorcist” (conjurer)
4. The Holy Spirit of God does not need any type of “formula” to defeat Satan.

5. Speaking of our wonderful Savior and Lord Jesus Christ *“Who being the brightness of his glory, and the express image of his person, **and upholding all things by the word of his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”*
6. v13 *“...took upon them to call over them which had evil spirits...”*
7. **Hebrews 5:1-5** We can see the calling of God upon Aaron’s life and Jesus Christ superior calling by God the Father.
8. v13 **Their foolishness**
9. *“We adjure you by Jesus whom Paul preacheth.”*
10. Their statement betrays their unbelief in Jesus Christ.
11. My friend you cannot know God by proxy!
12. *“Ye must be born again...” (John 3:7)* We must know Jesus ourselves.
13. v15 **Their fruitless effort**
14. *“Jesus I know, and Paul I know; **but who are ye?**”*
15. Here we find that these “religious” folks were making no spiritual impact whatsoever.
16. Are we known by the enemies of the cross for making a spiritual impact? Are we known as children of Light, servants of the Most High King? Or would the enemy say, *“who are ye?”*
17. v16 **Their fleeing**
18. *“overcame them, and prevailed against them, so that they fled out of that house...”*
19. They lost both physically and spiritually.
20. We do not see the sons of Sceva touting **Philippians 4:13** *“I can do all things through Christ which strengtheneth me.”* Because Christ is the center of that verse.

IV. The Viewing of Christians versus the World v17-20

A. The World is Watching v17

1. *“And this was known to all the Jews and Greeks also dwelling at Ephesus;”*
2. **Matthew 5: 13-16** *“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”*