

None Other Things ?

In this message we will research the preaching that got Paul in trouble.

Our text passage is **Acts 26:4-23**

so keep hold of it as we run references and return back there.

Paul was very well-known among the entire Jewish population.

He gave his own defense when he was charged before King Agrippa:

Acts 26:4-7 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And **now I stand and am judged for the hope of the promise made of God unto our fathers:**

7 Unto which **promise** our twelve tribes, instantly serving God day and night, hope to come. **For which hope's sake, king Agrippa, I am accused of the Jews.**

Paul was arrested for preaching the resurrection of the dead:

Acts 26:8 Why should it be thought a thing incredible with you, **that God should raise the dead?**

Let's back up a few chapters and see where Paul had the same situation at an earlier hearing when he appeared before Ananias, the high priest and the council:

Acts 23:6-8 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: **of the hope and resurrection of the dead I am called in question.**

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Another instance, when Paul was taken before Governor Felix - same issue:

Acts 24:10-15 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after **the way** (keep that phrase in mind) which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Acts 24:21,22 Except it be for this one voice, that I cried standing among them, **Touching the resurrection of the dead I am called in question** by you this day.

22 And when Felix heard these things, having **more perfect knowledge of that way**, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

The verses repeatedly refer to the phrase 'the way' for faith in Christ:

Acts 9:1,2 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of **this way**, whether they were men or women, he might bring them bound unto Jerusalem.

Just like Isaiah prophesied John cleared the path for the Lord:

John 1:23 He said, I am the voice of one crying in the wilderness, Make straight **the way of the Lord**, as said the prophet Esaias.

Jesus claimed to be **the way** in fact, the only way to God:

John 14:1-6 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, **I will come again, and receive you unto myself; that where I am, there ye may be also.**

4 And whither I go ye know, and **the way** ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and **how can we know the way?**

6 Jesus saith unto him, **I am the way**, the truth, and the life: no man cometh unto the Father, but by me.

Let's go back to Acts 26. Next, Paul gave his background information:

Acts 26:9-11 I verily thought with myself, that I ought to do

- many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem:

- and many of the saints did I **shut up in prison**,
having received authority from the chief priests;
- and when they were **put to death**,
- I **gave my voice against them**.

11 • And I **punished them oft** in every synagogue,

- and **compelled them to blaspheme**;
and being **exceedingly mad against them**,
- I **persecuted** them even unto strange cities.

Ananias knew Saul's dangerous reputation and he was afraid of him:

Acts 9:13,14 Then Ananias answered, Lord, I have heard by many of this man, **how much evil he hath done to thy saints** at Jerusalem:

14 And here he hath authority from the chief priests **to bind all that call on thy name**.

In Jerusalem, Paul admitted to his cruel treatment of the saints:

Acts 22:4,5 And I persecuted **this way** unto the death,
binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, **to bring them** which were there **bound** unto Jerusalem, for **to be punished**.

Paul had a history of destroying the lives of those who believed in Jesus:

Gal 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that **beyond measure I persecuted the church of God, and wasted it**:

Paul confessed he was not fit to hold the position God gave him
because of his past:

1 Cor 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because **I persecuted the church of God**.

Paul hadn't been 'just a little bit rough' he was 'gung-ho' guilty:

Phil 3:6 Concerning zeal, **persecuting the church**; touching the righteousness which is in the law, blameless.

Paul realized his own unworthiness

and was thankful he didn't get what he deserved:

1 Tim 1:13 Who was before a **blasphemer, and a persecutor, and injurious**: but I obtained mercy, because I did it ignorantly in unbelief.

Back to Acts 26, then Paul told King Agrippa about his own conversion

experience with Jesus:

Acts 26:12 Whereupon as I went to Damascus with authority and commission from the chief priests,

Saul (as he was then known), armed with **arrest warrants**, was struck down to the ground by God's blinding light:

Acts 26:13-15 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord?

And he said, **I am Jesus whom thou persecutest.**

At the 1st mention of Saul in the scriptures, he was a young man at the stoning of Stephen (Acts 7:58). Thus, Saul did not persecute 'earthly Jesus.' Rather he later persecuted people who called on Jesus' name:

Acts 9:21 But all that heard him were amazed, and said; Is not this he that **destroyed them which called on this name** in Jerusalem, and came hither for that intent, that he might **bring them bound** unto the chief priests? (*Persecuting the saints is like persecuting Jesus.*)

Jesus taught the same principal that people who help His brethren during the 70th week of Daniel are, in that way, giving aid unto Him:

Matt 25:35-40 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, **Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.** (Helping the saints is like helping Jesus.)

Believers are united into Christ one with Him like a marriage:

Eph 5:30-32 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and **they two shall be one flesh.**

32 This is a great mystery: but I speak concerning **Christ and the church.** Thus when Saul persecuted the church, he was persecuting Christ.

Back to Acts 26 for the reason Jesus gave the commission to Paul:

Acts 26:16-a But rise, and stand upon thy feet:
for I have appeared unto thee **for this purpose,**

- to make thee **a minister**
- and **a witness**

Paul clearly understood his charge from the Lord

as well as the content of the message he was to preach:

Rom 15:16 That I should be the minister of Jesus Christ
to the Gentiles, ministering the gospel of God,
that the offering up of the Gentiles might be acceptable,
being sanctified by the Holy Ghost.

The gospel of God was prophesied in the scriptures:

Rom 1:1-4 Paul, a servant of Jesus Christ, called to be an apostle,
separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

The gospel of God was about Jesus' death and resurrection:

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Paul also used the term 'the gospel of the grace of God' for his ministry:

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy,
and the ministry, which I have received of the Lord Jesus,
to testify the gospel of the grace of God.

The dispensation of grace was committed to Paul to the Gentiles:

Eph 3:1,2 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Paul was given a ministry specially designed for the Gentiles:

Col 1:23-27 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: In times past, Gentiles had no hope (Eph 2: 11,12) but now, we have hope (Eph 2: 13) now Christ lives in us!

The gospel Paul preached is called by several different names

and the different names sometimes appear within the same epistles. For example, the book of Romans mentions the gospel by 6 different names.

Here is a total and list of the different names with their references

(as they pertain to Paul's writings, 68 times):

6 - The gospel of God - Rom 1:1, Rom 15:16,
2 Cor 11:7,
1 Thes 2:2,8,9

Note: Peter also wrote about the gospel of God (1 Pet 4:17).

1 - The gospel of His Son - Rom 1:9

10 - The gospel of Christ - Rom 1:16, Rom 15:19, Rom 15:29,
1 Cor 9:12, 1 Cor 9:18,
2 Cor 9:13, 2 Cor 10:14,
Gal 1:7,
Phil 1:27,
1 Thes 3:2

2 - The gospel of peace - Rom 10:16, Eph 6:15

1 - The gospel of our Lord Jesus Christ - 2 Thes 1:8

1 - The gospel of the blessed God - 1 Tim 1:11

1 - The gospel of your salvation - Eph 1:13

1 - The gospel of the uncircumcision - Gal 2:7

1 - That gospel which I preach among the Gentiles - Gal 2:2

3 - My gospel - Rom 2:16, Rom 16:25,
2 Tim 2:8

3 - Our gospel - 2 Cor 4:3,
1 Thes 1:5,
2 Thes 2:14

38 - The gospel - Acts 14:7, 21; Acts 16:10

Note: Peter said in Acts 15:7 that he preached 'the gospel' to Cornelius' household in Acts 10:34-43.

Rom 1:15, Rom 10:16, Rom 11:28, Rom 15:20

1 Cor 1:17, 1 Cor 4:15, 1 Cor 9:14,16,17,18; 1 Cor 15:1

2 Cor 8:18, 2 Cor 10:16

Gal 1:11, Gal 2:5,14; Gal 3:8, Gal 4:13

Eph 3:6, Eph 6:19

Phil 1:5,7,12,17,27; Phil 2:22, Phil 4:3,15

Col 1:5,23

1 Thes 2:4

2 Tim 1:8,10

Phile 1:13

Note: There are many references to 'the gospel' in the 4 gospels, once in Hebrews, and 3 times in 1 Peter.

Let's go back to Acts 26:16-b for the source of Paul's information:

Acts 26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness

- both of these things which thou **hast seen**,
- and of those things in the which I **will appear** unto thee;

Jesus revealed some things to Saul when he was on the Damascus

Road. Other things were given at other times:

2 Cor 12:1 It is not expedient for me doubtless to glory. **I will come to visions and revelations of the Lord.**

Jesus Himself **directly** gave Paul the message to preach:

Gal 1:11,12 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Jesus told Paul where to minister by showing him night visions:

Acts 16:9,10 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Paul was both a minister and a **witness**. Jesus verbally spoke to him:

Acts 23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast **testified** of me in Jerusalem, so must thou **bear witness** also at Rome.

Continue back in Acts 26. Here is Jesus' promise of divine protection

.... for Paul to carry out his mission:

Acts 26:17-a • Delivering thee from the people, (that is, the Jews)
• and from the Gentiles,

Jesus also assured Paul of divine protection in a night vision:

Acts 18:9,10 Then **spake the Lord to Paul in the night by a vision**, Be not afraid, but speak, and hold not thy peace:
10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Go back to Acts 26. Here is Paul's God-ordained audience:

Acts 26:17-b Delivering thee from the people, and from **the Gentiles, unto whom now I send thee,**

Paul was specifically told by Jesus Christ to be 'the' Gentiles' apostle:

Rom 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Paul repeated his God-given authority to the Gentiles:

1 Tim 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2 Tim 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Back with Acts 26. Here is the goal Jesus gave to Paul for the Gentiles:

Acts 26:18

- To open **their** eyes,
- and to turn **them** from darkness to light,
- and from the power of Satan unto God,

that **they** may receive

- forgiveness of sins,
- and inheritance

among them which are sanctified by faith that is in me.

Notice that the Gentiles' inheritance is not **distinct** from
 or **different** from
 or **separate** from
 --- but rather **AMONG** them that trust in Christ.

Jesus' 12 disciples were certainly among those that were already sanctified:

Gal 1:17 Neither went I up to Jerusalem to them which were **apostles before me**; (Paul) but I went into Arabia, and returned again unto Damascus.

The people that Paul persecuted were the ones who believed in Christ:

Rom 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, **who also were in Christ before me.**

Paul made it plainly clear to the elders at Ephesus that God **merged** the Gentiles' inheritance **in AMONG 'ALL'** the saints:

Acts 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and **to give you an inheritance among all them which are sanctified.**

Jesus prayed for His disciples to be sanctified and also for others who believed on Him because of their testimony:

John 17:17-21 Sanctify them through thy truth: thy word is truth.
 18 As thou hast sent me into the world, even so have I also sent them into the world.
 19 And for their sakes I sanctify myself, that **they also might be sanctified** through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Paul specifically addressed his epistle to Gentile folks that fit among the promise recorded in Acts 26:18:

1 Cor 1:2 Unto the church of God which is at Corinth,
to them that are sanctified in Christ Jesus,
called to be saints,
with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Whereas Gentiles, in times past, were **aliens** and **strangers** now we are joined together **WITH** the saints. There have been saints all along:

Eph 2:19 Now therefore ye are no more strangers and foreigners,
but fellowcitizens with the saints,
and of the household of God;

Some of God's family are now in heaven some are still on the earth but Paul prayed that the Gentiles would share and experience Christ's love **WITH 'ALL' saints** because WE, too, have faith in Christ:

Eph 3:14-19 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15 Of whom the whole family in heaven and earth is named,
16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
18 May be able to comprehend **with all saints** what is the breadth, and length, and depth, and height;
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now we Gentiles can be one 'with all saints' in God's family.

It's no longer a 'them and us' mentality:

Gal 3:26-29 For **ye are all the children of God by faith in Christ Jesus.**

27 For as many of you as have been baptized into Christ have put on Christ.

28 **There is neither Jew nor Greek**, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

We share in the inheritance:

29 And if ye be Christ's, **then are ye Abraham's seed, and heirs according to the promise.**

In Acts 26, here is Paul's response to his commission from Jesus:

Acts 26:19-20 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed **first** unto them

- of Damascus, (that's where he was when he received his sight after being blinded for 3 days by the light, Acts 9:8, 18-20)
- and at Jerusalem, (that's where he went next, Acts 9:26-28)
- and throughout all the coasts of Judaea,
- **and then to the Gentiles,**
 - that **they** should repent and turn to God,
 - and do works meet for repentance.

Here is the Jewish reaction:

Acts 26:21 For these causes the Jews caught me in the temple, and went about to kill me.

Here is Paul's testimony of God's intervention:

Acts 26:22 Having therefore obtained help of God, I continue unto this day,
witnessing both to **small and great,**

Here is 'what Paul said he said':

saying none other things than those
which the prophets and Moses did say should come:

Here is the **content** of his gospel the salvation message he preached:

Acts 26:23-a • **That Christ should suffer**, (that is, He died on the cross)

- **and that he should be the first that should rise from the dead**,
(there is the resurrection)

Those details agree with what Paul wrote to the Corinthians:

1 Cor 15:3,4 For I delivered unto you first of all that which I also received, **how that Christ died for our sins according to the scriptures;**
4 And that he was buried,
and that **he rose again the third day according to the scriptures:**

Those issues of the gospel that Paul preached

- the **death** of Christ was His **sufferings**

and • the **resurrection** of Christ was His **glory**

.... were written in the holy scriptures, and even Peter preached them:

1 Peter 1:9-11 Receiving **the end of your faith, even the salvation of your souls.**

10 **Of which salvation** the prophets have enquired and searched diligently, who **prophesied of the grace that should come** unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand

- **the sufferings of Christ,**
- **and the glory that should follow.**

Jesus also spoke of those same 2 elements of the gospel Paul preached

to 2 travelers on the road to Emmaus:

Luke 24:25-27 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have **suffered** these things,
and to enter into his **glory?**

27 And **beginning at Moses and all the prophets,**
he expounded unto them in all the scriptures
the things concerning himself.

Back in Acts 26, here's the order in which the gospel of Christ's death and resurrection went out:

Acts 26:23-b

- and should shew light unto the people, (that is, to the Jew 1st)
- and to the Gentiles. (and then, to the Gentile)

Those details also agree with Paul's epistle to the Romans:

Rom 1:16 For I am not ashamed of the gospel of Christ:
for it is the power of God unto salvation to every one that believeth;
to the Jew first, and also to the Greek.

In conclusion, we see that Paul's gospel was in the scriptures all along.

I've heard a grace preacher say

that the book of Acts is a good place to "break your spiritual neck"

*Well, that may be so --- if you're trying to **separate programs**
into a pre-conceived agenda.*

I've also been told that "you can't get doctrine from the book of Acts."

Well, we just did.

2 Tim 3:16 All scripture is given by inspiration of God,
and is profitable for doctrine,
for reproof, for correction, for instruction in righteousness:

*We ought to believe the KJV Bible, and adjust our understanding
to come in line with "what the verses say."*

In other words, we need to do what we tell others to do!

This is David Dowell, saying, "Think about it!"