



Bible Study

Acts 16

International Worship Center



Acts 16:6-10

- ⁶ Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,
- ⁷ After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
- ⁸ And they passing by Mysia came down to Troas.
- ⁹ 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.

Sins Against the Holy Spirit

- Quenching of the Spirit
- Blaspheme against the Holy Spirit
- Resist the Holy Spirit
- Grieving of the Holy Spirit



Apostle Paul's Missionary Journey









and thus I make it my
ambition to preach the
gospel, not where Christ has
already been named, lest I
build on someone else's
foundation, Romans 15:20



The Macedonia Call



WHAT IS THE CALL OF GOD?

- The **Call of God** is **initiated** by God and should be considered an **invitation** to actively participate in a **specific** assignment to go **anywhere, anytime**, and do **anything**, in **God's** **redemptive** plan for mankind.
- Please note, that the call of God means **coming under the authority, agreement, affirmation, and advice (counsel)** of God.



What was Macedonia?

- Macedonia was a place that Apostle Paul had not preached in as yet.
- There was no church in the Macedonian province.
- Macedonia was a Roman province, so we know that their religion was steeped in superstition and mysticism.

What was Macedonia?

- Their worship included drunkenness and sexual immorality.
- Humanism and philosophy abounded in Athens.
- Witchcraft and philosophy were popular practices.



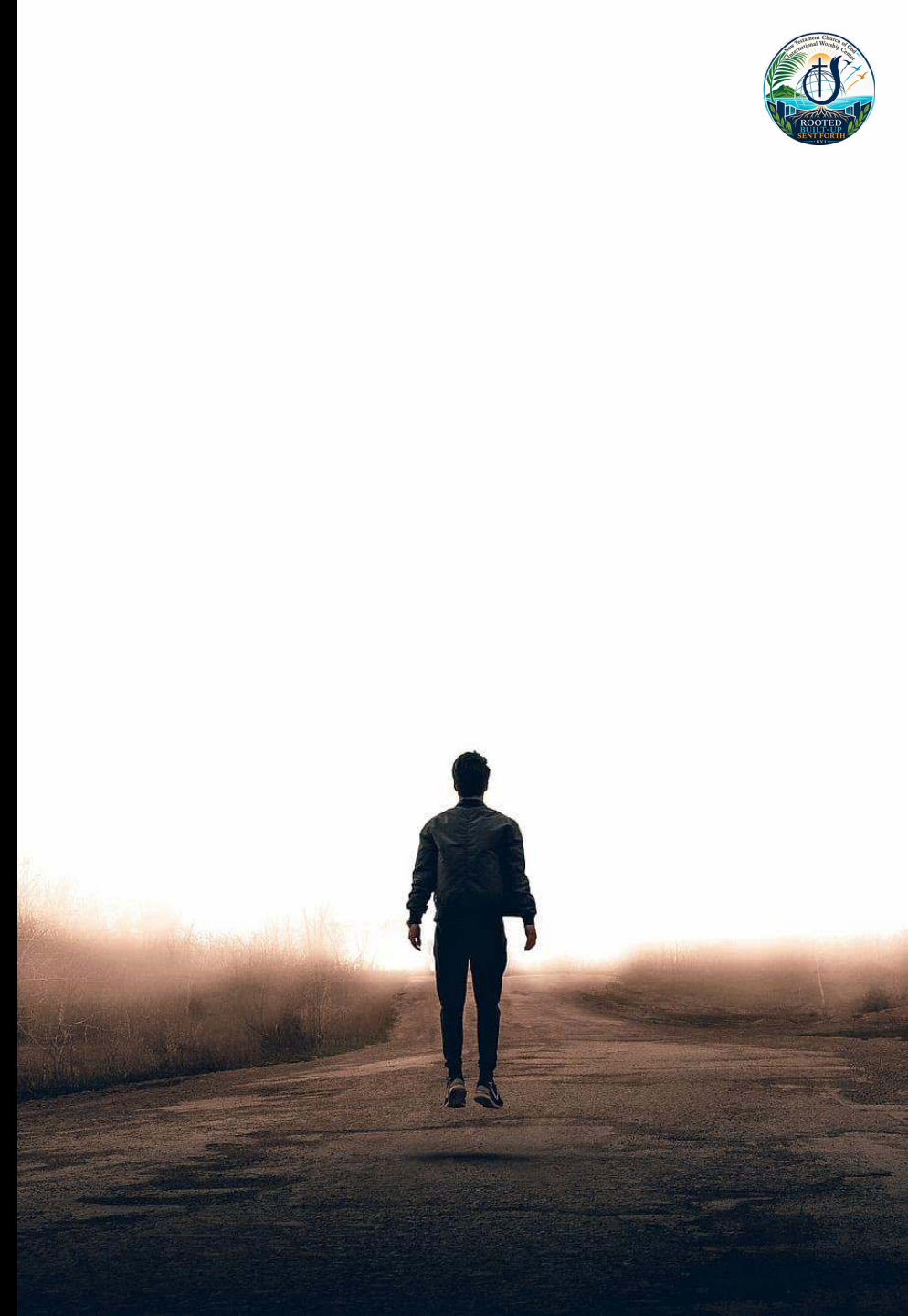
What was Macedonia?

- Macedonia was established as a Roman province in 146BC, incorporating the ancient lands of Macedonia, Epirus, Thessaly, and part of Illyria, Paeonia and Thrace.
- Some cities of Macedonia include Philippi, Thessalonica, and Berea.



The Macedonian Call

- Where has God called you to? How do you know it's a Macedonian call, or a call by the Holy Spirit to go and do something or go somewhere for God's purpose, or it's just what you think is right?



The Macedonian Call

- One thing that will confirm your “Macedonian Call” is that you find a purpose where you’ve been called.



The Macedonian Call

- **CASE STUDY** - One man helps at a nursing home ministry and he truly believes this is his calling.





The Macedonian Call

He's heard the call from God from within, but also from without, meaning the Word of God.



Observation of the Macedonian Call

We need to respond immediately.



Observation of the Macedonian Call

We are qualified to respond.

Observation of the Macedonian Call

The lost are in need of our help



Observation of the Macedonian Call

Where we want to go is not always where we are needed.



Observation of the Macedonian Call

Paul was actively engaged in obeying the revealed will of God when the Spirit spoke to him.



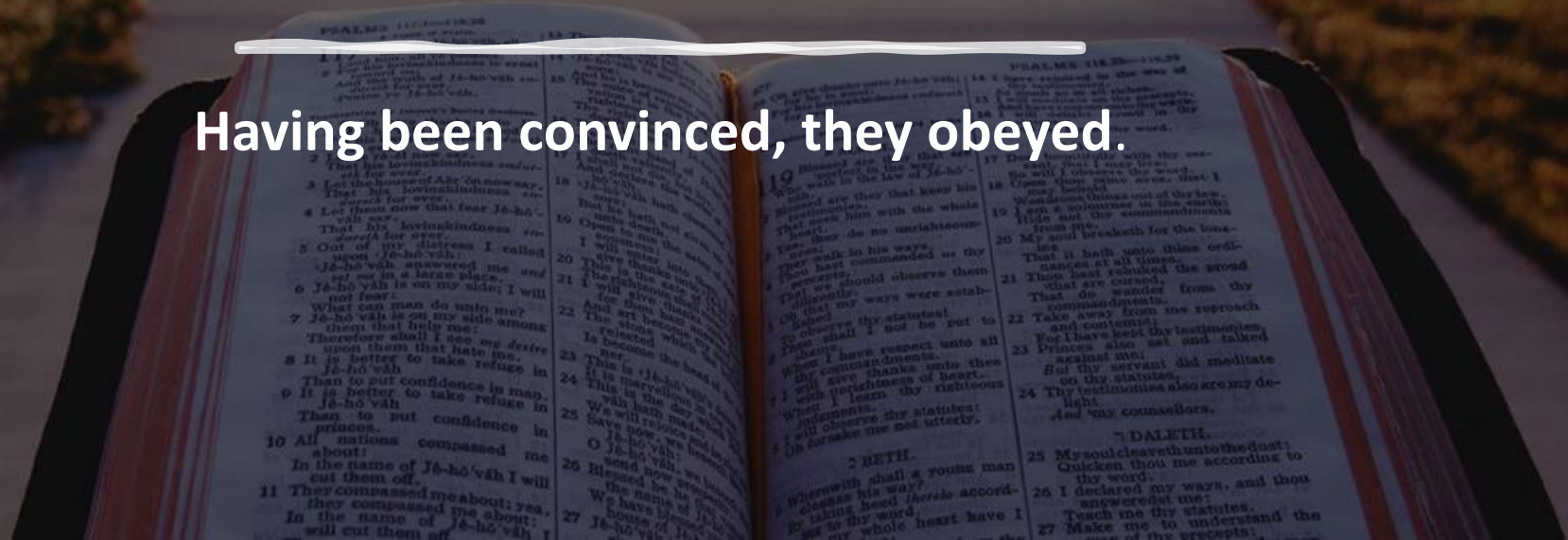
Observation of the Macedonian Call

God spoke clearly and directly.



Observation of the Macedonian Call

Having been convinced, they obeyed.





Questions

- How should we respond to believers that are on the verge of disqualifying themselves from the call to Ministry because of insecurity in their abilities?
- What type of faith does it takes to fulfill the Macedonian call?
- What's the danger of not fulfilling the Macedonian call?



Responding to
touch not my
anoointed



TOUCH NOT

THE LORD'S

Anointed

Touch not my anointed

- This verse, found in two places: (Ps 105:15)(1 Chr 16:22), says, “Saying, Touch not mine anointed, and do my prophets no harm.”
- If you look at the verses leading up to this (1 Chr 16:8-22 and Ps 105:1-15 are nearly identical) you can see that “touch not my anointed” is referring to Israel and God’s protection of that nation and its patriarchs.

Touch not my anointed

- *the Lord's anointed*, is a reference to the kings of the nation of Israel (1Sam. 12:3,5; 24:6,10; 26:9,11, 16,23; 2 Sam. 1:14,16; 19:21; Psalm 20:6; Lam. 4:20).
- The mention of *prophets*, is a reference to the patriarchs (Psalm 105:8-15; 1Chron. 16:15-22). It is used exclusively in the Old Testament.



Touch not my anoointed

- “touch” in “touch not my anoointed” is shown over and over in the Bible to apply to “physically touching or physical harm”
- A look at Strong’s tells us that the word “touch” is the Hebrew word “*naga*” which means “to touch, i.e. lay the hand upon” (for any purpose), **to be stricken, to strike, to befall, to lay hand upon, to strike with a plague**
- The first use is in (Gen 3:3) “But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch (*naga*) it, lest ye die.” (See Gen 32:25,32, Ex 19:12, Lev 5:2-3 for a few other examples)

Touch not my anointed

- We can also see David applying this when he refused to “touch” (or kill) King Saul in (1 Sam 24:4-13) because he was “God’s anointed.”

Touch not my anointed

- **David's Response to Saul's Death**
 - ✓ Renting of his clothes along with all his men
 - ✓ Mourning
 - ✓ Weeping
 - ✓ Fasting
 - ✓ He killed the Amalekites





Touch not my anointed

- Obviously then, it is unbiblical for a pastor to say this verse means that no one has the right to question or correct him/her, even if he/she is teaching or prophesying falsely.
- Actually, the Bible says the exact opposite. We are warned about false teachers (Rev 2:2)(Rom 16:17)(Gal 1:6-9)(1 Tim 1:3)(2 Jn 1:10-11) and false prophets (Mt 7:15)(1 Jn 4:1), and told to judge them (among many other things we are to judge: see Judge Righteous Judgment).



Should we correct a 'Man of God' if
he is accused of committing a
crime/sin?



Pastors, like all Christians, struggle with sin. And, like all Christians, pastors need grace. But when a pastor falls to those sins which disqualify him from this role of spiritual overseer, he also needs the correction and accountability of the church. He needs clear speech and direction not sentimental sweets.

(Alliance of confessing Evangelicals)



Touch not my anointed

- "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were true." (Acts 17:10-11)

Touch not my anoointed

- **Paul was not all about self-protection, self-preservation and self-promotion.**
- The Apostle Luke did not say the Bereans were "critical," "judgmental" or "not walking in love" for holding Paul's revelations and teachings up to the light of God's Word. Luke said they were "more noble" than others who did not do the same.



Touch not my anointed

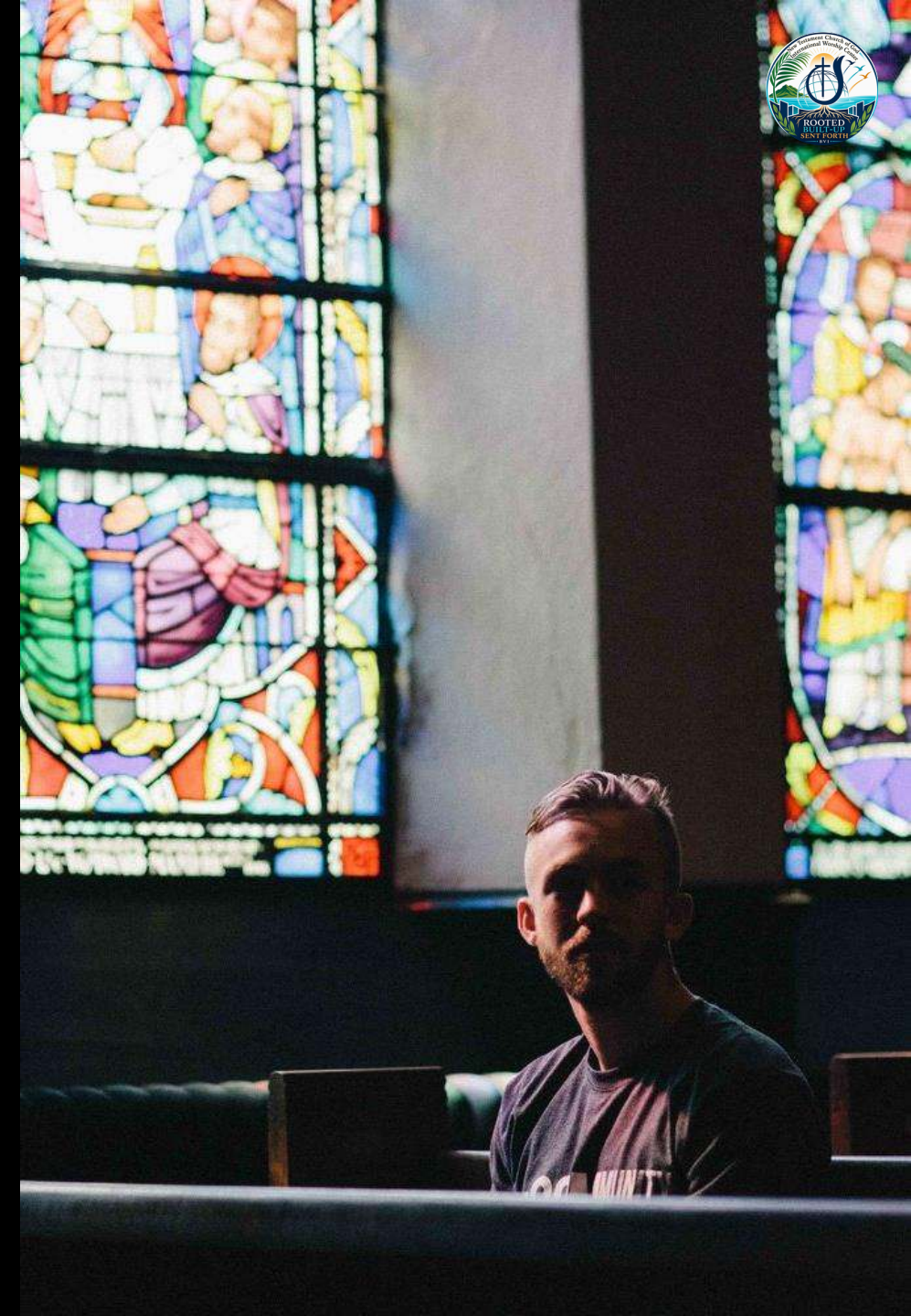
- "Beware of false Prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit ... Wherefore by their fruits ye shall know them." (Matthew 7:15-20)



False Teacher Is Like A

Touch not my anointed

- "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others may also fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one another, doing nothing by partiality." (1 Timothy 5:19-21)



Touch not my anointed



- *Accusation - Katēgoria* – a complaint, criminal charge, accusation, "a formal accusation before a tribunal."
- *Rebuke – elegchō* - to convict, refute, confute, generally with a suggestion of shame of the person convicted, to find fault with, correct, to reprehend severely, chide, admonish, reprove, to chasten, to punish



Touch not my anointed

- Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; 1 Timothy 5:1
- Rebuke – *epiplēssō* - to strike upon, beat upon, to chastise with words, to chide, reprimand
- Elder - *presbyteros* , Bishop, Elder, Members of the council of the Sanhedrin, those who presided over assemblies, a senior

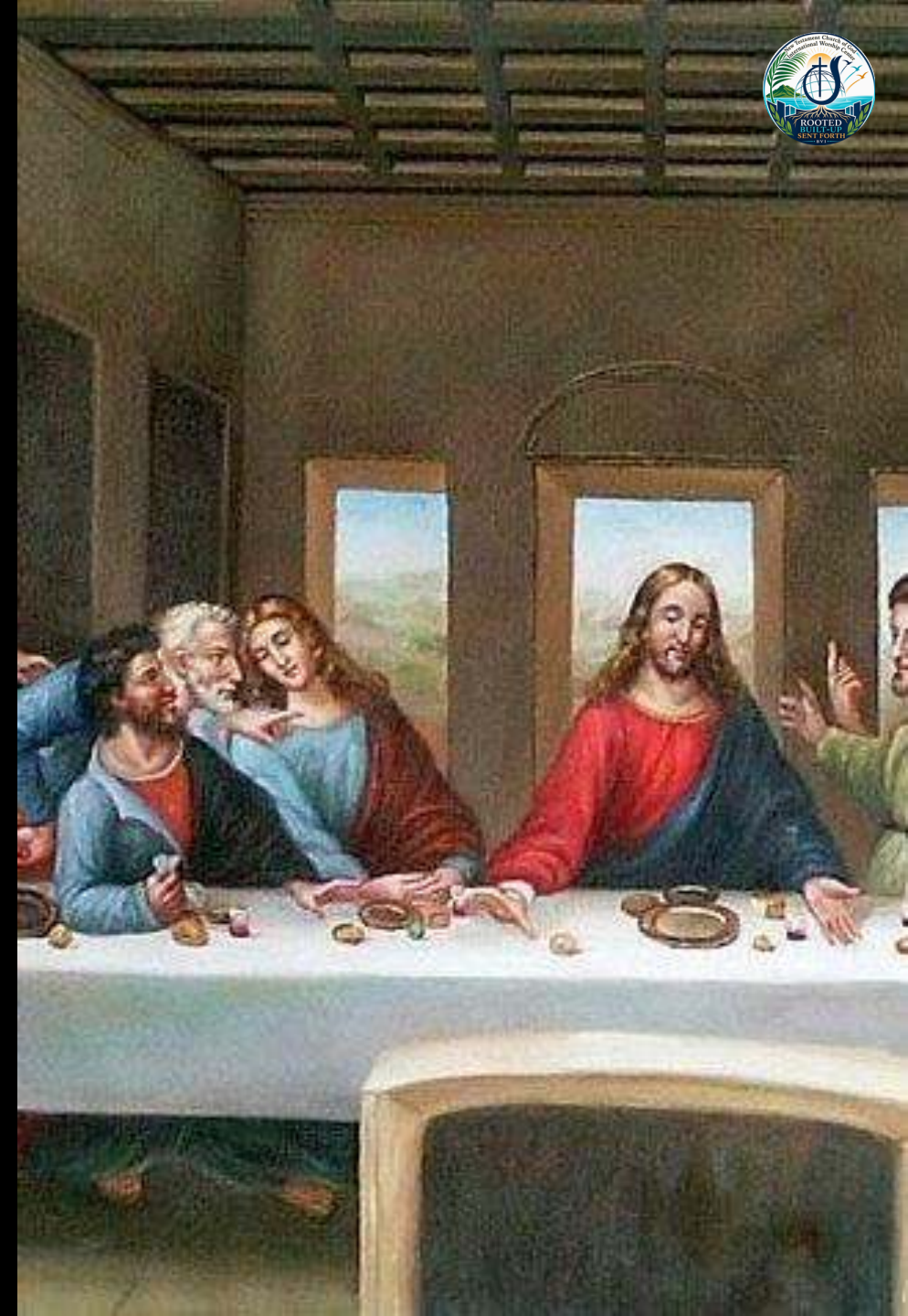


Touch not my anointed

- Rebuke not too roughly, as appears by the opposite phrase, and indeed the word properly signifies to beat or lash. Rebuke him not but with a decent respect to his age.
- Intreat - *parakaleō*- to call to one's side, call for, summon, exhorting and comforting and encouraging, to console, to encourage and strengthen by consolation, to comfort

The Apostle Paul Publicly Rebuked the Apostle Peter

- "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
- "But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Galatians 2:11-14)



God's Decree. Mark Divisive Leaders & Avoid Them

- "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17-18)



I appeal to you, brothers, to watch out for the divisions and create obstacles contrary to the doctrine which you have been taught; avoid them." - Roman

Touch not my anointed

- "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican." (Matthew 18:15-17)



"Have No Fellowship" Not "Defend at All Costs"

- "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them ... and have no fellowship with the unfruitful works of darkness, but rather reprove them."
(Ephesians 5:5-6,11)



Paul Called Hymenaeus, Alexander & Philetus' Names Publicly

- "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan that they may learn not to blaspheme." (1 Timothy 1:19-20)



Paul Called Phygelus & Hermogenes' Names Publicly

- "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygelus and Hermogenes." (2 Timothy 1:15)





Paul Called Demas' Name Publicly

"For Demas hath forsaken me, having loved this present world and hath departed to Thessalonica ..." (2 Timothy 4:10)

Demas was a former close confidant of the Apostle Paul. (Colossians 4:14; Philippians 1:24) He also forsook both Paul and the preaching of the Gospel.

The Apostle Paul considered him to be dangerous to many because of his instability and his inability to stay with God's Word.

Demas was dangerously backslidden and Paul wanted the sheep to know they must avoid him for their own well-being.



Paul Called Alexander the Coppersmith's Name Publicly

- **"Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." (2 Timothy 4:14-15)**
- This is possibly the same Alexander mentioned in Acts 19:33 and First Timothy 1:20.
- Many believe that Alexander was a trouble-making Jewish Rabbi because it was common for the Jews in Paul's day to attach the name of a trade to both Rabbis and literary men.
- Whoever Alexander was, and whatever he did to Paul that was so severe, Paul felt the need to warn the Church of Alexander by boldly naming his name in his circulated letters.



The Apostle John Called Diotrephes' Name Publicly

- "I wrote unto the Church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words:
- and not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.
- Beloved, follow not that which is evil but that which is good ..." (3 John 9-11)