

Street Preaching in the Book of Acts

Comprehensive Lecture and Field Manual

7 Lecture Edition



Lecture 1: Introduction & Biblical Pattern

The following teaching is designed to function as a master lecture and field manual. The structure follows the major public preaching accounts found throughout the Book of Acts and demonstrates the repeated biblical pattern of open-air proclamation, public confrontation, repentance preaching, persecution, revival, and Holy Ghost empowerment.

This material is intentionally flexible so additional notes, images, Scripture references, testimonies, illustrations, and personal preaching experiences can be added throughout the editing process.

The material is intended for classroom instruction, manuscript expansion, and future PowerPoint or public teaching adaptation.

Citation System

A simplified numbered citation system has been intentionally incorporated throughout this lecture manuscript.

Turabian source information is provided in the footnotes at the end of each page section and again in the unified footnote and bibliography sections at the conclusion of the paper.

This approach helps preserve the flow and readability of the lecture while still maintaining academic documentation standards suitable for classroom instruction.

Lecture 1: Introduction & Biblical Pattern

Learning Outcomes:

- Identify major public preaching accounts in the Book of Acts
- Recognize repeated biblical patterns in biblical public proclamation
- Distinguish biblical preaching from modern stereotypes

QUESTION:

"When you think of street preaching, what image comes to mind?"



"Angry Street Preacher with a megaphone."

Hold that thought!

Let's examine what the God-honored text of the King James Bible (no Greek needed) says first and then revisit that image.

Acts 2:14–41 — Peter at Pentecost

Preacher: Peter (with the eleven) — Acts 2:14

Audience: Jews from every nation gathered in Jerusalem — Acts 2:5–11

Results:

- About 3,000 souls saved and baptized — Acts 2:41 (**Positive** Response)
- Public repentance preaching (**Positive** Response)
- Holy Ghost conviction (**Positive** Response)
- Public proclamation in Jerusalem

Acts 3:11–4:4 — Solomon's Porch

Preacher: Peter — Acts 3:12

Audience: Jews gathered at Solomon's porch — Acts 3:11

Results:

- Many believed (**Positive** Response) — Acts 4:4 (**Positive** Response)
- About 5,000 men saved
- Religious opposition increased (**Negative** Response)
- Public proclamation created revival and resistance

Acts 5:20–42 — Temple Preaching

Preacher: The apostles — Acts 5:20

Audience: The people in the temple — Acts 5:21, 25

Results:

- Arrested and threatened (**Negative** Response)
- Continued preaching publicly (Faithful Response)
- Demonstrated obedience to God over men (Acts 5:29)
- Public preaching continued daily despite persecution

Acts 6:8–7:60 — Stephen the First Martyr

Preacher: Stephen — Acts 6:10; 7:2

Audience: Synagogue Jews and the Sanhedrin — Acts 6:9–12; 7:1

Results:

- Conviction and rage — Acts 7:54 (**Negative** Response)
- Stephen stoned — Acts 7:58–60 (**Negative** Response)
- Religious hypocrisy exposed
- First Christian martyr

Acts 8:5–8 — Philip in Samaria

Preacher: Philip — Acts 8:5

Audience: City of Samaria — Acts 8:5–6

Results:

- Many believed (**Positive** Response)
- Deliverance and healings (**Positive** Response)
- Great joy in the city (**Positive** Response)
- Revival followed public proclamation

Acts 13:44–49 — Paul and Barnabas

Dr. Thomas Lyons notes that Paul's ministry repeatedly operated in major cities such as Ephesus, Corinth, Philippi, and Thessalonica, intentionally bringing the gospel into strategic urban centers.¹

Paul commonly preached first in synagogues and then moved into the agora (Greek marketplace), demonstrating the public and confrontational nature of gospel proclamation in Acts.²

Preacher: Paul and Barnabas — Acts 13:46

Audience: Almost the whole city — Acts 13:44

Results:

- Gentiles believed — Acts 13:48 (**Positive** Response)
- Opposition from Jews increased (**Negative** Response)
- Gospel spread throughout the region
- Public preaching reached entire cities

Acts 14:7–19 — Lystra

Preacher: Paul and Barnabas — Acts 14:7, 14–15

Audience: People of Lystra — Acts 14:8–11

Results:

- Crowds attempted to worship them as gods (Misguided/**Negative** Response)
- Paul stoned and left for dead — Acts 14:19 (**Negative** Response)
- Public preaching created confusion and persecution
- Apostles continued despite suffering

Acts 17:17–34 — Athens Marketplace

Preacher: Paul — Acts 17:17, 22

Audience: Jews, marketplace crowds, and Athenians — Acts 17:17–21

Results:

- Some mocked — Acts 17:32 (**Negative** Response)
- Some believed — Acts 17:34 (**Positive** Response)
- Public confrontation of idolatry (Confrontational Response)
- Philosophers challenged biblical preaching (**Negative** Response)

Acts 20:20–21 — Paul's Ministry Pattern

According to Dr. Thomas Lyons, Paul's ministry functioned through missionary teamwork involving Timothy, Titus, Silvanus, Phoebe, Prisca and Aquila, and Apollos.³

Lyons also emphasizes that Paul at times supported himself through tentmaking while publicly proclaiming the gospel throughout the Roman world.⁴

Preacher: Paul — Acts 20:20

Audience: Jews and Greeks — Acts 20:21

Results:

- Public and house-to-house ministry
- Repentance toward God (Acts 17:30)
- Faith toward Jesus Christ (**Positive** Response)

Acts 28:30–31 — Paul in Rome

Preacher: Paul — Acts 28:30–31

Audience: All that came unto him in Rome — Acts 28:30

Results:

- Gospel preached confidently (Faithful Response)
- Public proclamation remained unhindered (**Positive** Ministry Outcome)
- Persistence despite imprisonment
- Acts closes with continued preaching

Results

Repentance — Acts 2:38 (**Positive**)

Salvation — Acts 2:41 (**Positive**)

Revival — Acts 8:5–8 (**Positive**)

Riots — Acts 19:28–29 (**Negative**)

Arrests — Acts 4:3 (**Negative**)

Persecution — Acts 5:40 (**Negative**)

Conviction — Acts 7:54 (**Positive/Negative**)

Baptisms — Acts 2:41 (**Positive**)

Church growth — Acts 2:47 (**Positive**)

Preacher / Audience / Results Summary

PREACHERS:

Peter, Stephen, Philip, Paul, Barnabas, The Apostles

AUDIENCES:

Jews, Gentiles, Marketplace crowds, Temple worshippers, Philosophers, City leaders, Religious authorities, Common people

RESULTS:

Repentance, Salvation, Revival, Riots, Arrests, Persecution, Conviction, Baptisms, Church growth

FOOTNOTES:

1. Thomas Lyons, BS617 The Book of Acts lecture material, Kairos Pacific University, 2026.
2. Ibid.
3. Ibid.
4. Ibid.

Lecture 2: Street Preaching Defined



Lecture 2: Street Preaching Defined

Learning Outcomes:

- Define biblical street preaching according to the Book of Acts
- Explain the public nature of biblical public proclamation
- Evaluate the purpose of public gospel preaching

Street Preaching in the Book of Acts

The Dictionary of Paul and His Letters explains that first-century preaching functioned as public oratory used by believers to announce, encourage, reenact, and deliberate the gospel of Jesus Christ. The article further notes that preaching could be used either for good or ill depending upon the messenger and message⁵

DEFINITION:

Street preaching is open-air, public proclamation of the gospel outside the walls of a church building. In the Book of Acts, preaching occurred in streets, temples, synagogues, marketplaces, riversides, courts, homes, and city centers. The apostles intentionally carried the message into public spaces where people gathered.

The Book of Acts does not present public preaching as some strange side ministry for fanatics. It presents open-air proclamation as normal New Testament Christianity. The apostles preached publicly, boldly, and directly under the power of the Holy Ghost, and the results included revival, repentance, conversions, riots, arrests, persecution, and sometimes outright violence. That is New Testament Christianity in action, not polished religion designed to keep everybody comfortable.

Biblical Street Preaching Focus

Biblical street preaching in Acts was centered on:

- Scripture (2 Tim. 4:2)
- Repentance (Acts 17:30)
- Doctrine (1 Tim. 4:16)
- The Lord Jesus Christ (Acts 5:42)

NOT on:

- Crowd-pleasing entertainment
- Religious performance

The goal was never popularity or building some religious brand. The goal was to publicly proclaim the Lord Jesus Christ whether the crowd loved it, mocked it, or tried to shut it down.

Public Speaking as Meaningful Performance

Daniel B. Glover, summarizing Arco Den Heijer's study of Paul's speeches in Acts, notes that Luke presents Paul's public speaking as meaningful performance before specific audiences.⁶

Den Heijer's work argues that these performances serve an apologetic purpose, answering accusations that Christians were merely superstitious or hostile to Jewish law, temple, and nation.⁷

This strengthens the Acts pattern: public preaching was not a sideshow, but a public defense and proclamation of the truth before real audiences in real cities.

Quote from Dr. Peter S. Ruckman

"Never confine your preaching to a church building."⁸

— Dr. Peter S. Ruckman



The Purpose of Street Preaching

The Dictionary of Paul and His Letters notes that ancient preaching sought to provoke audiences toward action, repentance, response, and public engagement with the message being proclaimed.⁹

The purpose is to publicly lift up Jesus Christ before men and warn sinners to repent and believe on the Lord Jesus Christ before they die and stand before a holy God at the judgment. Public proclamation confronts sin openly and warns nations, rulers, religious systems, and individuals about the coming judgment of God.

Street preaching allows the gospel to reach large groups of people quickly and directly. In the Book of Acts, preaching consistently produced division, conviction, salvation, persecution, and revival.

The Apologetic Edge of Public Preaching

The public nature of Paul's preaching in Acts carried an apologetic edge. Glover explains that den Heijer sees Luke portraying Paul as both a messenger of God and a capable public speaker, answering Roman criticism while also demonstrating that the Christian movement was not anti-Jewish.¹⁰

Biblical public proclamation is not merely loud speech; it is public witness, public defense, and public declaration of what God said.

Billy Sunday once said: "If you have no joy in your religion, there's a leak in your Christianity somewhere."¹¹



The Power of Street Preaching

Dr. Thomas Lyons highlights that Paul suffered repeatedly for the gospel according to 2 Corinthians 11:24–28 while remaining committed to public proclamation.¹²

Lyons further explains that Paul viewed the gospel of Christ as both the power of God and divine revelation centered upon the death, burial, and resurrection of Jesus Christ.¹³

Dr. Peter S. Ruckman stated: "If you want to feel saved, then go out and do something for Jesus Christ."¹⁴

The Foundation: Acts 1:8

Acts 1:8 establishes the foundational pattern for biblical preaching:

"But ye shall receive power, after that the Holy Ghost is come upon you."¹⁸

The apostles preached publicly under the empowerment of the Holy Ghost rather than through human charisma or worldly methods.

The apostles were strengthened through prayer, the Hebrew Scriptures, obedience, and Holy Ghost boldness. Threats, persecution, and jail time did not shut them up. Most of the time it only made them preach harder because they believed the word of God more than they feared men.

Barnabas and Paul: Missionary Teamwork

Jim Reiher's article on Barnabas and Paul highlights the importance of Barnabas in Acts and Galatians. Reiher emphasizes that Barnabas was not a side character in the early mission but a key figure connected with Paul's acceptance, credibility, and missionary work. That is helpful for this lecture because Acts does not present preaching as a personality show. God used preachers, encouragers, helpers, and fellow laborers together in the spread of the gospel.¹⁷

Pastor Nathan Bemis has emphasized that biblical street preaching is "public obedience to the Great Commission regardless of the crowd's reaction."¹⁸



FOOTNOTES:

5. Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship (Downers Grove, IL: InterVarsity Press), Kindle loc. 845.
6. Daniel B. Glover, review of Portraits of Paul's Performance in the Book of Acts: Luke's Apologetic Strategy in the Depiction of Paul as Messenger of God, by Arco den Heijer, *Review of Biblical Literature* (2022): 379-81.
7. Glover, review of Portraits of Paul's Performance in the Book of Acts, 379-81.
8. Peter S. Ruckman, preaching commentary and sermon material, accessed May 13, 2026.
9. Dictionary of Paul and His Letters, Kindle loc. 847.
10. Glover, review of Portraits of Paul's Performance in the Book of Acts, 379-81.
11. William T. Ellis, *Billy Sunday: The Man and His Message* (Philadelphia: John C. Winston, 1914), 52.
12. Lyons, BS617 The Book of Acts lecture material.
13. Ibid.
14. Peter S. Ruckman, *Soulwinning* (Pensacola, FL: Bible Baptist Bookstore), Kindle loc. 1456.
15. Dictionary of Paul and His Letters, Kindle loc. 845.
16. Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship, 852.
17. The Holy Bible, King James Version (Cambridge: Cambridge University Press, 2011), Acts 1:8.
18. Jim Reiher, "Barnabas and Paul: What Galatians and Acts Tell Us," *Evangelical Review of Theology* 48, no. 4 (2024): 351-56.
19. Nathan Bemis, public evangelism teaching material, accessed May 13, 2026.

Lecture 3: The Character of Biblical Preaching



Lecture 3: The Character of Biblical Preaching

Learning Outcomes:

- Differentiate biblical preaching from performance-driven ministry
- Recognize the role of Bible-centered proclamation
- Identify characteristics of Holy Ghost empowered preaching

What is Different?



"The method and the message."

The Book of Acts demonstrates that biblical street preaching focused upon the public proclamation of Scripture rather than personality, performance, or theatrics.

The apostles preached with boldness, but their authority rested in Scripture and the power of the Holy Ghost rather than fleshly charisma.

Acts vs. Modern Ministry

The contrast becomes important in modern ministry because many public presentations of Christianity can drift toward spectacle rather than biblical proclamation.

Acts consistently presents preaching as truth-centered communication designed to bring conviction, repentance, and faith.

The preacher was not attempting to entertain the crowd, build a personal platform, or generate emotional hype. The emphasis remained upon declaring what God said regardless of whether the audience accepted or rejected it.

What Biblical Street Preaching IS NOT:

Many modern examples become unbalanced when emotion, anger, political frustration, or online attention replaces clear biblical proclamation. The apostles confronted sin directly, but they consistently grounded their message in Scripture, repentance, and the gospel of Jesus Christ rather than fleshly rage or personal attacks. Biblical boldness should never be confused with uncontrolled anger or performance-driven behavior.

- Entertainment
- Performance art
- Political rage
- Fleshly anger
- Self-promotion
- Social media clout chasing
- Empty yelling without Scripture
- Using the Bible as a prop
- Personal attacks disconnected from biblical truth

What Biblical Street Preaching IS:

Biblical preaching in the Book of Acts involved more than simply speaking loudly in a public setting. It functioned as a visible declaration of truth meant to confront error, announce the gospel, and call listeners toward repentance and faith in Jesus Christ. Public ministry served as a testimony before both believers and unbelievers, often taking place in synagogues, marketplaces, streets, and other gathering places.

- Public proclamation of Scripture
- Calling sinners to repentance (Luke 13:3; Acts 17:30)
- Declaring the gospel openly
- Warning of judgment (Acts 17:31)
- Exalting Jesus Christ publicly (Acts 4:12)
- Spirit-empowered preaching
- Biblical confrontation with truth and compassion

This form of ministry demonstrated a willingness to publicly identify with Jesus Christ regardless of opposition, ridicule, or persecution.

Lecture 4: The Preacher & His Conduct



Lecture 4: The Preacher & His Conduct

Learning Outcomes:

- Identify biblical qualifications for public ministry
- Evaluate proper conduct in public proclamation
- Recognize dangers associated with fleshly preaching

Who Did It?

The Biblical Preachers:

- Peter
- Paul
- Stephen
- Philip
- The Apostles
- Barnabas

The believers in Acts did not keep the gospel hidden behind stained-glass walls. They carried the message into cities, synagogues, marketplaces, streets, and wherever people gathered because they believed the gospel was meant to be heard publicly.

The Dictionary of Paul and His Letters also notes that audiences responding negatively to biblical preaching often beat, persecuted, or imprisoned the preacher, which fits the repeated pattern seen throughout the Book of Acts.²⁰

Who Should Do It?

Men called of God who are spiritually qualified, grounded in Scripture, prayerful, and willing to publicly proclaim biblical truth regardless of opposition or criticism.

Public preaching should be carried out by believers who are spiritually grounded, biblically literate, prayerful, and willing to submit themselves to the final authority of the King James Bible rather than cultural trends or denominational politics. The Book of Acts repeatedly demonstrates that effective public ministry was connected to courage, doctrinal soundness, obedience, and dependence upon the Holy Ghost rather than natural personality alone.

A preacher should possess boldness, but also humility, self-control, and a genuine burden for souls. Public ministry without prayer, charity, or personal holiness can quickly become fleshly and damaging. The apostles spoke directly and confrontationally at times, but their purpose remained the proclamation of repentance and faith toward Jesus Christ.

Not Every Loud Individual is Qualified

Not every loud individual with a microphone is automatically qualified for public ministry. A man can own a speaker system and still know almost nothing about the Scriptures. Biblical preaching requires spiritual maturity, biblical understanding, and a willingness to remain faithful under criticism, rejection, or persecution. A faithful street preacher must therefore remain teachable, disciplined, and grounded in the word of God as found in the King James Bible.

Biblical preaching requires:

- Spiritual maturity
- Biblical understanding
- Willingness to remain faithful under criticism, rejection, or persecution
- Teachability and discipline
- Grounding in the word of God as found in the King James Bible

How NOT to Do It

- Preaching in the flesh
- Angry emotional outbursts without Scripture
- Prideful behavior
- Arguing endlessly without purpose
- Public ministry without prayer
- Preaching without charity (1 Cor. 13:1-2)
- Treating sinners as enemies instead of souls

Modern public preaching often becomes distorted when the preacher becomes the center of attention instead of the message itself. Biblical confrontation was never intended to become reckless rage or self-exalting behavior. The apostles warned sinners plainly while still calling men to salvation, repentance, and reconciliation with God.

Biblical street preaching must balance courage with charity, boldness with humility, and confrontation with clear Scriptural truth.

FOOTNOTES:

20. Dictionary of Paul and His Letters, Kindle loc. 845.

Lecture 5: Practical Public Ministry



Lecture 5: Practical Public Ministry

Learning Outcomes:

- Demonstrate practical preparation for public ministry
- Apply biblical principles to open-air preaching situations
- Recognize the importance of Scripture-centered evangelism

How to Do It

The Dictionary of Paul and His Letters summarizes ancient religious speeches as direct public communication adapted to audiences and often delivered extemporaneously without heavy dependence upon written notes. These messages focused on proclamation, action, storytelling, exhortation, and direct audience engagement.²¹

Dr. Peter S. Ruckman advised: "don't waste a lot of time on the head; aim for the heart." ²²

- Use the King James Bible exclusively
- Stay calm and bold
- Preach repentance and faith (Acts 20:21)
- Be visible and public
- Depend upon the Holy Ghost
- Speak clearly
- Maintain doctrinal truth
- Keep Christ central
- Let the Bible speak for itself

ALWAYS PREACH FROM THE KING JAMES BIBLE!!!

Work and Ministry Integration

The Book of Acts does not indicate that Paul functioned primarily as a full-time tradesman throughout his entire ministry, but rather that he at times labored with his own hands in order to support portions of the work.

McCarty's discussion of Paul, Prisca, and Aquila shows that their work as tentmakers placed them in contact with ordinary people in the flow of daily life and marketplace activity. That shows that public ministry was not disconnected from work, travel, hospitality, and house-to-house ministry. Street preaching should not be isolated from a disciplined Christian life; the preacher's public voice should grow out of private faithfulness, daily labor, and real Bible-grounded ministry.²³

House-to-House Ministry

Dr. Peter S. Ruckman emphasized: "House-to-house and door-to-door teaching and preaching Jesus Christ is the time-honored method of soulwinning that never has been improved upon and never will be."²⁴

Just Do It

The Book of Acts repeatedly demonstrates that the apostles preached publicly despite persecution, threats, arrests, beatings, riots, and rejection.

Public proclamation was viewed as obedience to God rather than an optional ministry method.



Before You Preach:

- Pray
- Pick place
- Test

What to bring:

- Ruckman
- Soapbox
- Invites
- Tracts
- Signs
- Speaker with hands-free microphone

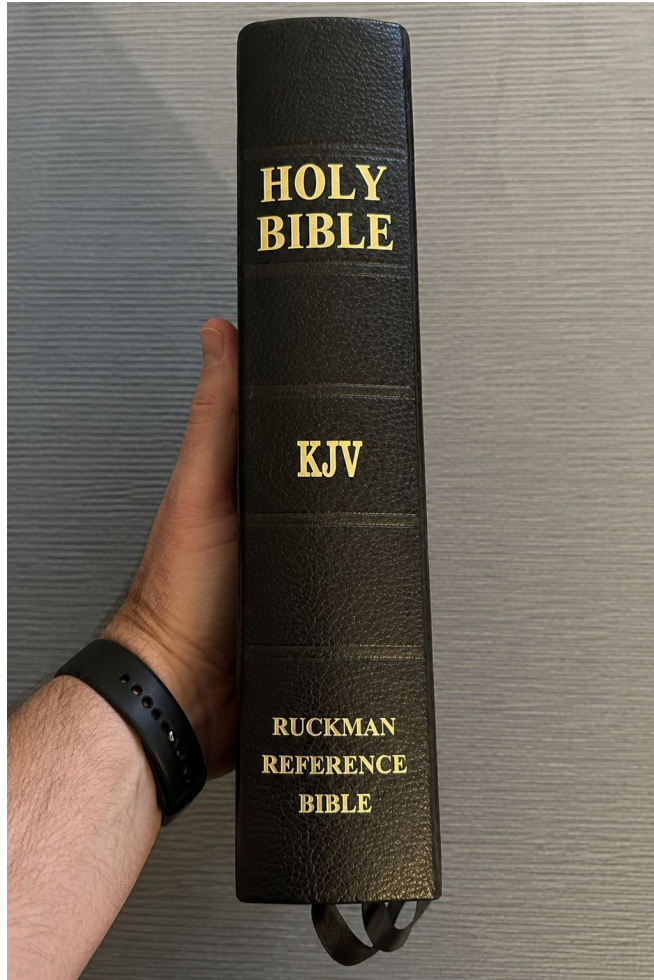
Optional Items:

- Gun • Mace • Taser • iPhone • Earbuds • Tripod

Situational Awareness:

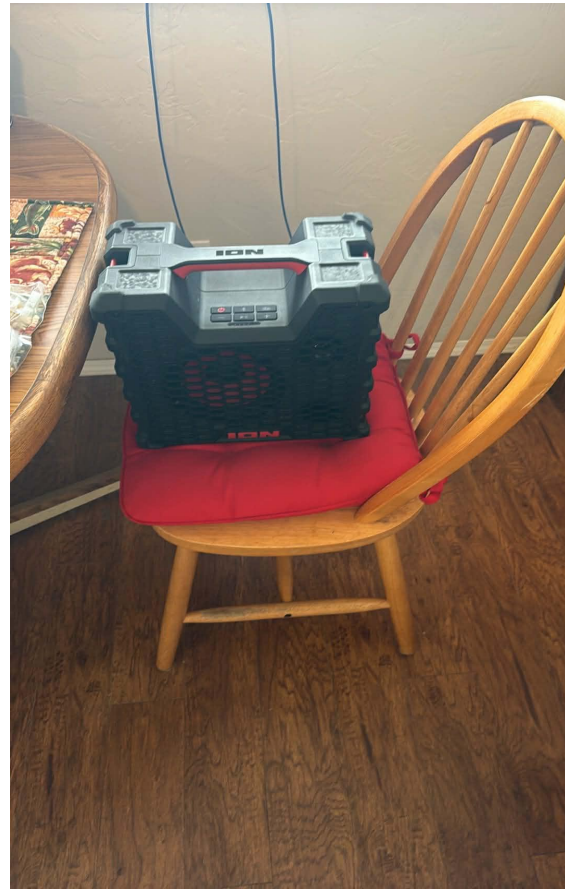
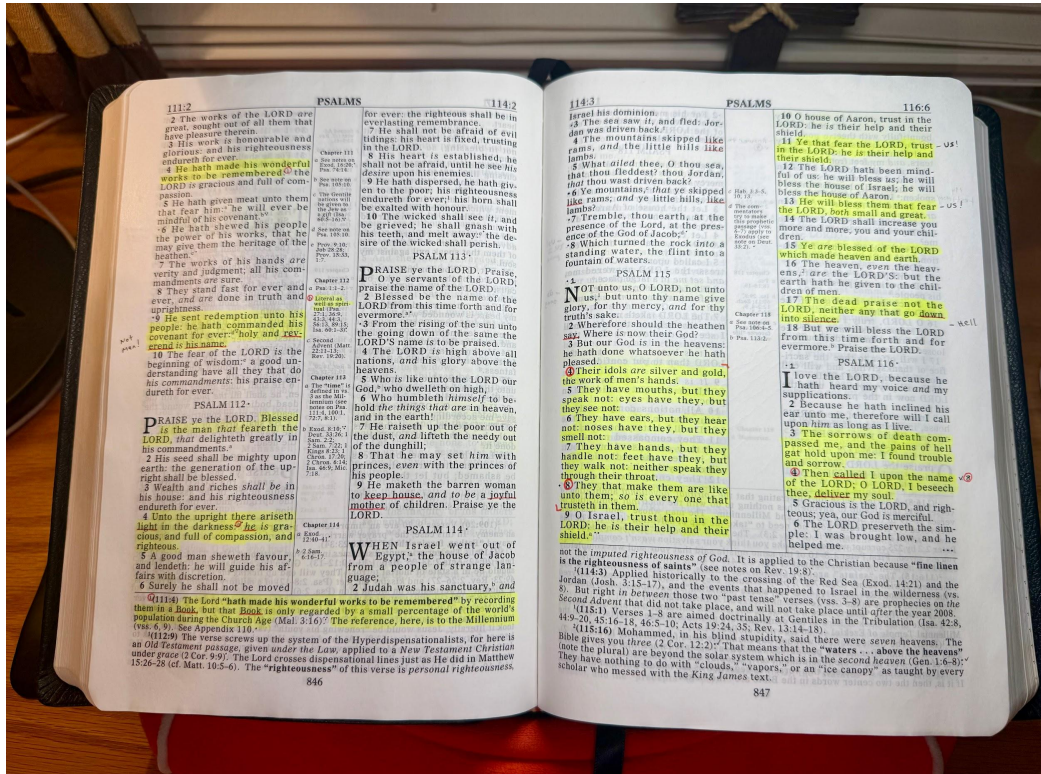
- Walkers • Predators (human or animals) • Authorities • On-coming traffic











What to Say

"The Bible says..."

Dr. Peter S. Ruckman wrote: "When I preach on the street, I tell people, 'The cure for sin is not someTHING; the cure for sin is someBODY.'"²⁵

The authority behind biblical street preaching is not personality, volume, intellect, charisma, or somebody's opinion. It rests upon the preserved words of the King James Bible.

FOOTNOTES:

24. Peter S. Ruckman, *Acts Commentary*, Kindle loc. 212.

25. Ruckman, *Soulwinning*, Kindle loc. 3315.

Lecture 6: Verses & Handout Material



Lecture 6: Verses & Handout Material

Learning Outcomes:

- Develop Scripture collections for evangelism and discipleship
- Recognize key verses useful in public proclamation
- Apply biblical references to real ministry situations

Verses & Commentary

(Ruckman Reference Bible)²⁶

KEY:

* Center column reference note

** footnote

- Memorize every memory verse in the Ruckman.

(Demonstrate below/Students also)

GENESIS:

3:12

9:13-17

Example:

The Bible says...

“I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.”

Genesis 9:13-17 KJV

You can preach this verse from a couple different angles on the street. One, God promised He would never destroy the earth again with a flood, but the next judgment will come by fire and vengeance at the return of Jesus Christ. Two, the rainbow is God’s sign of His covenant after the flood, not a symbol meant to promote sexual perversion or rebellion against the word of God.

EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, JOSHUA, RUTH:

EXODUS: 8:10, 20:1-17

LEVITICUS: TBD

NUMBERS: TBD

DEUTERONOMY: TBD

JOSHUA: 1:9

RUTH: TBD

1 SAMUEL - 2 CHRONICLES:

1 SAM: 4:3, 12:24-25, TBD

2 SAM: TBD

1 KINGS: TBD

2 KINGS: TBD

1 CRON: TBD

2 CRON: 16:9**, 33:11-13**, 34:12**

EZRA - JOB:

EZRA: 9:16-17**

NEHEMIAH: TBD

ESTER: TBD

JOB: 28:28

PSALMS (Part 1):

1:1-2 & 5-6, 2:10-12, 3:8, 4:2-3 & 5, 6:4, 5:5 & 11, 7:1, 11-13, 9:9-10 & 17, 10:3-6 & 13-14, 11:2 & 5-6, 12:6-7, 13:5, 14:1-3, 16:1 & 11, 17:4, 17:7, 18:27b, 30 & 46, 19:1-3 & 9-11

PSALMS (Part 2):

20:6-7, 21:4, 22:27 & 31, 24:1-5, 25:2, 5abc, 8, 17-18 & 20, 26:1 & 7, 30:1, 31:5 & 24, 32:1, 5 & 10, 33:4, 12-15, 18-19, 34:3-4, 6*, 8, 11, 14-16, 18 & 22, 35:9, 36:5-7, 37:3, 5, 16, 23-24, 27, 28 & 38-40

PSALMS (Part 3):

38:18, 39:5-6, 40:4-5 & 16, 41:4, 43:3, 46:1 & 10, 48:1 & 14, 49:6-9 & 15-19, 50:3-4, 15-17 & 22-23, 51:1-13, 52:1, 53:1-3, 54:1, 55:16 & 22, 57:2-3, 60:4, 61:2, 62:1, 7-8 & 11-12, 63:11, 64:9-10, 65:5, 66:1, 8-9, 16 & 18-20

PSALMS (Part 4):

67:4 & 7, 68:19 & 20, 69:1, 5, 13 & 33, 70:4, 71:1-2, 15 & 23, 72:1, 4, 7, 12 & 17, 73:1, 24 & 27, 76:7, 77:3a, 78:5-7 & 19-22, 79:9-10, 80:3, 7 & 19, 85:1-2 & 8-9, 86:2, 5, 7-8 & 13, 89:2, 11, 18 & 48

PSALMS (Part 5):

90:1-7 & 10-12, 91:2 & 14-16, 92:7 & 12-15, 94:7-11, 16 & 19, 95:1, 3, 6-8, 96:2-5, 10 & 13, 97:2 & 10, 98:2-3 & 9, 100:3-, 101:3a, 101:6, 102:1, 12 & 16-20, 103:1, 2, 8, 11-17, 104:1, 19 & 31, 105:1, 3-5, 106:4-5, 8, 10, 40 & 47

PSALMS (Part 6) & PROVERBS:

PSALMS CONT: 107:2, 9-20 & 27, 108:12, 109:26-27 & 31, 111:9, 112:4, 115:4-9, 11, 13, 15 & 17, 116:3-4, 7-8 & 10, 119:21, 41, 42, 105, 114, 130, 155-156, 160**, 166 & 174-175, 121:1-2 & 7-8, 126:3 & 5-6, 139:1 & 7-8

PROVERBS: 4:4b, 23-27, 10:2-3, 9, 12, 16-17, 19, 24-25 & 27-29

PROVERBS (Continued) & ECCLESIASTES:

PROVERBS: 11:2, 3-4, 6, 8, 10-11, 21, 28a & 30-31, 15:3, 8, 9, 11, 13, 16, 24, 25, 26, 28, 29, 31, 32 & 33, 16:20, 17:12, 15, 20 & 28, 21:2, 4, 13, 16-17, 21, 27 & 29-30, 29:18**

The Bible says...

“If thou faint in the day of adversity, Thy strength is small. If thou forbear to deliver them that are drawn unto death, And those that are ready to be slain; If thou sayest, Behold, we knew it not; Doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works?”

Proverbs 24:10-12 KJV

Verses 10-12 deal with one of the most serious problems in the Body of Christ in America since 1933: the absolute refusal of American Christians to witness and tell unsaved adults they're going to Hell when they die, although they know they will. They were commanded to witness. (Prov. 31:8; Acts 1:8), and to warn people that they could die in their sins and wind up in the Lake of Fire (Ezek. 18:20-24; Acts 20:26-27). Ninety-five percent of them will not do it, and about 85% of the preachers will not do it. They do not want to risk being ridiculed or losing their social status or "image" among their friends and neighbors.

ECCLESIASTES: 8:4 & 11, 11:1a** & 6

JEREMIAH - MATTHEW:

JEREMIAH: 16:17

MALACHI: 3:6 & 4:2a** (last sentence)

MATTHEW: 1:23**(9), 11:6, 25-27 & 28, 23:23, 25:41

MARK - REVELATION:

MARK: 8:34b-38, 10:17, 10:25-27

JOHN: 1:1, 3**, 16:8-9**, 33

ROMANS 5:20-21*

The Bible says...

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

Romans 5:20-21 KJV

As sin leads to death, grace leads to eternal life (Eph. 2:8-9).

1 CORINTHIANS: 3:19a & 20

2 THESSALONIANS: 1:6-10*

1 TIMOTHY: 1:15-16

2 TIMOTHY: 1:7-8, 8-19, 2:8, 10, 12-13**

TITUS: 2:11

REVELATION: 20:10

Handout Notes

The above verse list and commentary, notations are still being developed and expanded. Additional verses, cross-references, notes, illustrations, and preaching applications will continue to be added over time.

Students and street preachers are encouraged to build personalized verse collections for evangelism, encouragement, repentance preaching, comfort, apologetics, and judgment preaching depending upon the audience and ministry situation.

Contact Information

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Website: www.oneaccordcrusades.com

Recommended Books & Resources

- Dr. Peter S. Ruckman, Soulwinning - Practical instruction on biblical evangelism, personal witnessing, and public gospel proclamation from a King James Bible perspective.

[Soulwinning by Dr. Peter S. Ruckman](#)

- Dr. Peter S. Ruckman, The Book of Acts - Verse-by-verse commentary emphasizing public proclamation, apostolic ministry, persecution, and biblical evangelism throughout the Book of Acts.

[The Book of Acts by Dr. Peter S. Ruckman](#)

- Dr. Peter S. Ruckman, Five Sermons on Hell - Strong biblical preaching focused on eternal judgment, repentance, and the reality of hell from the King James Bible.

[Five Sermons on Hell by Dr. Peter S. Ruckman](#)

FOOTNOTES:

26. Peter S. Ruckman, ed., *The Ruckman Reference Bible* (Pensacola, FL: Bible Baptist Bookstore, 2010).

Lecture 7: Final Application & Conclusion



Lecture 7: Final Application & Conclusion

Learning Outcomes:

- Apply Acts ministry principles to modern evangelism
- Evaluate the importance of faithful public proclamation
- Demonstrate understanding of gospel-centered discipleship

Are You Saved?

Ask the question:

- "Are you saved?" - to unsaved person
- "Do you know for certain that you are going to heaven when you die?" - to unsaved or doubter

Memorize:

- John 3:16 — Salvation through faith in Jesus Christ

Romans Road

- Romans 3:23 — All have sinned
- Romans 6:23 — Wages of sin and gift of eternal life
- Romans 10:9 & 13 — Calling upon the Lord for salvation

The Gospel

- 1 Corinthians 15:1–4 — Death, burial, and resurrection of Jesus Christ (Memorize location only at first)

Assurance

- 1 John 5:13 — Assurance of salvation

Prayer & Follow-up

Prayer:

"Lord Jesus, forgive my sin and save my soul, amen."

- Give them time to repeat each line.

Follow-up:

- As much as they need.

Find Church:

<https://oneaccordcrusades.com/kjv-churches>

- Call and ask the 3 questions

Discipleship:

<https://oneaccordcrusades.com/discipleship-plans>

Vision

“We are praying that the Lord will raise up at least one faithful street preacher in every state and nation worldwide to stand on a street corner and preach for one hour every Thursday evening through One Accord Crusades International.”

- *Pastor Scott A. Troske, B.Th., Founder, One Accord Crusades International*

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Application

Dr. Thomas Lyons notes that Paul's ministry demonstrates independence from human authority, boldness before rulers, perseverance through arrest and imprisonment, and eventual martyrdom under Nero in Rome.²⁷

The Dictionary of Paul and His Letters references Paul's instructions to Timothy in 1 Timothy 4:13–16, emphasizing that preaching, teaching, and public reading of Scripture were viewed as spiritually beneficial both for the preacher and the hearers.²⁸

Application (continued)

Modern street preachers should prepare spiritually through prayer, Bible study, Scripture memorization, and dependence upon the Holy Ghost. The Book of Acts demonstrates that public proclamation requires courage, endurance, and doctrinal stability.

Street preachers should expect resistance, criticism, and opposition while remaining gracious but bold. The apostles measured success through faithfulness to God rather than popularity with men. The goal is to proclaim Jesus Christ publicly without compromise regardless of the response.

Drawing on Glover's summary of Den Heijer, Paul's speeches in Acts show communication fitted to setting and audience without surrendering the message. The Dictionary of Paul and His Letters further observes, "The oratorical skill of Paul cannot remove the offense of the gospel—in fact, it accentuates it."²⁹ Paul could preach in synagogues, marketplaces, before philosophers, and before rulers. The setting changed, but the authority did not. That is a helpful model for modern street preaching: know the audience, speak clearly, but never trade the word of God for man-pleasing speech.³⁰

Reaction Summary

Positive Responses Recorded: **13**

Negative Responses Recorded: **10**

Faithful Ministry Responses: 4

Confrontational/Mixed Responses: 2

The Book of Acts demonstrates that public proclamation of the gospel consistently produced mixed reactions. Some repented, believed, rejoiced, and followed Jesus Christ, while others mocked, resisted, persecuted, threatened, imprisoned, or attacked the preacher. The consistent biblical pattern is not universal acceptance, but faithful public proclamation regardless of the response.

Conclusion: The Biblical Pattern

The Book of Acts demonstrates that public proclamation consistently produced mixed reactions:

- Some repented and believed
- Some mocked and resisted
- Some persecuted the preachers

The apostles measured success by FAITHFULNESS TO GOD, not popularity with men (1 Cor. 4:2). Modern believers can learn courage, boldness, persistence, and dependence on Scripture from Acts. The goal is to proclaim Jesus Christ publicly without compromise, regardless of response. As Craig S. Keener notes, the ministry recorded in Acts flowed from “a calling and mission that, at a deeper level, stemmed from Jesus’s command and depended on the leading and power of God’s own Spirit.”³¹

FOOTNOTES:

27. Lyons, BS617 The Book of Acts lecture material.
28. Dictionary of Paul and His Letters, Kindle loc. 847.
29. Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship, 852.
30. Glover, review of Portraits of Paul's Performance in the Book of Acts, 381-82.
31. Craig S. Keener, Acts, New Cambridge Bible Commentary (Cambridge: Cambridge University Press, 2020), Kindle loc. 13018.

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Bemis, Nathan. Public preaching and evangelism teaching material. Accessed May 13, 2026.

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Ellis, William T. Billy Sunday: The Man and His Message. Philadelphia: John C. Winston, 1914.

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Keener, Craig S. Acts. New Cambridge Bible Commentary. Cambridge: Cambridge University Press, 2020. Kindle edition.

Lyons, Thomas. BS617 The Book of Acts lecture material. Kairos Pacific University, 2026.

McCarty, V. K. "Prisca-Fellow Tent-maker and Fellow Missionary of Paul: Acts 18.2-3, 18, 26; Romans 16.3-4; 1 Corinthians 16.19; 2 Timothy 4.19." International Congregational Journal 11, no. 2 (2012): 45-60.

Reiher, Jim. "Barnabas and Paul: What Galatians and Acts Tell Us." Evangelical Review of Theology 48, no. 4 (2024): 351-361.

Ruckman, Peter S. Ruckman Reference Bible. Pensacola, FL: Bible Baptist Bookstore.

Ruckman, Peter S. Soulwinning. Pensacola, FL: Bible Baptist Bookstore. Kindle edition.