

# The Book of ACTS

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## I. *Introduction -- Basic Acts Chronology*

### A. CHRONOLOGICAL SUMMARY OF THE ACTS PERIOD<sup>1</sup>

#### DATE EVENTS

30 A.D. - Opening Events; Day of Pentecost; Peter's sermons, Acts 1-6.

32 A.D. - Stoning of Stephen, Acts 7.

33 A.D.- Disciples scattered; they preach in Judea and Samaria, Acts 8.

35 A.D. - Conversion of Saul, Acts 9. He ministers in Damascus to the Jews who seek to kill him. After three years he escapes from the city and goes to Jerusalem. Sometime during those three years he went to Arabia and returned to Damascus, (Gal. 1:16-18).

38 A.D. - Saul's first visit to Jerusalem after his conversion. He stays 15 days with Peter, according to Gal. 1:18. This fact is not mentioned in Acts. After preaching boldly to the Greek-speaking Jews, they seek to kill him. The disciples take him to Caesaria and send him back to Tarsus.

38-45 A.D. Saul preaches in Syria and Cilicia, (Gal. 1:21). No record in Acts of his ministry during these years.

40 A.D.- Peter goes on preaching tour to Lydda, Joppa, and Caesaria, where Cornelius, Peter's first Gentile convert, is saved, Acts 9:32-10:48.

45 A.D. - Reception of Gentile converts into the Jewish church at Antioch, Acts 11: 19-21. Barnabas is sent to investigate the situation. He goes to Tarsus to find Saul; brings him back to minister at Antioch, Acts 11:22-26.

46 A.D.- Barnabas and Saul sent to Jerusalem with famine-relief from the church at Antioch. This is Saul's second visit to Jerusalem after his conversion, Acts 11:27-30; 12:25.

47-48 A.D. - Saul and Barnabas sent on first missionary journey, Acts 13:1-14:25. They went to Cyprus, where Saul's name is changed to Paul; then to Perga, to Antioch in Pisidia, where Paul for the first time officially turns from the Jews to the Gentiles. They continue to Iconium and Lystra, and then retrace their steps to Antioch in Syria. 20

49 A.D. Paul goes to Jerusalem for his third visit, this time to settle the question of Gentile freedom from the Mosaic Law and Circumcision, Acts 15: 1-29; Gal. 2:1-10. He and Barnabas return to Antioch with a letter for the Gentiles, accompanied by Judas and Silas, Acts 15:30-35.

50-52 A.D. - Paul's second missionary journey. Going from Antioch he traveled through Cilicia, Lycaonia, Galatia, to Troas, Philippi, Thessalonica, Berea, Athens, and Corinth, Acts 15:36-18:18.

51 A.D. Gallio becomes proconsul of Achaia in July, cf. Acts 18:12.

51 A.D. Paul writes the Thessalonian epistles from Corinth, 1Thess. 3:1, 2 cf., Acts 18:5.

52 A.D. - After spending a year and a half in Corinth, he stopped briefly in Ephesus and then hastened to Jerusalem to keep the feast. This was his fourth visit since his conversion. He then returned to Antioch, Acts 18:18-22.

52 A.D. - Paul begins his third missionary journey. He went over all the country of Galatia and Phrygia, and having passed through the interior of Asia Minor, he came to Ephesus, where he labored for three years, cf. Acts 20:31.

54 A.D. Paul wrote 1 Corinthians from Ephesus, cf. 1 Cor. 16:5-8.

<sup>1</sup> From Charles Baker on Acts

55 A.D.- Paul departed from Ephesus to go to Macedonia, and having gone over those parts he came into Greece. It is probable that he went as far as Illyricum, cf. Rom. 15:19, which may have taken another year. While in Macedonia he wrote 2 Corinthians. He then went back to Corinth, cf. 2 Cor. 2:12,13, from which place it is thought he wrote Galatians.

56 A.D. - Paul wrote Romans, cf. Rom. 15:25.

57 A.D. - Leaving Corinth, Paul went through Macedonia to Philippi, and thence to Troas, Acts 20:3-6. Taking a ship from Troas he sailed for Judea in order to keep the feast of Pentecost in Jerusalem.

57 A.D. - Paul's arrival and arrest in Jerusalem.

57-59 A.D. - Paul kept in prison at Caesarea, Acts 24:27.

59 A.D. - Paul begins his trip to Rome for his trial.

60 A.D. - Paul arrives in Rome, after the shipwreck and the winter in Malta, Acts 28:1-11.

60-61 A.D.- Paul writes Ephesians, Philippians, Colossians, and Philemon while awaiting his trial.

61 A.D.- Paul's trial before Caesar and his acquittal and release from prison. This brings us to the end of the Book of Acts.

### **POST- ACTS CHRONOLOGY**

61-64 A.D. - Paul's final journeys. Acts does not state that Paul was acquitted, but there is strong evidence that he was. In Phil. 1:19,24,25, written while awaiting his trial, Paul expresses great confidence that he will be delivered and spared for further ministry with them. And in Phile. 22, written at the same time, Paul asks Philemon to arrange lodgings for him, as he expects to be given back to the believers through their prayers. Again, in Phil. 2:19-24 Paul dispatches Timothy to Philippi and states: "But I trust in the Lord that I also myself shall come shortly."

There is no record in Acts that Paul established a church in Crete, yet in Tit. 1:5 he states that he had left Titus in charge of the work in Crete. This visit of Paul and Titus to Crete must have occurred after the end of the Acts. Likewise, in Tit. 3:12 we learn that Paul had determined to spend the winter in Nicopolis and wanted Titus to meet him there. Again there is no mention of Nicopolis in the Book of Acts. We believe that 1 Timothy and Titus were written after Paul's release from prison and tell of his subsequent ministry. Paul was not in prison when he wrote these two epistles.

2 Timothy was written when Paul was again in prison in Rome. He knows now that his execution is imminent. We don't know where or why he was arrested, but some commentators think it might have been at Troas, for he had left his winter garment, along with his books and parchments there, and this suggests that he might have been unable to take these things with him when he was whisked away by the authorities. We do know that the terrible persecution of the Christians by Nero had scattered the believers from Rome and that at Paul's first defense in court there was no one to witness in his behalf: all had forsaken him. Only Luke remained faithful to the very end. We can only hope that Timothy was able to reach Rome and cheer Paul's heart before his execution.

65 A.D. - Outbreak of the Jewish War.

70 A.D. - Jerusalem sacked by Titus; thousands of Jews were slain, and the city was completely destroyed.

NOTE: Some of the dates in this chronology are only approximate, and may vary by as much as two or three years.

### **B. The so-called additional chapters to Acts – Rev 2 & 3 which are introduced in Rev 1:19-20**

Rev 1:19 "Write, therefore, what you have seen, what is now and what will take place later."

Rev 1:20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

**At the time John penned Rev, Paul's gentile ministry was in full force. In this body of Christ, there is neither Jew nor Gentile (NIV)**

(Gal 2:14) When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

(Gal 3:28) There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

(Col 3:11) Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

Eph 2:11 Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)—

Eph 2:12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

Eph 2:13 But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.

Eph 2:14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,

Eph 2:15 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace,

Eph 2:16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Eph 2:17 He came and preached peace to you who were far away and peace to those who were near.

Eph 2:18 For through him we both have access to the Father by one Spirit.

Eph 2:19 Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,

Eph 2:20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

**But, these seven churches are definitely Jewish and being Jewish counts. It is not ignored. Therefore these are connected with the ministry that pre-dates Paul.**

(Rev 2:9) I know your afflictions and your poverty—yet you are rich! I know the slander of those who say they are Jews and are not, but are a synagogue of Satan.

(Rev 3:9) I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you.

**Thus, they are connected with the ministry of the twelve.**

- a) This may argue for the early date on Revelation
- b) Unfortunately, many have these misplaced and have some real problems.

## II. Acts 1

A. Author – No doubt Luke wrote Luke and Acts to Theophilus – Acts 1:1-3

**This is the second book to Theophilus**

- a) Meaning -- friend of God; we might say BELIEVER

**G2321** Θεόφιλος Theophilus

**Total KJV Occurrences: 2 theophilus; 2 Luk 1:3, Act 1:1**

- b) The word Luke doesn't appear but all agree that Acts and Luke had Luke as author

**By name, mentioned twice in Paul's letters (KJV)–**

(Col 4:14) Luke, the beloved physician, and Demas, greet you.

(2Ti 4:11) Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

**Several have pointed out that the author refers himself as 'we' in Acts 16:10-17; 20:5-21:18; 27-28:16**

**Are you a Theophilis – friend of God?**

- c) We may see persecution as did they.
- d) Think about the news in India – they wanted to kill Christians (their assumption of America and England) and Jews!
- e) Remember (for today) – Rom 3:23; 6:23; 10:9-10

**He gave instructions through the Holy Spirit to the apostles He had chosen – 1:2**

**The proofs about Christ – Acts 1:3**

- f) He proved that He was alive over a period of 40 days
- g) He taught them about the kingdom of God – this has the special place of the earthly program

**Here is an amazing quote from a Catholic Priest in Australia<sup>2</sup> Unless you believe the Bible, you can come up with anything! *This man is still a priest!***

Jesus Christ was not God, and Mary was not a virgin, according to a controversial new book written by an Australian Catholic priest.

In the booklet, '*God is Big. Real Big*', which has gone on sale for \$20 in several churches, Bathurst priest Peter Dresser argues Jesus could not have been God.

"This whole matter regarding Jesus being God ... not only does violence to my own intelligence, but must be a sticking point," he says.

"For millions of people trying to make some kind of sense of the Christian religion ... No human being can ever be God, and Jesus was a human being. It is as simple as that."

Father Dresser claims Joseph was Jesus's father, Mary was not a virgin – and actually had six children – and that the story of the resurrection should not be taken literally.

The booklet has angered conservative Catholics, such as Sydney priest Anthony Robbie.

"What a breathtaking know-all, to claim he knows the mind of Christ contrary to scripture and tradition. His words rob Christianity entirely of its meaning and purpose," Father Robbie told News Ltd.

## B. Luke – two sketches

**Who was Luke?<sup>3</sup> This author believes it was a legal brief in defense of Paul**

The Gospel of Luke began as a legal brief to a Roman official, Theophilus. Many believe that it was intended to bolster the defense of Paul in a trial to be brought before Emperor Nero himself. For this reason, beyond telling the story of Christ, the Gospel of Luke stresses that Jesus had been acquitted by Roman Authorities (specifically Pontius Pilot) of any political crimes.

Luke was a doctor Paul probably met in Phillipi. Luke and Mark were followers of Paul and worked closely in helping to spread the gospel. When Paul was imprisoned in Rome, Luke took it upon himself to spend two years researching the life of Christ and the acts of the early apostles (he is also the assumed author of Acts).

After the trial and martyrdom of Paul, Luke revised the legal brief incorporating work from Matthew and the sayings of Jesus. He wanted to create a record of the life of Christ and of the history of the early church.

Interestingly the Gospel of Luke contains stories found nowhere else in the bible; the story of Zachariah's vision that presaged the coming of John the Bapstist, the story of the angels and shepherds at the birth of Jesus, Jesus in the Temple when he was a child, as well as the parables of the Lost Son and the Good Samaritan. There is much that is original in Luke and much food for contemplation and meditation.

The Gospel of Luke is also famous for its emphasis on the role of women in the ministry of Jesus. So it might be a good gospel for study by women's groups.

<sup>2</sup> [http://www.livenews.com.au/Articles/2008/10/29/Jesus\\_was\\_not\\_God\\_priest\\_sparks\\_Catholic\\_controversy](http://www.livenews.com.au/Articles/2008/10/29/Jesus_was_not_God_priest_sparks_Catholic_controversy)

<sup>3</sup> From <http://www.biblestudyinfo.com/luke.shtml>

Since it was originally written as a Legal brief, this gospel takes some pains to present the historical case for Christ, it is an excellent study for those seeking the human as well as spiritual side of Christ.

#### Another picture of Luke<sup>4</sup>

## Luke

(light-giving), or Lu'cas, is an abbreviated form of Lucanus. It is not to be confounded with Lucius, Ac 13:1; Ro 16:21 which belongs to a different person. The name Luke occurs three times in the New Testament-- Col 4:14; 2Ti 4:11; Phle 1:24

--and probably in all three the third evangelist is the person spoken of. Combining the traditional element with the scriptural we are able to trace the following dim outline of the evangelist's life. He was born at Antioch in Syria, and was taught the science of medicine. The well known tradition that Luke was also a painter, and of no mean skill, rests on the authority of late writers. He was not born a Jew, for he is not reckoned among those "of the circumcision" by St. Paul. Comp. Col 4:11 with ver. 14. The date of his conversion is uncertain. He joined St. Paul at Troas, and shared his Journey into Macedonia. The sudden transition to the first person plural in Ac 16:9 is most naturally explained after all the objections that have been urged, by supposing that Luke the writer of the Acts, formed one of St. Paul's company from this point. As far as Philippi the evangelist journeyed with the apostle. The resumption of the third person on Paul's departure from that place, Ac 17:1 would show that Luke was now left behind. During the rest of St. Paul's second missionary journey we hear of Luke no more; but on the third journey the same indication reminds us that Luke is again of the company, Ac 20:5 having joined it apparently at Philippi, where he had been left. With the apostle he passed through Miletus, Tyre and Caesarea to Jerusalem. ch. Acts 20:6; 21:18

As to his age and death there is the utmost uncertainty. He probably died a martyr, between A.D. 75 and A.D. 100. He wrote the Gospel that bears his name, and also the book of Acts.

### C. The importance of Jerusalem to the twelve -- Acts 1:4-11

**They are told not to leave Jerusalem but wait! – Acts 1:4**

**They had had water baptism but are told to wait for the Spirit baptism in a few days – Acts 1:5**

**The unanswered Question – Acts 1:6-7**

- a) Teachers usually want to give answers to questions if they knew them!
- b) Christ refused to answer their question – Acts 1:6
  - a. *Christ clearly knew the answer – the kingdom was not going to begin for a long time.*
  - b. *So why didn't he give it – because it was not for them to know!!*
- c) Christ knew the answer but told them that they were not going to get this answer at this time. – Acts 1:7
  - c. *'knows' in Matthew NIV*

(Mat 6:8) Do not be like them, for your Father knows what you need before you ask him.

(Mat 6:32) For the pagans run after all these things, and your heavenly Father knows that you need them.

(Mat 9:30) and their sight was restored. Jesus warned them sternly, "See that no one knows about this."

(Mat 11:27) "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

(Mat 24:36) "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

- d. *There was something in Matt 24:36 that the Son did not know – only the Father!*

### Mat 24:36 – Barnes

But of that day and hour - Of the precise time of the fulfillment. The "general signs" of its approach have been given, as the budding of the fig-tree is a certain indication that summer is near; but "the precise time" is not indicated by these things. One part of their inquiry was [Mat 24:3](#) when those things should be. He now replies to them by saying that the precise time would not be foretold. Compare the notes at [Act 1:7](#).

<sup>4</sup> See <http://www.bible-history.com/smiths/L/Luke/>

Knoweth no man, no, not the angels - See the notes at [Mar 13:32](#).

- e. *This is also in Mark 13:32. Commentaries have real problems with this passage.*

Mar 13:32 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

- f. *One possible solution is that he, as God, knows everything but his human brain might be limited while he was on earth.*
- g. *Mar 13:32 -- Clarke doubts the passage but it is still in Matthew*
- h. *This was a major part of the sermons in the gospels. There are 52 verses in Matthew which use the word KINGDOM in the NIV and 111 in MatMkLuk. We list a few from the NIV.*

**(Mat 3:2) and saying, "Repent, for the kingdom of heaven is near."**

**(Mat 4:17) From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."**

**(Mat 4:23) Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.**

(Mat 5:3) "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

(Mat 5:10) Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

(Mat 5:19) Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

**(Mat 26:29) I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."**

- i. *If there were to be no surprises in the next few years, they would expect the earthly program to have been a reality very soon after this!*
- j. *This was a very natural question if you believe that there is a kingdom with Israel at the center and in charge*

#### **The commission of the 'twelve' as given in Acts 1:8**

Act 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

d) The power of the Holy Spirit – Gill – the miraculous power of the Spirit

**Gill -- after that the Holy Ghost shall come upon you;** from above, from heaven, as he did, and sat upon them in the form of cloven tongues, and of fire; upon which they were filled with knowledge and zeal, with strength and courage, and with all gifts and abilities necessary for their work:

- k. *For our practice, please read 1Cor 13 and 2Cor 12 – we do not have these powers today*
- (a) These powers were to leave during this dispensation – 1Cor 13
- (b) Paul's secret journey – 2Cor 12 – he then gloried in his weaknesses – this is how it is today
- e) Witnesses in (to the twelve, this was meant literally):
  - l. *Jerusalem*
  - m. *Judea*
  - n. *Samaria*
  - o. *Gentiles*
- f) This does not mean as some used to make it mean (when I was young):
  - p. *Your city*
  - q. *Your state*
  - r. *Your Country*
  - s. *Rest of the World*
- g) This might be analogous but not correct at all. The program here was clearly the kingdom headed up by Israel.

#### **His taken up – Acts 1:9-11**

- h) Taken up and a cloud hid him from their sight – At 1:9
- i) The promise that he will come back as they saw him leave – At 1:10-11

j) Notice that this is not at all the description of the rapture in 1Cor 15:50 – (NIV)

**1Co 15:50** I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

1Co 15:51 Listen, I tell you a mystery: We will not all sleep, but we will all be changed—

1Co 15:52 in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

1Co 15:53 For the perishable must clothe itself with the imperishable, and the mortal with immortality.

1Co 15:54 When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory."

1Co 15:55 "Where, O death, is your victory? Where, O death, is your sting?"

1Co 15:56 The sting of death is sin, and the power of sin is the law.

1Co 15:57 But thanks be to God! He gives us the victory through our Lord Jesus Christ.

1Co 15:58 Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

k) Proves that the rapture is different from the second coming **(end of 1 -- 081130)**

#### D. The choice of Matthias – Acts 1:12-26

##### **The disciples were there**

Act 1:12 Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city.

Act 1:13 When they arrived, they went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James.

Act 1:14 They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

##### **The discussion of Judas' death**

Act 1:15 In those days Peter stood up among the believers (a group numbering about a hundred and twenty)

Act 1:16 and said, "Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus—

Act 1:17 he was one of our number and shared in this ministry."

Act 1:18 (With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out.

Act 1:19 Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)

##### **The verse in Psalms about replacement**

Act 1:20 "For," said Peter, "it is written in the book of Psalms, "'May his place be deserted; let there be no one to dwell in it,' and, "'May another take his place of leadership.'

##### **Must choose a substitute who was with them the whole time in the gospel records**

Act 1:21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us,

Act 1:22 beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection."

a) Some assume the procedure was a sin and that the replacement was to be Paul<sup>5</sup>

Peter should have sought the Lord before he appointed Justus and Matthias. Never say to God, "Lord, I am going to do this or that, you choose which you want me to do." Rather, go to God and say, "What will you have me to do?"

<sup>5</sup> <http://www.freegrace.net/dfbooks/dfactsbk/ACTS03.htm>, book on Acts by Don Fortner

When the lots were cast, Peter led the church to ordain an apostle God had not chosen (v.26). It was true, the Lord's intention was for his church to have twelve apostles, twelve and only twelve. David's prophecy must be fulfilled. Another apostle must take Judas' place. But, like the others, he must be personally chosen and ordained to the office by Christ himself. The Lord had not chosen Justus or Matthias for this office. He had chosen Paul (I Cor. 15:8).

How could Peter have made such a mistake? He sought to determine the will of God by casting lots. Like David, he made the mistake of seeking to determine the will of God by seeking the will of the people (I Chron. 13:1-4). He tried to accomplish the will and work of God by the wisdom and energy of the flesh! As a result, Matthias was chosen to do what God had not gifted him to do. So far as we know, he never preached a sermon or wrote an epistle. We can only speculate about what became of him. But his name is never mention

- b) At this time Paul was the chief persecutor of the believers and the twelve were needed for the events of Pentecost!
- c) Often people jump to this conclusion because they do not understand Paul's ministry. They do not differentiate between the earthly program and the heavenly program!
- d) Notice that David did not cast lots but 'took a vote' of the people. Thus this comment has nothing to do with the situation here.
- e) J Vernon McGee's comments<sup>6</sup>

vv. 15-26 — The election to choose a successor to Judas Iscariot is conducted by Peter without the presence and guidance of the Holy Spirit — the Holy Spirit had not yet come. Matthias was evidently a good man who met the requirements of an apostle and apparently was an apostle. The Holy Spirit, however, ignored him, for he never is mentioned again in the Scriptures. The successor, we believe, to Judas Iscariot was Saul of Tarsus, chosen personally by the Lord Jesus Christ (Galatians 1:1).

- f) Notice that this author refers to it as an election. This has nothing to do with casting lots.
- g) He takes Gal 1:1 to teach that God chose him to be one of the twelve but he doesn't realize that Paul also says in Gal 1:11 & 12 that God gave him a different message!
- h) Indeed, Paul is not counted with the twelve EVER.

#### At least two qualified

Act 1:23 So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias.  
Act 1:24 Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen  
Act 1:25 to take over this apostolic ministry, which Judas left to go where he belongs."  
Act 1:26 Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

#### Notice two facts

- i) Paul did not qualify at all -- period
- j) Casting lots was a common and proper way in the OT to make a decision (NIV)<sup>7</sup>
- k) Indeed, it is a part of the sovereignty of God that, no matter what you do, God has foreordained the outcome! So, this was a manifestation of their faith.

#### Act 1:26

He was numbered (*sunkatepsēphisthē*). To the Jews the lot did not suggest gambling, but "the O.T. method of learning the will of Jehovah" (Furneaux). The two nominations made a decision necessary and they appealed to God in this way. This double compound *sunkatapsēphizō* occurs here alone in the N.T. and elsewhere only in Plutarch (*Them.* 21) in the middle voice for condemning with others. *Sunpsēphizō* occurs in the middle voice in Act 19:19 for counting up money and also in Aristophanes. *Psephizō* with *dapanēn* occurs in Luk 14:28 for counting the cost and in Rev 13:18 for "counting" the number of the beast. The ancients used pebbles (*psēphoi*) in voting, black for condemning, white (Rev 2:17) in acquitting. Here it is used in much the same sense as *katarithmeō* in Act 1:17.

<sup>6</sup> J. Vernon McGee, *Notes and Outlines ACTS*

<sup>7</sup> Robertson's *Word Pictures*, eSword

l) Even unbelievers used such a technique!! We, not them, are assured that God was in control!

**(Lev 16:8) He is to cast lots for the two goats—one lot for the LORD and the other for the scapegoat.**

(Jos 18:6) After you have written descriptions of the seven parts of the land, bring them here to me and I will cast lots for you in the presence of the LORD our God.

**(Jos 18:8) As the men started on their way to map out the land, Joshua instructed them, "Go and make a survey of the land and write a description of it. Then return to me, and I will cast lots for you here at Shiloh in the presence of the LORD."**

(Jos 18:10) Joshua then cast lots for them in Shiloh in the presence of the LORD, and there he distributed the land to the Israelites according to their tribal divisions.

(1Ch 24:31) They also cast lots, just as their brothers the descendants of Aaron did, in the presence of King David and of Zadok, Ahimelech, and the heads of families of the priests and of the Levites. The families of the oldest brother were treated the same as those of the youngest.

(1Ch 25:8) Young and old alike, teacher as well as student, cast lots for their duties.

(1Ch 26:13) Lots were cast for each gate, according to their families, young and old alike.

(1Ch 26:14) The lot for the East Gate fell to Shelemiah. Then lots were cast for his son Zechariah, a wise counselor, and the lot for the North Gate fell to him.

(Neh 10:34) "We—the priests, the Levites and the people—have cast lots to determine when each of our families is to bring to the house of our God at set times each year a contribution of wood to burn on the altar of the LORD our God, as it is written in the Law.

(Neh 11:1) Now the leaders of the people settled in Jerusalem, and the rest of the people cast lots to bring one out of every ten to live in Jerusalem, the holy city, while the remaining nine were to stay in their own towns.

(Job 6:27) You would even cast lots for the fatherless and barter away your friend.

(Psa 22:18) They divide my garments among them and cast lots for my clothing.

**Even the lost seemed to have done this – though not guided by the Lord**

**(Eze 21:21) For the king of Babylon will stop at the fork in the road, at the junction of the two roads, to seek an omen: He will cast lots with arrows, he will consult his idols, he will examine the liver.**

**(Joe 3:3) They cast lots for my people and traded boys for prostitutes; they sold girls for wine that they might drink.**

(Oba 1:11) *On the day you stood aloof while strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them.*

(Jon 1:7) *Then the sailors said to each other, "Come, let us cast lots to find out who is responsible for this calamity." They cast lots and the lot fell on Jonah.*

(Nah 3:10) *Yet she was taken captive and went into exile. Her infants were dashed to pieces at the head of every street. Lots were cast for her nobles, and all her great men were put in chains.*

### III. Acts 2

#### A. Day of Pentecost – 2:1-13

##### The day begins – 2:1

**Act 2:1** When the day of Pentecost came, they were all together in one place.

a) One of several important days in the Jewish calendar<sup>8</sup>

<u>Jewish Holidays 5768</u>	<u>Dates in 2007-2008</u>
<u>Rosh HaShana</u> New Year	September 13-14, 2007 <i>Thurs-Fri</i>
<u>Yom Kippur</u> Day of Atonement	September 22, 2007 <i>Saturday</i>
<u>Sukkot</u> Feast of Tabernacles	Sept 27-Oct 3, 2007 <i>Thurs-Wed</i>
<u>Shemini Atzeret</u>	October 4, 2007 <i>Thurs</i>
<u>Simchat Torah</u>	October 5, 2007 <i>Fri</i>

<sup>8</sup> [http://judaism.about.com/od/holidays/a/cal\\_07hol.htm](http://judaism.about.com/od/holidays/a/cal_07hol.htm)

	Israel: October 4, 2007 <i>Thurs</i>
<u>Hanukkah</u>	December 5-12, 2007 <i>Wed-Wed</i>
<u>Tu B'Shvat</u> New Year for Trees	January 22, 2008 <i>Tues</i>
<u>Purim</u>	March 21, 2008 <i>Fri</i>
<u>Pesach</u> Passover	April 20-27, 2008 <i>Sun-Sun</i> Israel: April 20-26, 2008 <i>Sun-Sat</i>
<u>Yom HaShoah</u> Holocaust Remembrance Day	May 2, 2008 <i>Fri</i>
<u>Yom HaZikaron</u> Israel's Memorial Day	May 7, 2008 <i>Wed</i>
<u>Yom HaAtzmaut</u> Israel's Independence Day	May 8, 2008 <i>Thurs</i>
<u>Lag B'Omer</u>	May 23, 2008 <i>Fri</i>
<b><u>Shavuot</u></b> <b><u>Pentecost</u></b>	June 9-10, 2008 <i>Mon-Tues</i> Israel: June 9, 2008 <i>Mon</i>
<u>Tisha B'Av</u> Ninth of Av	August 10, 2008 <i>Sun</i>

b) It was and is a standard **JEWISH HOLIDAY**

c) Notice all of the things so far in Acts that brand this as Jewish

*t. Author Luke links Acts and Luke*

*u. Kingdom to Israel – Acts 1:1-3*

*v. Must stay at Jerusalem until – Acts 1:4*

*w. Unanswered Question – Acts 1:6-7*

*x. Their commission – Acts 1:8*

*y. He will return to mt. of Olives – Acts 1:9-11*

*z. Matthias chosen in the Jewish manner of decisions – Acts 1:12-26*

**Contrast all of this with Paul's description of the saints today**

d) In his early ministry during the Acts period, he made a point of going to the synagogues first

(Rom 1:16) I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

(Rom 2:9) There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile;

(Rom 2:10) but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.

e) Otherwise, there is neither Jew nor Greek and other distinctions are gone as well

(Gal 3:28) There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

(Col 3:11) Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

(Act 10:28) He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean.

(Rom 10:12) For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him,

(Gal 2:14) When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

Eph 2:11 Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)—

Eph 2:12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

Eph 2:13 But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.

Eph 2:14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,

Eph 2:15 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace,

Eph 2:16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

**We absolutely must understand the difference between Pentecost and the present dispensation! (end of 2 – 090111)**

f) A modern summary of the events of Pentecost = Shavu'ot

***Biblical Statement:***

You shall count for yourselves -- from the day after the Shabbat, from the day when you bring the Omer of the waving -- seven Shabbats, they shall be complete. Until the day after the seventh sabbath you shall count, fifty days... You shall convoke on this very day -- there shall be a holy convocation for yourselves -- you shall do no laborious work; it is an eternal decree in your dwelling places for your generations. -**Leviticus 23:15-16, 21**

- aa. *Shavu'ot, the Festival of Weeks<sup>9</sup>, is the second of the three major festivals with both historical and agricultural significance (the other two are Passover and Sukkot). Agriculturally, it commemorates the time when the first fruits were harvested and brought to the Temple, and is known as Hag ha-Bikkurim (the Festival of the First Fruits). Historically, it celebrates the giving of the Torah at Mount Sinai, and is also known as Hag Matan Torateinu (the Festival of the Giving of Our Torah).*
- bb. *The period from Passover to Shavu'ot is a time of great anticipation. We count each of the days from the second day of Passover to the day before Shavu'ot, 49 days or 7 full weeks, hence the name of the festival. See The Counting of the Omer. The counting reminds us of the important connection between Passover and Shavu'ot: Passover freed us physically from bondage, but the giving of the Torah on Shavu'ot redeemed us spiritually from our bondage to idolatry and immorality. Shavu'ot is also known as Pentecost, because it falls on the 50th day; however, Shavu'ot has no particular similarity to the Christian holiday of Pentecost, which occurs 50 days after their Spring holiday.*
- cc. *It is noteworthy that the holiday is called the time of the giving of the Torah, rather than the time of the receiving of the Torah. The sages point out that we are constantly in the process of receiving the Torah, that we receive it every day, but it was first given at this time. Thus it is the giving, not the receiving, that makes this holiday significant.*
- dd. *Shavu'ot is not tied to a particular calendar date, but to a counting from Passover. Because the length of the months used to be variable, determined by observation (see Jewish Calendar), and there are two new moons between Passover and Shavu'ot, Shavu'ot could occur on the 5th or 6th of Sivan. However, now that we have a mathematically determined calendar, and the months between Passover and Shavu'ot do not change length on the*

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<sup>9</sup> What we call PENTECOST

*mathematical calendar, Shavu'ot is always on the 6th of Sivan (the 6th and 7th outside of Israel. See Extra Day of Holidays.)*

ee. *Work is not permitted during Shavu'ot.*

ff. *It is customary to stay up the entire first night of Shavu'ot and study Torah, then pray as early as possible in the morning.*

gg. *It is customary to eat a dairy meal at least once during Shavu'ot.*

*There are varying opinions as to why this is done. Some say it is a reminder of the promise regarding the land of Israel, a land flowing with "milk and honey." According to another view, it is because the Jewish ancestors had just received the Torah (and the dietary laws therein), and did not have both meat and dairy dishes available. See Separation of Meat and Dairy.*

hh. *The book of Ruth is read at this time. Again, there are varying reasons given for this custom, and none seems to be definitive.*

g) It's boring to keep saying this but this is clearly JEWISH not for the BODY OF CHRIST!

h) There were no gentiles in Jerusalem! (Not counting Herod, etal.) at this time!

#### **The references in the NT to Pentecost**

(Act 2:1) When the day of Pentecost came, they were all together in one place.

(Act 20:16) Paul had decided to sail past Ephesus to avoid spending time in the province of Asia, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

(1Co 16:8) But I will stay on at Ephesus until Pentecost,

i) Note that in Paul's early ministry, he preached to both Jews and Gentiles

1Co 9:19 Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.

1Co 9:20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.

1Co 9:21 To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law.

j) This all changed after Acts so that Paul denounced all of this in Phil 3

k) It is this that we are to emulate

l) It is sad that so many converted Jews actually still try to keep the Jewish ceremonial law which Paul denounced (even for his ministry) in his later epistles.

#### **A common misunderstanding of the day of Pentecost**

##### **Question: Can you explain the day of Pentecost?<sup>10</sup>**

Answer: Our good question seems to refer to Acts 2: 1, "And when the day of Pentecost was fully come." There were three annual feasts of the Jews, the Passover, Pentecost, and the Feast of Tabernacles. Pentecost celebrated the beginning of their harvest. Pentecost (term found only in the New Testament, called "Feast of Harvest," etc. Ex. 23: 16) came fifty days after the Passover; hence, pente, five or fifty.

The apostles had been waiting for Pentecost. Jesus had told his apostles, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24: 49). We read in Acts 1: 4 that they are in Jerusalem waiting as Jesus had told them to do. Hence, the language "day of Pentecost was fully come" is significant.

The day of Pentecost is often called the hub of the Bible. The day of Pentecost in Acts 2 fulfilled many kingdom and salvation prophecies (cp. Joel 2: 28-32; Isa. 2: 2, 3, see Acts 2: 16-47). The apostles were baptized in the Holy Spirit to enable them to execute their commission, the full gospel was officially preached and Jesus' last will and testament came into being, the church become a reality, and remission of sin based on Jesus' shed blood was first experienced on the day of Pentecost.

The day of Pentecost was the birth of Christianity. It was on this memorable day that repentance and baptism in Jesus' name for the remission of sins was first taught and experienced (Acts 2: 38). The height of Joel's prophesy had been "whosoever shall call on the name of the Lord shall be delivered" (Joel 2: 32). When those whose hearts had been pricked asked what must they do, were told, and did it, they were calling on the

<sup>10</sup> <http://www.biblequestions.org/Archives/BQAR344.htm>

name of the Lord (Acts 2: 37-42). People today are thus saved in the same way by calling on Jesus' name (Rom. 10: 13).

- m) This author really missed it – he calls it a Christian day when it was and still is a Jewish special day
- n) He calls it the birth of Christianity when it does not resemble the Christianity taught in Paul's epistles when it comes to ceremonies.
- o) Pentecost taught baptismal regeneration in Acts 2:38, yet Paul says he was not sent to baptize but to preach the gospel (1 Cor 1:17)
- p) Look what modern 'Sabbath day' keepers do today when the actual length allowed was about 1000 yards or a little more than a half mile.<sup>11</sup>
  - ii. *The present Christian Sabbath keepers will drive many miles on their 'Christian' Sabbath! By this they mean Sunday and often drive much more than some miles to go to and from church!*
  - jj. *See Acts 1:12 – about the distance from the Mount to Jerusalem.*
- q) Another thing to note is that, on the day of Pentecost, they spoke in other tongues which they had not studied so that each one who listened was hearing the message in his own dialect or tongue. Sometimes
  - kk. *How is it then that Christian groups of all persuasions, including the Pentecostals, learn translating from the Wycliffe organization:*

#### **Wycliffe Bible Translators**

Today about 200 million people do not have the Bible in their own language. Wycliffe's vision is to see the Bible accessible to all people in the language they understand best. To make this vision a reality, Wycliffe also focuses on community development, literacy development and church partnerships.<sup>12</sup>

- ll. *The Wycliffe web site even has some activities for young people to do to understand their work in translating the scriptures.*
- mm. *Look at the website to understand this tremendous effort put forth today.*<sup>13</sup>

Yes, children have a lot to give right now, before they grow up! They can learn to pray for, learn about and even serve children in Senegal. As an optional activity, your children can even help a Senegalese child learn to read so that they will be able to read the Bible and experience God's great love. (A \$6/month donation will provide the funds needed for this part of the project.)

- r) The key reference to Joel 2:28-32, quoted in At 2:17-21 and Joel was writing of the end of time before God begins the kingdom headed up by Israel under Christ. He was not writing about the present dispensation.

#### **The miraculous coming of the Holy Spirit – 2:2-4**

- s) A blowing of a violent wind!
- t) Filled the whole house where they were eating
- u) What appeared to be tongues of fire rested on each of them!
- v) They spoke in languages (they had not studied) as the Spirit enabled

#### **The people who were there – 2:5-11**

- w) God-fearing Jews from every nation – 2:5
- x) Each heard the message in his own language (dialect?) – 2:6-10
  - nn. *The twelve were Galileans*
  - oo. *The others were Parthians, Medes and Elamites, Mesopotamia, Judea and Cappodocia, Asia, Phrygia, and Pamphylia, Egypt, Libya, Rome*
- y) Both Jews and converts to Judaism (circumcised, etal), Cretans and Arabs – 2:11

#### **The reaction of the people – 2:12-13**

- z) What does this mean? – 2:12
- aa) They must be drunk with wine – 2:13

### **B. Peter addresses the crowd – 2:14-41**

<sup>11</sup> [http://enrichmentjournal.ag.org/200104/094\\_sabbath\\_day.cfm](http://enrichmentjournal.ag.org/200104/094_sabbath_day.cfm)

<sup>12</sup> <http://www.wycliffe.org/>

<sup>13</sup> <http://www.wycliffe.org/>

**We are not drunk because it is only 9:00 AM – 2:14-16**

- a) Too early to be drunk!!
- b) Some have added that they were not likely to break their fast until 10:00 AM

**This is the beginning of the fulfillment of Joel 2:28-32 – Peter quotes the passage in its entirety – 2:17-21**

**Joe 2:28** "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

Joe 2:29 Even on my servants, both men and women, I will pour out my Spirit in those days.

Joe 2:30 I will show wonders in the heavens and on the earth, blood and fire and billows of smoke.

Joe 2:31 The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD.

Joe 2:32 And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, among the survivors whom the LORD calls.

- c) There are other prophecies where there are gaps in the fulfillment as there is here.
- d) Some have tried to argue that Peter is simply saying that this is similar to Joel but, why would it all be quoted verbatim and why did he not explain it this way!
- e) The fact is that verses were to be fulfilled at Pentecost and resumed in the future.
- f) If they do not grasp the connection of Pentecost with Israel, then they will not understand much of Acts and Paul or the NT
- g) A dodge to the obvious<sup>14</sup> The author of this document (in Midnight Call) is concerned that people will use this passage as an argument against the dispensational approach. What he doesn't understand is that the passage definitely supports a dispensational approach IF you understand that there will be a gap in its fulfillment.

**Peter's Quotation of Joel in Acts 2**

**But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea, and all you who live in Jerusalem, let this be known to you, and give heed to my words. For these men are not drunk, as you suppose, for it is only the third hour of the day; but this is what was spoken of through the prophet Joel."**

Many advocates of preterism, replacement theology and covenant theology often cite Acts 2:16 as support for their interpretation of Scripture. However, I do not believe that Peter's statements furnish a basis for their conclusions. "Preterists... generally see these signs as predictive descriptions of the AD70 destruction of Jerusalem by the Romans." Gary DeMar believes that this passage was fulfilled in the first century. Instead, Peter merely references the Joel passage as support that the Holy Spirit is the cause of the events in Acts 2 just as the Holy Spirit will be the cause of events in Joel 2. Let's look more closely at the details in the passage.

**WHAT'S THE QUESTION?**

The first dozen verses in Acts 2 describe the coming of the Holy Spirit on the Day of Pentecost and the response it drew from those who continued in unbelief. The question posed by the mockers suggests that Christ's disciples "are full of sweet wine" (2:13). Peter answered this specific question by declaring that, "these men are not drunk, as ye suppose,... but this is that which was spoken by the prophet Joel" (2:15-16). Peter then quotes from Joel 2:28-32. The Joel passage describes the supernatural activity of God's Spirit at work in events surrounding a yet future coming of Christ. Thus, Peter's point is that of similarity or analogy between what the Holy Spirit will do in the future with the nation of Israel and what He was doing in the first century when the Church was founded.

A comparison of the events in Joel 2 with what occurred on Pentecost in Acts 2 falls short of fulfillment at any point. The Spirit's activity in Joel cannot be separated from the events that will transpire during the Tribulation; thus, it could not have been fulfilled in Acts 2 unless the Tribulation had taken place at that time, which it did not. As noted in verse 16, Peter's unique statement ("this is that"), is the language of comparison, not fulfillment.

**FULFILLMENT IN ACTS 2?**

Many believe that at least part of Joel 2 was fulfilled in Acts 2 since Peter quoted it. However, a close look at Peter's reference to Joel is not that of fulfillment (the word "fulfill" is not used in Acts 2), but one of similarity

<sup>14</sup> Assertion of Arnold Fruchtenbaum as quoted in <http://www.midnightcall.com/articles/prophetic/83.html>

("this is that," i.e., like that in Acts 2:16) between the working of God's Spirit in the future—as noted in Joel—and what the Holy Spirit was doing in starting the Church.

Peter quotes extensively from Joel 2:28-32 in his Pentecost sermon (2:17-21). In Acts 2:17, under the inspiration of the Holy Spirit, Peter changes the phrase "after this" in Joel 2:28 to "in the last days," underscoring the fact that his citation of the Joel passage was not being fulfilled in his day, but must await the future time of the Tribulation. "Last Days," as used by Peter refers to the Tribulation (cf. Deuteronomy 4:30; 31:29; Isaiah 2:2; Jeremiah 23:20; 30:24; 48:47; Ezekiel 38:16; Daniel 2:28; 10:14; Micah 4:1). After Israel experiences the material blessings described in Joel 2:21-27, they will experience the spiritual blessings noted in 2:28-29.

What does Joel describe in 2:28-32? Joel describes the activity of God's Spirit at work in events surrounding a yet future Second Coming of Christ. Thus, Peter's point is that of similarity between what the Holy Spirit will do in the future with the nation of Israel and what He was doing almost 2,000 years ago. The pouring out of the Spirit upon all flesh, in the context of the Joel passage, refers to the conversion of Israel during the future Tribulation Period as supported by the subsequent reference to the various echelons of Jewish society, "and your sons and daughters will prophesy, your old men will dream dreams, Your young men will see visions" (Joel 2:28). These are categories of individuals who have been excluded in the past as vehicles of God's prophetic inspiration. But in the future a time will come when the Spirit will impact all aspects of Israel's society.

The context clearly limits the scope to Israel. Such a limitation means the passage is not describing what will happen within the Gentile believing community. As opposed to a mere trickle, at this time in the future, God will pour out His Spirit upon Israel. The exact meaning of the phrase relates to a time when God will provide maximum revelation through all echelons of Israel's society. Proverbs 1:23 says, "I will pour out my spirit unto you, I will make known my words unto you." The second line explains more precisely what the first Further support can be seen from Joel 2:18-21 and in a parallel passage (Zechariah 12:10-14). Had Israel believed in Jesus as their Messiah in Peter's day then it would have likely taken place in conjunction with the supernatural events described in Joel. Instead, the ingathering in Acts 2 was the birth of the Church and line means.

Further support can be seen from Joel 2:18-21 and in a parallel passage (Zechariah 12:10-14). Had Israel believed in Jesus as their Messiah in Peter's day then it would have likely taken place in conjunction with the supernatural events described in Joel. Instead, the ingathering in Acts 2 was the birth of the Church and explains why not one of the physical signs and wonders in the sky occurred on the Day of Pentecost<sup>15</sup>. All of these things, including a pouring out of the Holy Spirit upon the Jewish people leading to their conversion, will occur at the end of the Tribulation in conjunction with Christ's return. However, the Holy Spirit, and not wine, was the cause of the events on the Day of Pentecost. The Tribulation will be a period of new revelation from God.

- h) Arnold Fruchtenbaum claims that the New Testament writers (all were Jewish) quote the Old Testament in the common Jewish way in the first century. "They often gave a spiritual meaning or a new application to an Old Testament text without denying that what the original said literally did or will happen. Fruchtenbaum cites four ways the New Testament quotes from the old and notes that Matthew 2 contains an example of all four uses. The four uses are as follows. The claim is that Acts 2 is the third
  - pp. *literal Old Testament prophecy that is literally fulfilled in the New Testament*
  - qq. *literal fulfillment of a type made by the New Testament writer from the Old Testament*
  - rr. *literal fulfillment in the New Testament of an application from the Old Testament*
  - ss. *summary of what the prophets actually said in the Old Testament, which is then said to be fulfilled literally in the New Testament.*
- i) It is much more natural and literal to see this as the first type (a) where it is an OT prophecy that is to be literally fulfilled but its fulfillment is interrupted because of the unwillingness of the Jews to accept Messiah.

<sup>15</sup> This appears to be the real concern of Fruchtenbaum and others. IF we understand that the Body of Christ DID NOT begin in Acts as Acts 1, 2 and many other places prove. The body of Christ would not have been concerned with the beginning of the earthly kingdom.

- tt. Peter actually says that Acts 2 is that which is found in Joel 2. It is much more natural to take what is said than to invent an unnecessary application
- uu. Remember that the 70 sevens of Daniel are interrupted so that the first 69 sevens are separated from the last seven – Daniel 9:24-27

Dan 9:24 "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

Dan 9:25 "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.

Dan 9:26 After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

vv. This is a much better understanding that that given by Fruchtenbaum and those who copy him on this quote. Their concern is that they want Acts 2 to be the birthday of the church and, frankly, with what Paul says in the Acts period, this is not possible.

ww. We can even ask why Peter quoted the entire passage when, based on what various people say, his point can be made based only on a part of the passage.

xx. Fruchtenbaum and the Preterists appear to be reading into the text rather than interpreting the text!

j) Those who want to say that this is interpretation #3 also have the problem:

yy. Why does Peter include verses that were not fulfilled in the Acts 2.

zz. The second part isn't referenced at all.

aaa. Interpretation #1 is much clearer and thus is the right one.

#### Ye men of Israel – Acts 2:22-28: Here he proves that Jesus was sent by God

**Act 2:22** "Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.

Act 2:23 This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

Act 2:24 But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

Act 2:25 David said about him: "I saw the Lord always before me. Because he is at my right hand, I will not be shaken.

Act 2:26 Therefore my heart is glad and my tongue rejoices; my body also will live in hope,

Act 2:27 because you will not abandon me to the grave, nor will you let your Holy One see decay.

Act 2:28 You have made known to me the paths of life; you will fill me with joy in your presence.'

k) Act 2:22-28 a man approved of God--rather, "authenticated," "proved," or "demonstrated to be from God." <sup>16</sup>

**by miracles . . . which God did by him**--This is not a low view of our Lord's miracles, as has been alleged, nor inconsistent with [Joh 2:11](#), but is in strict accordance with His progress from humiliation to glory, and with His own words in [Joh 5:19](#). This view of Christ is here dwelt on to exhibit to the Jews the whole course of Jesus of Nazareth as the ordinance and doing of the God of Israel [ALFORD].

l) The miracles which Christ did while on earth were done by the power of the Father or the Spirit but not of Him:

bbb. This is why the temptations were actual temptations that Jesus as MAN triumphed – Matt 4:1-11; Lk 4:1-13

**Mat 4:1** Then Jesus was led by the Spirit into the desert to be tempted by the devil.

<sup>16</sup> JFB from e-Sword

Mat 4:2 After fasting forty days and forty nights, he was hungry.  
 Mat 4:3 The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."  
 Mat 4:4 Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'"  
 Mat 4:5 Then the devil took him to the holy city and had him stand on the highest point of the temple.  
 Mat 4:6 "If you are the Son of God," he said, "throw yourself down. For it is written: "'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'"  
 Mat 4:7 Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'"  
 Mat 4:8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.  
 Mat 4:9 "All this I will give you," he said, "if you will bow down and worship me."  
 Mat 4:10 Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"  
 Mat 4:11 Then the devil left him, and angels came and attended him.

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**Luk 4:1** Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert,  
 Luk 4:2 where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry.  
 Luk 4:3 The devil said to him, "If you are the Son of God, tell this stone to become bread."  
 Luk 4:4 Jesus answered, "It is written: 'Man does not live on bread alone.'"  
 Luk 4:5 The devil led him up to a high place and showed him in an instant all the kingdoms of the world.  
 Luk 4:6 And he said to him, "I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to."  
 Luk 4:7 So if you worship me, it will all be yours."  
 Luk 4:8 Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"  
 Luk 4:9 The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here."  
 Luk 4:10 For it is written: "'He will command his angels concerning you to guard you carefully;  
 Luk 4:11 they will lift you up in their hands, so that you will not strike your foot against a stone.'"  
 Luk 4:12 Jesus answered, "It says: 'Do not put the Lord your God to the test.'"  
 Luk 4:13 When the devil had finished all this tempting, he left him until an opportune time.

*ccc. Luke's record implies that there would be another opportune time.  
 Bullinger uses this to argue that there were six temptations not just three.*

m) Look at Phil 2:1-11

**Php 2:1** If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion,  
 Php 2:2 then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.  
 Php 2:3 Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.  
 Php 2:4 Each of you should look not only to your own interests, but also to the interests of others.  
 Php 2:5 Your attitude should be the same as that of Christ Jesus:  
 Php 2:6 Who, being in very nature God, did not consider equality with God something to be grasped,  
 Php 2:7 but made himself nothing, taking the very nature of a servant, being made in human likeness.  
 Php 2:8 And being found in appearance as a man, he humbled himself and became obedient to death— even death on a cross!  
 Php 2:9 Therefore God exalted him to the highest place and gave him **the name** that is above every name,  
 Php 2:10 that at **the name** of Jesus every knee should bow, **in heaven and on earth and under the earth**,  
 Php 2:11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

*ddd. The father will show to the world that Jesus is LORD == Jehovah = the name that is above every name.*

*eee. Jesus had this title before he was Jesus in flesh. All must acknowledge that he is JHVH (end of 3 – 090208)*

n) Miracles proved that he was of God.

*fff. This is why it is so important to understand that the Pentecostals actually hurt their testimony for they do not do at all what the workers of miracles in the NT did*  
*ggg. Look at James 5:13-16. If this were happening today, there should be no Pentecostal believers who die!*

#### **The promise to David and their sin in rejecting Jesus Christ – Acts 2:29-36**

Act 2:29 "Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day.  
Act 2:30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne.  
Act 2:31 Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay.  
Act 2:32 God has raised this Jesus to life, and we are all witnesses of the fact.  
Act 2:33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.  
Act 2:34 For David did not ascend to heaven, and yet he said, "'The Lord said to my Lord: "Sit at my right hand  
Act 2:35 until I make your enemies a footstool for your feet."  
Act 2:36 "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."

o) As Paul taught in Phil 2, we have this from Adam Clarke's Commentary

#### **Act 2:33**

By the right hand of God exalted - Raised by omnipotence to the highest dignity in the realms of glory, to sit at the right hand of God, and administer the laws of both worlds.

The promise of the Holy Ghost - This was the promise that he had made to them a little before he suffered, as may be seen in Joh 14:16, etc., Joh 16:7, etc., and after he had risen from the dead. Luk 24:49, and which as the apostle says was now shed forth.

**This is what I call a short sermon! (vs. 17-36)**

**The result of this short sermon – a simple question. the people concerned and 3000 saved – Acts 2:37- 41**

**Act 2:37** When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"

p) Adam Clarke's commentary

#### **Act 2:37**

When they heard this, they were pricked in their heart - This powerful, intelligent, consecutive, and interesting discourse, supported every where by prophecies and corresponding facts, left them without reply and without excuse; and they plainly saw there was no hope for them, but in the mercy of him whom they had rejected and crucified.

What shall we do? - How shall we escape those judgments which we now see hanging over our heads?

q) They did NOT argue – they understood the problem

r) Peter's response – Acts 2:38-40

Act 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

Act 2:39 The promise is for you and your children and for all who are far off—for all whom the Lord our God will call."

Act 2:40 With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation."

Act 2:41 Those who accepted his message were baptized, and about three thousand were added to their number that day.

s) Repent and be baptized for the forgiveness of sins!

t) Adam Clarke's commentary on this passage

**And be baptized every one of you** - Take on you the public profession of the religion of Christ, by being baptized in his name; and thus acknowledge yourselves to be his disciples and servants.

**For the remission of sins** - Εἰς ἀφεσιν ἁμαρτιῶν, In reference to the remission or removal of sins: baptism pointing out the purifying influences of the Holy Spirit; and it is in reference to that purification that it is administered, and should in consideration never be separated from it. For baptism itself purifies not the conscience; it only points out the grace by which this is to be done.

**Ye shall receive the gift of the Holy Ghost** - If ye faithfully use the sign, ye shall get the substance. Receive the baptism, in reference to the removal of sins, and ye shall receive the Holy Ghost, by whose agency alone the efficacy of the blood of the covenant is applied, and by whose refining power the heart is purified. It was by being baptized in the name of Christ that men took upon themselves the profession of Christianity; and it was in consequence of this that the disciples of Christ were called Christians.

*hhh. This is NOT our message – Compare Eph 2:8-10; Rom 3:23; 6:23; 10:9-10*

*iii. Our message is not, 'be baptized for the forgiveness of your sins'*

*jjj. In fact, baptism is not for us; we do receive the Holy Spirit but not the Pentecostal signs*

#### **The fellowship of those believers – Acts 2:42-47**

Act 2:42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

Act 2:43 Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles.

Act 2:44 All the believers were together and had everything in common.

Act 2:45 Selling their possessions and goods, they gave to anyone as he had need.

Act 2:46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts,

Act 2:47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

u) Ate together – so can we

v) They had the Pentecostal gifts

*kkk. we do not*

w) They had all things common – Biblical communism for this only

*lll. We support our own families (usually)*

x) They met together in the temple courts

*mmm. The temple was for ISRAEL*

*nnn. We meet somewhere else*

y) They praised God

#### **Is this the beginning of what Paul calls the Body of Christ?<sup>17</sup>**

In this passage we find the first mention of "the church" in Acts. This fact has been used to support the traditional view that the church of *this age* (the Body of Christ) had its historical beginning at Pentecost—that Pentecost was "*the birthday of the Church.*" This is one of the great blunders which has caused such confusion and division among God's people today.

The word "church" (Gr. *Ekklesia*) simply means a *called-out gathering* and may refer to any "called-out" assembly. In Acts 19:32 the word is translated "assembly" and refers to a violent mob. In Acts 19:39 it is again translated "assembly" and refers to a lawful civil gathering. In most cases it refers to the company of God's "called-out" people.

God has had His "called-out" people in every age. Israel in Moses' day was "*the church in the wilderness*" (Acts 7:38). Our Lord on earth spoke of the "church" which was (and is) to be built upon Himself as "*the Christ [Messiah] the Son of the living God*" (Matt. 16:16-18). The Apostle Paul alone speaks of "*the church which is His body*" (Eph. 1:22,23; Col. 1:18).

It is a mistake, then, to suppose that wherever we read of "the church," the Body of Christ is referred to, for the word "church" is an inter-dispensational word which may refer to God's people in *any* age. Our Old Testament, translated from the Hebrew, does not, of course, contain the word *ekklesia*, but the Septuagint, the Greek

<sup>17</sup> See C.R.Stam, *Acts, Dispensationally Considered*, Vol 1 (of four volumes)

translation of the Old Testament, uses it more than sixty times with reference to Israel in passages where the *Authorized Version* employs such terms as *congregation* and *assembly*.

Not until Israel's rejection of the resurrected Christ and the raising up of Paul do we read of "the Body of Christ," while Paul consistently designates the Church of *this age* in this way and makes it crystal clear that this body is composed of *reconciled* Jews and Gentiles, both of whom have previously been *alienated* from God. (Read carefully Rom. 11:15, 30-32; Eph. 2:15-18).

How contrary to Scripture, then, to teach that the Body of Christ had its beginning at Pentecost in Acts 2 simply because the word "church" is used there!

At that time the Body had not yet begun and the Church had long been in existence! The descent of the Holy Spirit was not needed to make a church of the apostles and disciples at Jerusalem. They were already God's church. In the passage we are now considering we read that "*there were ADDED UNTO THEM about three thousand souls*" and that "*the Lord ADDED TO THE CHURCH DAILY such as should be saved*" (Vers. 41,47).

z) This is a very important distinction:

ooo. *Admittedly, in Paul's early ministry, he witnessed to both Jews and Gentiles but mentioned also assembly of God – 1Cor 10:32*

ppp. *In Paul's message and emphasized in his later epistles, we read of the Body of Christ where there is neither Jew nor Gentile – Eph 3:6*

Eph 3:6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

qqq. *Look at the confusion some have when they try to apply James and Peter to those in the body of Christ when they are specifically addressed to the twelve tribes*

aa) Sad to say, that many of the Jews who have trusted in the savior still keep all of Israel's holy days!

bb) We are not even to keep Sabbath in this dispensation (but many converted Jews do this and believe that they should) – Col 2:16

cc) Paul clearly shows that this is the case in Phil 3 **(end of 4 – 090222)**

#### ***IV. Acts 3 – Miracles – will they ever fail?***

##### **A. Healing of the lame man – Acts 3:1-11 (NIV)**

**Act 3:1** One day Peter and John were going up to the temple at the time of prayer—at three in the afternoon.

Act 3:2 Now a man crippled from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts.

Act 3:3 When he saw Peter and John about to enter, he asked them for money.

Act 3:4 Peter looked straight at him, as did John. Then Peter said, "Look at us!"

Act 3:5 So the man gave them his attention, expecting to get something from them.

Act 3:6 Then Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk."

Act 3:7 Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong.

Act 3:8 He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God.

Act 3:9 When all the people saw him walking and praising God,

Act 3:10 they recognized him as the same man who used to sit begging at the temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.

Act 3:11 While the beggar held on to Peter and John, all the people were astonished and came running to them in the place called Solomon's Colonnade.

#### **Is Acts 2 the start of the church which Paul calls the Body of Christ?**

a) The answer is NO. Everything in Acts 1 points to the earthly kingdom which has Israel at its center:

b) Note also that this event was at the temple at the time of prayer

*rrr. God is giving this even great exposure so that the Jews have no excuse.*

*sss. Think of their courage – they are talking to the people who demanded the crucifixion of Jesus but they proclaim him just a few weeks after his resurrections*

*ttt. Remember there were hundreds who saw the risen savior*

1Co 15:1 Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

1Co 15:2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

1Co 15:3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

1Co 15:4 that he was buried, that he was raised on the third day according to the Scriptures,

1Co 15:5 and that he appeared to Peter, and then to the Twelve.

1Co 15:6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.

1Co 15:7 Then he appeared to James, then to all the apostles,

1Co 15:8 and last of all he appeared to me also, as to one abnormally born.

1Co 15:9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

1Co 15:10 But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me.

- c) Remember that the epistles from this group were sent to the twelve tribes and concern themselves with the earthly kingdom!
- d) Notice how Paul separates his apostleship, message and testimony from that of the twelve in Gal 1

**Gal 1:1** Paul, an apostle—sent not from men nor by man, but by Jesus Christ and God the Father, who raised him from the dead—

...

Gal 1:11 I want you to know, brothers, that the gospel I preached is not something that man made up.

Gal 1:12 I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

...

Gal 1:15 But when God, who set me apart from birth and called me by his grace, was pleased

Gal 1:16 to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

Gal 1:17 nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

Gal 1:18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days.

- e) It is hard to ignore Ephesians 3 when we are discussing this topic!

Eph 3:1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—

Eph 3:2 Surely you have heard about the administration of God's grace that was given to me for you,

Eph 3:3 that is, the mystery made known to me by revelation, as I have already written briefly.

Eph 3:4 In reading this, then, you will be able to understand my insight into the mystery of Christ,

Eph 3:5 which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.

Eph 3:6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

Eph 3:7 I became a servant of this gospel by the gift of God's grace given me through the working of his power.

Eph 3:8 Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ,

Eph 3:9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

Eph 3:10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,  
 Eph 3:11 according to his eternal purpose which he accomplished in Christ Jesus our Lord.  
 Eph 3:12 In him and through faith in him we may approach God with freedom and confidence.  
 Eph 3:13 I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory.  
 Eph 3:14 For this reason I kneel before the Father,  
 Eph 3:15 from whom his whole family in heaven and on earth derives its name.  
 Eph 3:16 I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being,  
 Eph 3:17 so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love,  
 Eph 3:18 may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ,  
 Eph 3:19 and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.  
 Eph 3:20 Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us,  
 Eph 3:21 to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

**An interesting incident from Paul Sadler on the way to faith healing in our day!<sup>18</sup>**

Some years ago, my father was traveling home from Pittsburgh and decided to stop at a roadside restaurant to pick up a cup of coffee. As he was waiting for the waitress to fill his order, he overheard two men talking to a friend sitting in the booth behind him. They were sharing how they had just come from a church in downtown Pittsburgh where a well-known faith healer was holding services. Apparently these gentlemen were approached on the street to appear on stage. Prior to their introduction, they were instructed to simply say that they had been healed of a particular ailment. My dad recounted that they were laughing about it as he went out the door, stating: "It was the easiest fifty dollars they had ever made!"

**Experience is not our source for truth – the Bible must be our source for truth**

**B. Peter's sermon – Acts (some use Act) 3:12-26 (NIV)**

**Peter says, "Men of Israel"**

- a) This is very important – we are in a section where God is dealing with Israel alone
- b) We do not see Gentiles until Acts 10 and later

**Act 3:12 When Peter saw this, he said to them: "Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk?"**

- c) The body of Christ where there is neither Jew nor Gentile doesn't come until Paul's ministry (the following quotes are from KJV)
  - uuu. We must distinguish between the actual physical body of Jesus and those places where the saved of today are referenced*
  - vvv. Here are some where the physical body of Jesus is apparent (KJV)*

(Rom 7:4) Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

(Heb 10:10) By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

*www. Here are some where the body of Christ is the composition of Jews and Gentiles TODAY. (KJV)*

(Rom 12:5) So we, being many, are one body in Christ, and every one members one of another.

(1Co 10:16) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(1Co 12:12) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

(1Co 12:27) Now ye are the body of Christ, and members in particular.

<sup>18</sup> Paul Sadler, *The Supernatural Gifts of the Acts Period*, p. 25

(Eph 3:6) That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

(Eph 4:12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

*xxx. There is no difference between Jew and Gentile today*

(Rom 10:12) (kjv) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Eph 3:1 (NIV) For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—

Eph 3:2 Surely you have heard about the administration of God's grace that was given to me for you,

**SEE ABOVE**

*yyy. This is a crucial distinction and we should not think of Acts 3 as the Body of Christ but as ISRAEL period.*

*zzz. This is foundational to the understanding of Acts, Peter and Paul*

**Peter continues in saying things for which some of them would later get killed!**

**Act 3:13 The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go.**

**Act 3:14 You disowned the Holy and Righteous One and asked that a murderer be released to you.**

**Act 3:15 You killed the author of life, but God raised him from the dead. We are witnesses of this.**

**How long will our own country tolerate the gospel we preach today.**

- d) Many are trying to outlaw any mention of creation or a creator in the schools
- e) There are efforts to control how much influence a parent has over a child (unless they want to abort the child – then anything is OK).
- f) Our current administration (2009) is really anti our Lord and much of our constitution. He has promised full support for all abortions and for homosexual marriages.

*aaaa. In an affiliate in INDIANA, Christmas "gift cards" are reportedly sent out by a Planned Parenthood. Gift cards are to exchange for abortions.<sup>19</sup>*

*bbbb. Here is another lovely issue where Obama is terribly wrong.<sup>20</sup>*

Democratic presidential candidate **Barack Obama** sat down the **Pat "Rudy Lover" Robertson's** Christian Broadcasting Network last week to talk about two controversial political issues" abortion and gay marriage.

Obama says that he understands abortion is a moral issue, but trusts women to be responsible, a responsibility learned through all-encompassing sex education. With regard to gay marriage, Obama says, "My belief is that a public official, my role is to make sure everybody is treated fairly and everybody has equal rights. I know that sometimes in this debate there is talk about, Well, we don't meaning gays and lesbians equal rights, but not special rights. "Well, the fact is that right now many gay couples, for example, can't visit each other in the hospital. And when I sit down and read scripture, I think, "How would Jesus feel about somebody not being able to visit somebody they love when they're sick?" I conclude that that is something that is important. Certainly as a public official, it's important for me to make sure that those basic rights, that basic equality is available. On these issues, I think we can disagree respectfully... My hope is - I understand there are gonna be some people who can't vote for me because of a couple of these positions. I just want them to know that there are not issues that I take lightly...

And, of course, he must know that many of CBN's viewers don't take him lightly, if you know what we mean...

Obama also told a San Francisco rally that when he's president he will protect America's gay "brothers and sisters".

*cccc. He even tries to make an argument that the Bible supports the gays*

<sup>19</sup> Emailed from "Coral Ridge Ministries", Feb 19, 2009

<sup>20</sup> <http://www.queerty.com/barack-obama-talks-gay-marriage-with-cbn-20071119/>

(a) This God condemns in no uncertain terms

(Lev 20:13) (KJV) If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

Rom 1:20 (NIV) For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

Rom 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

Rom 1:22 Although they claimed to be wise, they became fools

Rom 1:23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Rom 1:24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another.

Rom 1:25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

Rom 1:26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones.

Rom 1:27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

(b) God is very clear. In Sweden to read this passage, even in church, is a crime – the one who reads in goes to jail!

(c) The Biblical viewpoint is also on the net<sup>21</sup>

**Meanwhile, back to Acts 3, here is Peter's sermon**

g) Peter talks of faith in Jesus

h) He says that they acted in ignorance as did their leaders

*dddd. Is ignorance a valid excuse?*

**Act 3:16 By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see.**

**Act 3:17 "Now, brothers, I know that you acted in ignorance, as did your leaders.**

*eeee. Eve was fooled in the garden – Gen 3:1-6*

**Gen 3:1** Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

Gen 3:2 The woman said to the serpent, "We may eat fruit from the trees in the garden,

Gen 3:3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

Gen 3:4 "You will not surely die," the serpent said to the woman.

Gen 3:5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Gen 3:6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

*ffff. Paul even references this in 1 Timothy and uses it as the reason women are not to teach where men are in the audience*

1Ti 2:11 A woman should learn in quietness and full submission.

1Ti 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

1Ti 2:13 For Adam was formed first, then Eve.

1Ti 2:14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

1Ti 2:15 But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

<sup>21</sup> <http://americansfortruth.com/news/sunday-sermon-homosexuality-the-breakthrough.html>

*gggg. The issue is not ability but a reminder of the necessity of following what God says.*

*hhhh. It takes us back to creation.*

*iiii. Ignorance is only a temporary excuse.*

i) Christ is the key to the fulfillment of the OT

j) Peter points out that Christ suffering is taught in all of the prophets!

*jjjj. Sometimes, that is an emphasis that it is important in the prophets*

**Act 3:18 But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer.**

*kkkk. Look at Isa 53 (start with Isa 52:13) NIV*

Isa 52:13 See, my servant will act wisely; he will be raised and lifted up and highly exalted.

Isa 52:14 Just as there were many who were appalled at him— his appearance was so disfigured beyond that of any man and his form marred beyond human likeness—

Isa 52:15 so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.

Isa 53:1 Who has believed our message and to whom has the arm of the LORD been revealed?

Isa 53:2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

Isa 53:3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

Isa 53:4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

Isa 53:5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

Isa 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Isa 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

Isa 53:8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.

Isa 53:9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Isa 53:10 Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

Isa 53:11 After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

Isa 53:12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

*llll. Many Jews have come to Christ through reading Isa 52 and 53*

*mmmm. To this day, this passage and Daniel 9 are considered dangerous to the Orthodox and other Conservative Jews*

*(a) Daniel 9 gives the very time of the crucifixion*

Dan 9:22 He instructed me and said to me, "Daniel, I have now come to give you insight and understanding.

Dan 9:23 As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision:

Dan 9:24 "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

Dan 9:25 "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.

Dan 9:26 After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

(b) This disturbs a number of Jewish folks and this passage has brought some of them to the Lord (under the Holy Spirit of course).  
*nnnn. Here is J.Vernon McGee on this passage*

**Dan 9:25-27 J.Vernon McGee**

The starting point for this period of 490 years is essential to the correct understanding of the prophecy. Since this period is projected into the Times of the Gentiles, it must fit into secular history and originate from some date connected with the Times of the Gentiles. Of course there have been many suggestions for a starting point: the decree of Cyrus (see Ezr 1:1-4); the decree of Darius (see Ezr 6:1-12); the decree of Artaxerxes—at the seventh year of his reign (Ezr 7:11-26); but I feel that the decree of Artaxerxes in the twentieth year of his reign (Neh 2:1-8) meets the requirements of verse Dan 9:25. The commandment to rebuild the city of Jerusalem was issued in the month Nisan 445 B.C. That, then, will be our starting point.

The first seven weeks of forty-nine years bring us to 397 B.C. and to Malachi and the end of the Old Testament. These were "troublous times," as witnessed by both Nehemiah and Malachi.

Sixty-two weeks, or 434 years, bring us to the Messiah. Sir Robert Anderson in his book, *The Coming Prince*, has worked out the time schedule. From the first of the month Nisan to the tenth of Nisan (April 6) B.C. 32, is 173,880 days. Dividing them according to the Jewish year of 360 days, he arrives at 483 years (69 sevens). On this day Jesus rode into Jerusalem, offering Himself for the first time, publicly and officially, as the Messiah.

After the 69 weeks, or 483 years, there is a time break. Between the sixty-ninth and Seventieth Week two events of utmost importance are to take place:

1. Messiah will be cut off. This was the crucifixion of Christ, the great mystery and truth of the gospel: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Mat 16:21). "That whosoever believeth in him should not perish, but have eternal life" (Joh 3:15).

2. Destruction of Jerusalem, which took place in B.C. 70, when Titus the Roman was the instrument.

The final "week" (the seventieth), a period of seven years, is projected into the future and does not follow chronologically the other sixty-nine. The time gap between the sixty-ninth and seventieth weeks is the age of grace—unknown to the prophets (Eph 3:1-12; 1Pe 1:10-12). The Seventieth Week is eschatological; it is the final period and is yet unfulfilled.

"The prince" is a Roman; he is the "little horn" of Daniel 7; he is "the beast" of Revelation 13. After the church is removed from the earth, he will make a covenant with Israel. Israel will accept him as her Messiah, but in the midst of the "week" he will break his covenant by placing an image in the temple (Rev. 13). This is the abomination of desolation. What Israel thought to be the Millennium will turn out to be the Great Tribulation (Mat 24:15-26). Only the coming of Christ can end this frightful period (Mat 24:27-31).

My friend, you and I are living in the age of grace, and the Seventieth Week of Daniel, the Great Tribulation, as the Lord Jesus called it, is yet to take place.

*oooo. This nails it down. There is no argument at all.  
pppp. Perhaps, this led Simeon and Anna to look for Messiah. They were guided by the Holy Spirit as well*

Luk 2:21 On the eighth day, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived.

Luk 2:22 When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord

Luk 2:23 (as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord"),

Luk 2:24 and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons."

Luk 2:25 Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him.

Luk 2:26 It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ.

Luk 2:27 Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required,

Luk 2:28 Simeon took him in his arms and praised God, saying:

Luk 2:29 "Sovereign Lord, as you have promised, you now dismiss your servant in peace.

Luk 2:30 For my eyes have seen your salvation,

Luk 2:31 which you have prepared in the sight of all people,

Luk 2:32 a light for revelation to the Gentiles and for glory to your people Israel."

Luk 2:33 The child's father and mother marveled at what was said about him.

Luk 2:34 Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against,

Luk 2:35 so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

Luk 2:36 There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage,

Luk 2:37 and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying.

Luk 2:38 Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

Luk 2:39 When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth.

Luk 2:40 And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.

Luk 2:41 Every year his parents went to Jerusalem for the Feast of the Passover.

Luk 2:42 When he was twelve years old, they went up to the Feast, according to the custom.

Luk 2:43 After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.

*qqqq. Paul talks of these things being in the scriptures which were primarily the Old Testament in his day. <- end of #5-2009/03/01*

1Co 15:1 Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

1Co 15:2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

1Co 15:3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

1Co 15:4 that he was buried, that he was raised on the third day according to the Scriptures,

1Co 15:5 and that he appeared to Peter, and then to the Twelve.

1Co 15:6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.

1Co 15:7 Then he appeared to James, then to all the apostles,

1Co 15:8 and last of all he appeared to me also, as to one abnormally born.

*rrrr. We clearly have the resurrection taught in the Scriptures*

1Co 15:1-4 PROMINENCE OF RESURRECTION IN THE GOSPEL J Vernon McGee

Paul states that the Resurrection is part of the gospel; in fact, there is no gospel without the Resurrection. Dr. Machen says that Christianity does not rest on a set of ideas or creeds, but on facts. The gospel is not the Ten

Commandments or the Sermon on the Mount. The gospel is a series of facts concerning a person and that person is Jesus Christ.

Now listen to the way Paul states it:

The question sometimes arises whether the gospel originated with Paul. He says, "I delivered unto you ... that which I received." From whom did he receive it and where? He received it out yonder in that Arabian desert where the Lord took him and taught him. When Paul was confronted by the Lord on the Damascus road, he did not know that Jesus was back from the dead. He asked, "... Who art thou, Lord? ... (Act 9:5). He didn't dream that "the Lord" was Jesus. Paul himself had to be convinced of the resurrection of Jesus Christ. He didn't think it up. He received it.

Paul says that he declares the gospel to them. What is the gospel? "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." That is the gospel. These are the facts. My friend, there is no gospel apart from those three facts. That is what the gospel is. Jesus Christ died for you and for me. He was buried and He rose again. That is gospel—it's good news.

...

He died. That is a historical fact. Very few would deny that. He was buried—that needs to be added. Why is that so important? It proves that He didn't just disappear. It means that they actually, literally had His body. Nicodemus and Joseph of Arimathaea and the others who saw Him crucified knew who He was. They knew it was Jesus. They buried Jesus. That is very important. It confirms His death.

He rose again the third day according to the Scriptures. The Resurrection is a part of the gospel. The tomb was empty. That is the proof. The gospel is that Jesus died, was buried, and rose again. This is the first proof.

There is another proof of the Resurrection, and that is the experience of the Corinthians. Let's listen to it again. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (vv. 1Co 15:1-2). "Unless ye have believed in vain"—that is, unless it was an empty faith.

There is a faith that is an empty faith, of course. But he says, "By which also ye are saved." The church is the proof of the Resurrection.

...

There are some folk who say they do not believe in a "hereafter religion"; they want a here-and-now religion. May I say to you that I have both—a here-and-now religion and a hereafter religion.

- (c) The resurrection is certainly taught in the NT scriptures
  - (i) Paul gives a list of those who saw him in 1 Cor 15
  - (ii) The NT writers were already talking of the NT as scripture –

2Pe 3:15 Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him.

2Pe 3:16 He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

ssss. *The resurrection is as important as the death of Christ.*

- k) Peter's message includes that word 'repent' (G3340 in Strong's Concordance)

**Act 3:19 Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,**

tttt. *This is a key word in the gospels == G3340 (KJV+). This list is complete for reference only.*

(Mat 3:2) And <sup>G2532</sup> saying, <sup>G3004</sup> Repent <sup>G3340</sup> ye: for <sup>G1063</sup> the <sup>G3588</sup> kingdom <sup>G932</sup> of heaven <sup>G3772</sup> is at hand. <sup>G1448</sup>  
(Mat 4:17) From <sup>G575</sup> that time <sup>G5119</sup> Jesus <sup>G2424</sup> began <sup>G756</sup> to preach, <sup>G2784</sup> and <sup>G2532</sup> to say, <sup>G3004</sup> Repent: <sup>G3340</sup>  
for <sup>G1063</sup> the <sup>G3588</sup> kingdom <sup>G932</sup> of heaven <sup>G3772</sup> is at hand. <sup>G1448</sup>  
(Mat 11:20) Then <sup>G5119</sup> began <sup>G756</sup> he to upbraid <sup>G3679</sup> the <sup>G3588</sup> cities <sup>G4172</sup> wherein <sup>G1722</sup> G3739 most <sup>G4118</sup> of his <sup>G846</sup>  
mighty works <sup>G1411</sup> were done, <sup>G1096</sup> because <sup>G3754</sup> they repented <sup>G3759</sup> not. <sup>G3756</sup>  
(Mat 11:21) Woe <sup>G3759</sup> unto thee, <sup>G4671</sup> Chorazin! <sup>G5523</sup> woe <sup>G3759</sup> unto thee, <sup>G4671</sup> Bethsaida! <sup>G966</sup> for <sup>G3754</sup> if <sup>G1487</sup>  
the <sup>G3588</sup> mighty works, <sup>G1411</sup> which were done <sup>G1096</sup> in <sup>G1722</sup> you, <sup>G5213</sup> had been done <sup>G1096</sup> in <sup>G1722</sup> Tyre <sup>G5184</sup> and <sup>G2532</sup>  
Sidon, <sup>G4605</sup> they would have repented <sup>G3340</sup> long ago <sup>G3819</sup> in <sup>G1722</sup> sackcloth <sup>G4526</sup> and <sup>G2532</sup> ashes. <sup>G4700</sup>

(Mat 12:41) The men<sup>G435</sup> of Nineveh<sup>G3536</sup> shall rise<sup>G450</sup> in<sup>G1722</sup> judgment<sup>G2920</sup> with<sup>G3326</sup> this<sup>G5026</sup> generation,<sup>G1074</sup> and<sup>G2532</sup> shall condemn<sup>G2632</sup> it<sup>G846</sup> because<sup>G3754</sup> they repented<sup>G3340</sup> at<sup>G1519</sup> the<sup>G3588</sup> preaching<sup>G2782</sup> of Jonas;<sup>G2495</sup> and<sup>G2532</sup> behold,<sup>G2400</sup> a greater<sup>G4119</sup> than Jonas<sup>G2495</sup> is here.<sup>G5602</sup>

(Mar 1:15) And<sup>G2532</sup> saying,<sup>G3004</sup> The<sup>G3588</sup> time<sup>G2540</sup> is fulfilled,<sup>G4137</sup> and<sup>G2532</sup> the<sup>G3588</sup> kingdom<sup>G932</sup> of God<sup>G2316</sup> is at hand.<sup>G1448</sup> Repent<sup>G3340</sup> ye, and<sup>G2532</sup> believe<sup>G4100</sup> the<sup>G3588</sup> gospel.<sup>G2098</sup>

(Mar 6:12) And<sup>G2532</sup> they went out,<sup>G1831</sup> and preached<sup>G2784</sup> that<sup>G2443</sup> men should repent.<sup>G3340</sup>

(Luk 10:13) Woe<sup>G3759</sup> unto thee,<sup>G4671</sup> Chorazin!<sup>G5523</sup> woe<sup>G3759</sup> unto thee,<sup>G4671</sup> Bethsaida!<sup>G966</sup> for<sup>G3754</sup> if<sup>G1487</sup> the<sup>G3588</sup> mighty works<sup>G1411</sup> had been done<sup>G1096</sup> in<sup>G1722</sup> Tyre<sup>G5184</sup> and<sup>G2532</sup> Sidon,<sup>G4605</sup> which have been done<sup>G1096</sup> in<sup>G1722</sup> you,<sup>G5213</sup> they had<sup>G302</sup> a great while ago<sup>G3819</sup> repented,<sup>G3340</sup> sitting<sup>G2521</sup> in<sup>G1722</sup> sackcloth<sup>G4526</sup> and<sup>G2532</sup> ashes.<sup>G4700</sup>

(Luk 11:32) The men<sup>G435</sup> of Nineve<sup>G3535</sup> shall rise up<sup>G450</sup> in<sup>G1722</sup> the<sup>G3588</sup> judgment<sup>G2920</sup> with<sup>G3326</sup> this<sup>G5026</sup> generation,<sup>G1074</sup> and<sup>G2532</sup> shall condemn<sup>G2632</sup> it<sup>G846</sup> for<sup>G3754</sup> they repented<sup>G3340</sup> at<sup>G1519</sup> the<sup>G3588</sup> preaching<sup>G2782</sup> of Jonas,<sup>G2495</sup> and<sup>G2532</sup> behold,<sup>G2400</sup> a greater<sup>G4119</sup> than Jonas<sup>G2495</sup> is here.<sup>G5602</sup>

(Luk 13:3) I tell<sup>G3004</sup> you,<sup>G5213</sup> Nay:<sup>G3780</sup> but,<sup>G235</sup> except<sup>G1437</sup> ye repent,<sup>G3340</sup> ye shall all<sup>G3956</sup> likewise<sup>G5615</sup> perish.<sup>G622</sup>

(Luk 13:5) I tell<sup>G3004</sup> you,<sup>G5213</sup> Nay:<sup>G3780</sup> but,<sup>G235</sup> except<sup>G1437</sup> ye repent,<sup>G3340</sup> ye shall all<sup>G3956</sup> likewise<sup>G3668</sup> perish.<sup>G622</sup>

(Luk 15:7) I say<sup>G3004</sup> unto you,<sup>G5213</sup> that<sup>G3754</sup> likewise<sup>G3779</sup> joy<sup>G5479</sup> shall be<sup>G2071</sup> in<sup>G1722</sup> heaven<sup>G3772</sup> over<sup>G1909</sup> one<sup>G1520</sup> sinner<sup>G268</sup> that repenteth,<sup>G3340</sup> more than<sup>G2228</sup> over<sup>G1909</sup> ninety and nine<sup>G1768</sup> just persons,<sup>G1342</sup> which<sup>G3748</sup> need<sup>G2192</sup> no<sup>G3756</sup> repentance.<sup>G3341</sup>

(Luk 15:10) Likewise,<sup>G3779</sup> I say<sup>G3004</sup> unto you,<sup>G5213</sup> there is<sup>G1096</sup> joy<sup>G5479</sup> in the presence<sup>G1799</sup> of the<sup>G3588</sup> angels<sup>G32</sup> of God<sup>G2316</sup> over<sup>G1909</sup> one<sup>G1520</sup> sinner<sup>G268</sup> that repenteth.<sup>G3340</sup>

(Luk 16:30) And<sup>G1161</sup> he<sup>G3588</sup> said,<sup>G2036</sup> Nay,<sup>G3780</sup> father<sup>G3962</sup> Abraham:<sup>G11</sup> but<sup>G235</sup> if<sup>G1437</sup> one<sup>G5100</sup> went<sup>G4198</sup> unto<sup>G4314</sup> them<sup>G846</sup> from<sup>G575</sup> the dead,<sup>G3498</sup> they will repent.<sup>G3340</sup>

(Luk 17:3) Take heed<sup>G4337</sup> to yourselves:<sup>G1438</sup> If<sup>G1437</sup> thy<sup>G4675</sup> brother<sup>G80</sup> trespass<sup>G264</sup> against<sup>G1519</sup> thee,<sup>G4571</sup> rebuke<sup>G2008</sup> him;<sup>G846</sup> and<sup>G2532</sup> if<sup>G1437</sup> he repent,<sup>G3340</sup> forgive<sup>G863</sup> him.<sup>G846</sup>

(Luk 17:4) And<sup>G2532</sup> if<sup>G1437</sup> he trespass<sup>G264</sup> against<sup>G1519</sup> thee<sup>G4571</sup> seven times<sup>G3004</sup> in a day,<sup>G3340</sup> and<sup>G2250</sup> seven times<sup>G2034</sup> in a day<sup>G2250</sup> turn again<sup>G1994</sup> to<sup>G1909</sup> thee,<sup>G4571</sup> saying,<sup>G3004</sup> I repent,<sup>G3340</sup> thou shalt forgive<sup>G863</sup> him.<sup>G846</sup>

(Act 2:38) Then<sup>G1161</sup> Peter<sup>G4074</sup> said<sup>G5346</sup> unto<sup>G4314</sup> them,<sup>G846</sup> Repent,<sup>G3340</sup> and<sup>G2532</sup> be baptized<sup>G907</sup> every one<sup>G1538</sup> of you<sup>G5216</sup> in<sup>G1909</sup> the<sup>G3588</sup> name<sup>G3686</sup> of Jesus<sup>G2424</sup> Christ<sup>G5547</sup> for<sup>G1519</sup> the remission<sup>G859</sup> of sins,<sup>G266</sup> and<sup>G2532</sup> ye shall receive<sup>G2983</sup> the<sup>G3588</sup> gift<sup>G1431</sup> of the<sup>G3588</sup> Holy<sup>G40</sup> Ghost.<sup>G4151</sup>

(Act 3:19) Repent<sup>G3340</sup> ye therefore,<sup>G3767</sup> and<sup>G2532</sup> be converted,<sup>G1994</sup> that your<sup>G5216</sup> sins<sup>G266</sup> may be blotted out,<sup>G1813</sup> when<sup>G3704</sup> the times<sup>G2540</sup> of refreshing<sup>G403</sup> shall come<sup>G2064</sup> from<sup>G302</sup> the presence<sup>G575</sup> of the<sup>G3588</sup> Lord,<sup>G2962</sup>

(Act 8:22) Repent<sup>G3340</sup> therefore<sup>G3767</sup> of<sup>G575</sup> this<sup>G5026</sup> thy<sup>G4675</sup> wickedness,<sup>G2549</sup> and<sup>G2532</sup> pray<sup>G1189</sup> God,<sup>G2316</sup> if<sup>G1487</sup> perhaps<sup>G686</sup> the<sup>G3588</sup> thought<sup>G1963</sup> of thine<sup>G4675</sup> heart<sup>G2588</sup> may be forgiven<sup>G863</sup> thee.<sup>G4671</sup>

(Act 17:30) And<sup>G3767</sup> the<sup>G3303</sup> times<sup>G5550</sup> of this ignorance<sup>G52</sup> God<sup>G2316</sup> winked<sup>G5237</sup> at; but now<sup>G3569</sup> commandeth<sup>G3853</sup> all<sup>G3956</sup> men<sup>G444</sup> every where<sup>G3837</sup> to repent.<sup>G3340</sup>

(Act 26:20) But<sup>G235</sup> shewed<sup>G518</sup> first<sup>G4412</sup> unto them<sup>G3588</sup> of<sup>G1722</sup> Damascus,<sup>G1154</sup> and<sup>G2532</sup> at Jerusalem,<sup>G2414</sup> and<sup>G5037</sup> throughout<sup>G1519</sup> all<sup>G3956</sup> the<sup>G3588</sup> coasts<sup>G5561</sup> of Judaea,<sup>G2449</sup> and<sup>G2532</sup> then to the<sup>G3588</sup> Gentiles,<sup>G1484</sup> that they should repent<sup>G3340</sup> and<sup>G2532</sup> turn<sup>G1994</sup> to<sup>G1909</sup> God,<sup>G2316</sup> and do<sup>G4238</sup> works<sup>G2041</sup> meet<sup>G514</sup> for repentance.<sup>G3341</sup>

(2Co 12:21) And lest,<sup>G3361</sup> when I come<sup>G2064</sup> again,<sup>G3825</sup> my<sup>G3450</sup> God<sup>G2316</sup> will humble<sup>G5013</sup> me<sup>G3165</sup> among<sup>G4314</sup> you,<sup>G5209</sup> and<sup>G2532</sup> that I shall bewail<sup>G3996</sup> many<sup>G4183</sup> which have sinned already,<sup>G4258</sup> and<sup>G2532</sup> have not<sup>G3361</sup> repented<sup>G3340</sup> of<sup>G1909</sup> the<sup>G3588</sup> uncleanness<sup>G167</sup> and<sup>G2532</sup> fornication<sup>G4202</sup> and<sup>G2532</sup> lasciviousness<sup>G766</sup> which they have committed.<sup>G4238</sup>

(Rev 2:5) Remember<sup>G3421</sup> therefore<sup>G3767</sup> from whence<sup>G4159</sup> thou art fallen,<sup>G1601</sup> and<sup>G2532</sup> repent,<sup>G3340</sup> and<sup>G2532</sup> do<sup>G4160</sup> the<sup>G3588</sup> first<sup>G4413</sup> works,<sup>G2041</sup> or else<sup>G1490</sup> I will come<sup>G2064</sup> unto thee<sup>G4671</sup> quickly,<sup>G5034</sup> and<sup>G2532</sup> will remove<sup>G2795</sup> thy<sup>G4675</sup> candlestick<sup>G3087</sup> out of<sup>G1537</sup> his<sup>G848</sup> place,<sup>G5117</sup> except<sup>G3362</sup> thou repent.<sup>G3340</sup>

(Rev 2:16) Repent,<sup>G3340</sup> or else<sup>G1490</sup> I will come<sup>G2064</sup> unto thee<sup>G4671</sup> quickly,<sup>G5035</sup> and<sup>G2532</sup> will fight<sup>G4170</sup> against<sup>G3326</sup> them<sup>G846</sup> with<sup>G1722</sup> the<sup>G3588</sup> sword<sup>G4501</sup> of my<sup>G3450</sup> mouth.<sup>G4750</sup>

(Rev 2:21) And<sup>G2532</sup> I gave<sup>G1325</sup> her<sup>G846</sup> space<sup>G5550</sup> to<sup>G2443</sup> repent<sup>G3340</sup> of<sup>G1537</sup> her<sup>G848</sup> fornication,<sup>G4202</sup> and<sup>G2532</sup> she repented<sup>G3340</sup> not.<sup>G3756</sup>

(Rev 2:22) Behold,<sup>G2400</sup> I<sup>G1473</sup> will cast<sup>G906</sup> her<sup>G846</sup> into<sup>G1519</sup> a bed,<sup>G2825</sup> and<sup>G2532</sup> them that commit adultery<sup>G3431</sup> with<sup>G3326</sup> her<sup>G846</sup> into<sup>G1519</sup> great<sup>G3173</sup> tribulation,<sup>G2347</sup> except<sup>G3362</sup> they repent<sup>G3340</sup> of<sup>G1537</sup> their<sup>G848</sup> deeds.<sup>G2041</sup>

(Rev 3:3) Remember<sup>G3421</sup> therefore<sup>G3767</sup> how<sup>G4459</sup> thou hast received<sup>G2983</sup> and<sup>G2532</sup> heard,<sup>G191</sup> and<sup>G2532</sup> hold<sup>G1909</sup> fast,<sup>G5083</sup> and<sup>G2532</sup> repent.<sup>G3340</sup> If<sup>G1437</sup> therefore<sup>G3767</sup> thou shalt not<sup>G3361</sup> watch,<sup>G1127</sup> I will come<sup>G2240</sup> on<sup>G1909</sup> thee<sup>G4571</sup> as<sup>G5613</sup> a thief,<sup>G2812</sup> and<sup>G2532</sup> thou shalt not<sup>G3364</sup> know<sup>G1097</sup> what<sup>G4169</sup> hour<sup>G5610</sup> I will come<sup>G2240</sup> upon<sup>G1909</sup> thee.<sup>G4571</sup>

(Rev 3:19) As many as<sup>G3745 (G1437)</sup> I<sup>G1473</sup> love,<sup>G5368</sup> I rebuke<sup>G1651</sup> and<sup>G2532</sup> chasten:<sup>G3811</sup> be zealous<sup>G2206</sup> therefore,<sup>G3767</sup> and<sup>G2532</sup> repent.<sup>G3340</sup>

(Rev 9:20) And<sup>G2532</sup> the<sup>G3588</sup> rest<sup>G3062</sup> of the<sup>G3588</sup> men<sup>G444</sup> which<sup>G3739</sup> were not<sup>G3756</sup> killed<sup>G615</sup> by<sup>G1722</sup> these<sup>G5025</sup> plagues<sup>G4127</sup> yet repented not<sup>G3777 G3340</sup> of the<sup>G1537</sup> works<sup>G3588</sup> of their<sup>G2041</sup> hands,<sup>G848</sup> that<sup>G5495</sup> they should<sup>G2443</sup> not<sup>G3361</sup> worship<sup>G4352</sup> devils,<sup>G1140</sup> and<sup>G2532</sup> idols<sup>G1497</sup> of gold,<sup>G5552</sup> and<sup>G2532</sup> silver,<sup>G693</sup> and<sup>G2532</sup> brass,<sup>G5470</sup> and<sup>G2532</sup> stone,<sup>G3035</sup> and<sup>G2532</sup> of wood:<sup>G3585</sup> which<sup>G3739</sup> neither<sup>G3777</sup> can<sup>G1410</sup> see,<sup>G991</sup> nor<sup>G3777</sup> hear,<sup>G191</sup> nor<sup>G3777</sup> walk:<sup>G4043</sup>

(Rev 9:21) Neither<sup>G2532</sup> repented<sup>G3340</sup> they of<sup>G1537</sup> their<sup>G848</sup> murders,<sup>G5408</sup> nor<sup>G3777</sup> of<sup>G1537</sup> their<sup>G848</sup> sorceries,<sup>G5331</sup> nor<sup>G3777</sup> of<sup>G1537</sup> their<sup>G848</sup> fornication,<sup>G4202</sup> nor<sup>G3777</sup> of<sup>G1537</sup> their<sup>G848</sup> thefts.<sup>G2809</sup>

(Rev 16:9) And<sup>G2532</sup> men<sup>G444</sup> were scorched<sup>G2739</sup> with great<sup>G3173</sup> heat,<sup>G2738</sup> and<sup>G2532</sup> blasphemed<sup>G987</sup> the<sup>G3588</sup> name<sup>G3686</sup> of God,<sup>G2316</sup> which hath<sup>G2192</sup> power<sup>G1849</sup> over<sup>G1909</sup> these<sup>G5025</sup> plagues:<sup>G4127</sup> and<sup>G2532</sup> they repented<sup>G3340</sup> not<sup>G3756</sup> to give<sup>G1325</sup> him<sup>G846</sup> glory.<sup>G1391</sup>

(Rev 16:11) And<sup>G2532</sup> blasphemed<sup>G987</sup> the<sup>G3588</sup> God<sup>G2316</sup> of heaven<sup>G3772</sup> because of<sup>G1537</sup> their<sup>G848</sup> pains<sup>G4192</sup> and<sup>G2532</sup> their<sup>G848</sup> sores,<sup>G1668</sup> and<sup>G2532</sup> repented<sup>G3340</sup> not<sup>G3756</sup> of their<sup>G848</sup> deeds.<sup>G2041</sup>

*uuuu. Paul doesn't use this word very often but he does use it or a related word*

*vvvv. We need to examine the places where Paul uses repent, repented or repentance – some have argued that Paul did not preach repentance*

(Act 17:30) In the past God overlooked such ignorance, but now he commands all people everywhere to repent.

(Act 26:20) First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.

(2Co 12:21) I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged.

(Act 5:31) God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.

(Act 11:18) When they heard this, they had no further objections and praised God, saying, "So then, God has granted even the Gentiles repentance unto life."

(Act 20:21) I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

(Act 26:20) First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.

(Rom 2:4) Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

(2Co 7:9) yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us.

(2Co 7:10) Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

(2Ti 2:25) Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth,

*www. Paul did not talk of baptism unto repentance or baptism in any form. He did teach repentance*

- l) On a related subject, some say that the new birth is not in Paul letters but a related word regeneration is in Tit 3:5

(Tit 3:5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

- m) Peter further elaborates the message of Jesus and the kingdom!

Act 3:20 and that he may send the Christ, who has been appointed for you—even Jesus.

....

*xxxx. What if? By J Vernon McGee*

**Act 3:19-20**

If they had accepted Jesus, would He have returned to the earth? The answer, of course, is yes. Peter says He would have. Then what would have been God's program after that? I'll tell you something today that will be a secret just between you and me: I don't know what would have happened. Does that come as a surprise to you? Well, I have news for you. No one else knows either—no one except God. We can ask innumerable "if" questions to which there are no answers. All I know is that the nation did *not* accept Jesus Christ. That is the only answer I know to the "if" question. Any other answer would be only the wildest speculation.

- (a) Note:: The fact that McGee raises the issue the way he does proves that Acts 3 is not about the Body of Christ but ISRAEL.
  - (b) Actually, "WHAT IF" questions are rarely helpful because they can't be tested.
  - (c) A Sovereign God might only tell us what happened under the circumstances. Everything else is pure (or ridiculous) guess work.
- yyyy. What if Adam had never sinned? After all, some angels did not sin and have never sinned.*
- zzzz. What if Gabriel had sinned?*
- aaaaa. We need to heed the statement in Col 1 – that is it!*

Col 1:15 He is the image of the invisible God, the firstborn over all creation.

Col 1:16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

Col 1:17 He is before all things, and in him all things hold together.

Col 1:18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

Col 1:19 For God was pleased to have all his fullness dwell in him,

Col 1:20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

- (d) God is sovereign – that is, all is planned just the way it has happened. God is NEVER surprised!
  - (e) You are rarely helped by guessing.
  - (f) We might always understand 'WHY?'
  - (g) Sometimes, we really want all of the answers and this is wonderful. But there is a stone wall at some point because God has it all planned to the very microsecond. We must believe what is said but we do not know the future unless God has made a part of it known to us!
- n) Christ does not come to earth again until it is time for God to restore everything!

**.... (Completed from above)**

Act 3:21 He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.

Act 3:22 For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you.

Act 3:23 Anyone who does not listen to him will be completely cut off from among his people.'

Act 3:24 "Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days.

Act 3:25 And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.'

Act 3:26 When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways."

*bbbbbb. There is the importance of Israel repenting from what they had done!*

### **Act 3:19-21 – Matthew Henry's Concise Commentary**

The absolute necessity of repentance is to be solemnly charged upon the consciences of all who desire that their sins may be blotted out, and that they may share in the refreshment which nothing but a sense of Christ's pardoning love can afford. Blessed are those who have felt this. It was not needful for the Holy Spirit to make known the times and seasons of these dispensations. These subjects are still left obscure. But when sinners are convinced of their sins, they will cry to the Lord for pardon; and to the penitent, converted, and believing, times of refreshment will come from the presence of the Lord. In a state of trial and probation, the glorified Redeemer will be out of sight, because we must live by faith in him.

*cccc. We need to understand that there is a change of heart required in us in order for us to believe in the Lord.*

#### **The amazing changes that will come to Israel in the future<sup>22</sup>**

o) Government will be purified.

Jer. 23:5: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and A KING SHALL REIGN AND PROSPER, AND SHALL EXECUTE JUDGMENT AND JUSTICE IN THE EARTH."

Isa. 11:2-5: "And the Spirit of the Lord shall rest upon Him, the spirit of wisdom

and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

"And shall make Him of quick understanding in the fear of the Lord: and HE SHALL NOT JUDGE AFTER THE SIGHT OF HIS EYES, NEITHER REPROVE AFTER THE HEARING OF HIS EARS:

"BUT WITH RIGHTEOUSNESS SHALL HE JUDGE THE POOR, AND REPROVE WITH EQUITY FOR THE MEEK OF THE EARTH: and He shall smite the earth with the rod of His mouth, and with the breath of his lips shall He slay the wicked.

"AND RIGHTEOUSNESS SHALL BE THE GIRDLE OF HIS LOINS, AND FAITHFULNESS THE GIRDLE OF HIS REINS."

p) War and bloodshed will be abolished.

Isa. 9:6: "... HIS NAME SHALL BE CALLED . . . THE PRINCE OF PEACE."

Micah 4:3: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: NATION SHALL NOT LIFT UP A SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE."

q) The vegetable creation will be delivered from the curse.

Isa. 35:1,2,6: "The wilderness and the solitary place shall be glad for them [for Israel]; and THE DESERT SHALL REJOICE, AND BLOSSOM AS THE ROSE.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

"... IN THE WILDERNESS SHALL WATERS BREAK OUT, AND STREAMS IN THE DESERT."

r) The animal creation will be subdued.

Isa. 11:6-9: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN ...."

s) Physical infirmity will be removed.

Isa. 35:5,6: "THEN THE EYES OF THE BLIND SHALL BE OPENED, AND THE EARS OF THE DEAF SHALL BE UNSTOPPED.

<sup>22</sup> See Stam, Acts Dispensationally Considered; this outline was so good, I copied from his excellent work. The reader should add some of these books to his library!

"THEN SHALL THE LAME MAN LEAP AS AN HART [STAG], AND THE TONGUE OF THE DUMB SING .... "

t) Trouble and poverty will be done away.

Isa. 65:19,21-23: "And I will rejoice in Jerusalem, and joy in My people: AND THE VOICE OF WEeping SHALL BE NO MORE HEARD IN HER, NOR THE VOICE OF CRYING."

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"THEY SHALL NOT BUILD, AND ANOTHER INHABIT; THEY SHALL NOT PLANT, AND ANOTHER EAT: FOR AS THE DAYS OF A TREE ARE THE DAYS OF MY PEOPLE, AND MINE ELECT SHALL LONG ENJOY THE WORK OF THEIR HANDS.

"THEY SHALL NOT LABOR IN VAIN, NOR BRING FORTH FOR TROUBLE; for they are the seed of the blessed of the Lord, and their offspring with them."

u) The masses will be eager for the Word of God.

Isa. 2:3: "And many people shall go and say, COME YE, AND LET US GO UP TO THE MOUNTAIN OF THE LORD, TO THE HOUSE OF THE GOD OF JACOB; AND HE WILL TEACH US OF HIS WAYS, AND WE WILL WALK IN HIS PATHS: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."

Isa. 11:9: "... THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA."

v) Christ will be honored and exalted.

Isa. 2:11: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, AND THE LORD ALONE SHALL BE EXALTED IN THAT DAY."

Zech. 14:9: "AND THE LORD SHALL BE KING OVER ALL THE EARTH: IN THAT DAY SHALL THERE BE ONE LORD, AND HIS NAME ONE."

Zech. 14:20;21: "In that day shall there be upon the bells of the horses, "Yea, every pot in Jerusalem and in Judah shall be HOLINESS UNTO THE LORD OF HOSTS .... "

w) Prayers answered without delay

Isa. 65:24: "AND IT SHALL COME TO PASS, THAT BEFORE THEY CALL, I WILL ANSWER; AND WHILE THEY ARE YET SPEAKING, I WILL HEAR."

x) Sorrow and sighing will flee away.

Isa. 35:10: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, AND SORROW AND SIGHING SHALL FLEE AWAY.

y) Stam adds:

We do not read that a state of *perfection* will yet be attained, even in that day, but some idea of the magnitude of the change to take place is given us in these Old Testament Scriptures as well as in other New Testament Scriptures where, for example, we read that the devil will be bound (Rev. 20:1-3) and the kingdoms of this world will become the kingdoms our Lord and of His Christ (Rev. 11:15).

#### **NOTE: BIBLICAL DIETARY LAWS – DIETS IN THE DISPENSATIONS**

z) The First Dietary Laws

*dddd. Totally Vegetarian – Gen 1:29, 30*

*eeee. MacArthur says it is until the curse in Gen 3:14-19 but there is no mention of diet in these verses*

*ffff. One writer says that vegetarian rules are NEVER in the Bible.*

*ggggg. At least one other thinks of this as a norm!*

aa) The next dietary laws – after the flood

*hhhhh. Any type of animal is allowed – Gen 9:2-5*

*iiii. Consequence -- animals will fear man*

*jjjjj. Restrictions – no eating or drinking of blood.*

*kkkkk. Man rules animals*

*llll. If animals or man shed innocent humans, they will be killed*

bb) Israel's dietary laws – Lev 11:1-47; Deut 14:4-8

mmmmm. Israel criticized for not keeping – Isa 65:1-4; 66:15-17  
 nnnnn. The point in Acts 10:9-14 is taking gospel to Gentiles.  
 ooooo. The rules are quite detailed and enforced  
 ppppp. They will again be in the tribulation for Israel is again central  
 qqqqq. Many take Israel's dietary laws as ours<sup>23</sup>

cc) Rules under Paul – same as after the flood – This is for us TODAY!

rrrrr. The same dietary laws as in Gen 9

(a) All meats allowed – Col 2:14-16-19; 1 Tim 4:4-5

(b) Restrictions as to blood-- Acts 15:22-29

sssss. Israel's rules do not apply to us – there is neither Jew nor Gentile  
 in the Body of Christ

ttttt. Do not cause former idol worshipers to sin – 1Cor 8:7-13

uuuuu. Paul renounces the ceremonial law in Phil 3

dd) The rules in the earthly kingdom are vegetarian

vvvvv. All animals are domestic with no enmities – Isa 11:6-10

wwwww. This appears to include the millennium since there is  
 judgment – Isa 11:4

**It is amazing how many 'heavenly' or 'Biblical' diets are mentioned on the internet.**

ee) We know nothing about life in the heavenlies – no matter what men may say. Paul  
 was not allowed to share any of that with us – 2Cor 12

ff) We don't even know very much how life will be on the new earth or the New  
 Jerusalem!

gg) Note: we even have to be dispensational on these issues as well – be sure you  
 follow that which is FOR US

**Note that these blessings were being offered to the people if they would turn to God and  
 repent from the things that they had done!!**

hh) Acts 3:25, 26 calls them heirs of the prophets and covenants and how God's  
 servant blessed them by turning from their wicked ways.

(Mat 5:42) Give<sup>G1325</sup> to him that asketh<sup>G154</sup> thee,<sup>G4571</sup> and<sup>G2532</sup> from him that would<sup>G2309</sup> borrow<sup>G1155</sup> of<sup>G575</sup>  
 thee<sup>G4675</sup> turn not thou away.<sup>G654 G3361</sup>

(Mat 26:52) Then<sup>G5119</sup> said<sup>G3004</sup> Jesus<sup>G2424</sup> unto him,<sup>G846</sup> Put up again<sup>G654</sup> thy<sup>G4675</sup> sword<sup>G3162</sup> into<sup>G1519</sup> his<sup>G846</sup>  
 place:<sup>G5117</sup> for<sup>G1063</sup> all<sup>G3956</sup> they that take<sup>G2983</sup> the sword<sup>G3162</sup> shall perish<sup>G622</sup> with<sup>G1722</sup> the sword.<sup>G3162</sup>

(Mat 27:3) Then<sup>G5119</sup> Judas,<sup>G2455</sup> which had betrayed<sup>G3860</sup> him,<sup>G846</sup> when he saw<sup>G1492</sup> that<sup>G3754</sup> he was  
 condemned,<sup>G2632</sup> repented<sup>G3338</sup> himself, and brought again<sup>G654</sup> the<sup>G3588</sup> thirty<sup>G5144</sup> pieces of silver<sup>G694</sup> to the<sup>G3588</sup>  
 chief priests<sup>G749</sup> and<sup>G2532</sup> elders,<sup>G4245</sup>

(Luk 23:14) Said<sup>G2036</sup> unto<sup>G4314</sup> them,<sup>G846</sup> Ye have brought<sup>G4374</sup> this<sup>G5126</sup> man<sup>G444</sup> unto me,<sup>G3427</sup> as<sup>G5613</sup> one that  
 perverteth<sup>G654</sup> the<sup>G3588</sup> people:<sup>G2992</sup> and<sup>G2532</sup> behold,<sup>G2400</sup> I,<sup>G1473</sup> having examined<sup>G350</sup> him<sup>G1492</sup> before<sup>G1799</sup> you,<sup>G5216</sup>  
 have found<sup>G2147</sup> no<sup>G3762</sup> fault<sup>G158</sup> in<sup>G1722</sup> this<sup>G5129</sup> man<sup>G444</sup> touching those things whereof<sup>G3739</sup> ye accuse<sup>G2723</sup>  
 him.<sup>G846</sup>

(Act 3:26) Unto you<sup>G5213</sup> first<sup>G4412</sup> God,<sup>G2316</sup> having raised up<sup>G450</sup> his<sup>G848</sup> Son<sup>G3816</sup> Jesus,<sup>G2424</sup> sent<sup>G649</sup> him<sup>G846</sup> to  
 bless<sup>G2127</sup> you,<sup>G5209</sup> in turning away<sup>G654</sup> every one<sup>G1538</sup> of you from<sup>G575</sup> his<sup>G5216</sup> iniquities.<sup>G4189</sup>

(Rom 11:26) And<sup>G2532</sup> so<sup>G3779</sup> all<sup>G3956</sup> Israel<sup>G2474</sup> shall be saved:<sup>G4982</sup> as<sup>G2531</sup> it is written,<sup>G1125</sup> There shall  
 come<sup>G2240</sup> out of<sup>G1537</sup> Sion<sup>G4622</sup> the<sup>G3588</sup> Deliverer,<sup>G4506</sup> and<sup>G2532</sup> shall turn away<sup>G654</sup> ungodliness<sup>G763</sup> from<sup>G575</sup>  
 Jacob.<sup>G2384</sup>

(2Ti 1:15) This<sup>G5124</sup> thou knowest,<sup>G1492</sup> that<sup>G3754</sup> all<sup>G3956</sup> they which<sup>G3588</sup> are in<sup>G1722</sup> Asia<sup>G773</sup> be turned away  
 from<sup>G654</sup> me,<sup>G3165</sup> of whom<sup>G3739</sup> are<sup>G2076</sup> Phygellus<sup>G5436</sup> and<sup>G2532</sup> Hermogenes.<sup>G2061</sup>

(2Ti 4:4) And<sup>G2532</sup> they shall turn away<sup>G654</sup> their ears<sup>G189</sup> from<sup>G575</sup> (G3303) the<sup>G3588</sup> truth,<sup>G225</sup> and<sup>G1161</sup> shall be  
 turned<sup>G1624</sup> unto<sup>G1909</sup> fables.<sup>G3454</sup>

(Tit 1:14) Not<sup>G3361</sup> giving heed<sup>G4337</sup> to Jewish<sup>G2451</sup> fables,<sup>G3454</sup> and<sup>G2532</sup> commandments<sup>G1785</sup> of men,<sup>G444</sup> that  
 turn from<sup>G654</sup> the<sup>G3588</sup> truth.<sup>G225</sup>

(Heb 12:25) See<sup>G991</sup> that ye refuse<sup>G3868</sup> not<sup>G3361</sup> him that speaketh.<sup>G2980</sup> For<sup>G1063</sup> if<sup>G1487</sup> they<sup>G1565</sup> escaped<sup>G5343</sup>  
 not<sup>G3756</sup> who refused<sup>G3868</sup> him that spake<sup>G5537</sup> on<sup>G1909</sup> earth,<sup>G1093</sup> much<sup>G4183</sup> more<sup>G3123</sup> shall not we<sup>G2249</sup> escape,  
 if we turn away from<sup>G654</sup> him<sup>G3588</sup> that speaketh from<sup>G575</sup> heaven.<sup>G3772</sup>

<sup>23</sup> <http://biblicaholidays.com/Dietary%20laws%20bible.htm>, <http://www.hacres.com/home/home.asp>

- ii) Peter is using the word as one who turns from error to truth
- jj) It is interesting to note that Paul uses this word (turning) in 2Tim and Titus in the sense of turning from truth to error.
- kk) In Rom 11:26 (Paul) like Acts 3:26 (Peter), it is the turning from error to truth.
- ll) We have men repenting (the Greek G3340) from Paul in Acts and in Paul's epistle  
 xxxxx. *Sometimes, the actual word is G3341, a similar word in the Greek.*  
 yyyyy. *We can then say that Paul did indeed preach repentance.*
- mm) We can't leave that out even if some object  
 zzzzz. *We have the anti-Lordship preachers who say that all you need is ask Jesus to save you, even if you do not acknowledge his Lordship*  
 aaaaaa. *Then, they want to say that we can't call men to repent!*  
 bbbbbb. *Look again at 2 Cor 13:5*

2Co 13:5 Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test?  
 2Co 13:6 And I trust that you will discover that we have not failed the test.

C. Have you examined yourself in your life?

**Do you pray?**

**Do you witness? (There are those in our present government who want this to be considered a hate crime!)**

**Do you read your Bible and study it when possible? <- End of #6-2009/03/22**

*V Acts 4 – Peter and John before the Sanhedrin*

A. Problems with the Sadducees 4:1-4 (NIV) **(SAD – You – see!)**

Act 4:1 The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people.  
 Act 4:2 They were greatly disturbed because the apostles were teaching the people and proclaiming in Jesus the resurrection of the dead.  
 Act 4:3 They seized Peter and John, and because it was evening, they put them in jail until the next day.  
 Act 4:4 But many who heard the message believed, and the number of men grew to about five thousand.

**Who are the Sadducees? (NIV)**

(Mat 3:7) But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: "You brood of vipers! Who warned you to flee from the coming wrath?"  
 ...  
 (Mar 12:18) Then the Sadducees, who say there is no resurrection, came to him with a question.  
 (Luk 20:27) Some of the Sadducees, who say there is no resurrection, came to Jesus with a question.  
 (Act 4:1) The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people.  
 (Act 5:17) Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy.  
 (Act 23:6) Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead."  
 (Act 23:7) When he said this, a dispute broke out between the Pharisees and the Sadducees, and the assembly was divided.  
 (Act 23:8) (The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees acknowledge them all.)

**Vine NT on Pharisees**

pharisaïos (G5330), from an Aramaic word peras (found in Dan 5:28), signifying "to separate," owing to a different manner of life from that of the general public. The "Pharisees" and Sadducees appear as distinct

parties in the latter half of the 2nd cent. B.C., though they represent tendencies traceable much earlier in Jewish history, tendencies which became pronounced after the return from Babylon (537), B.C.). The immediate progenitors of the two parties were, respectively, the Hasidaeans and the Hellenizers; the latter, the antecedents of the Sadducees, aimed at removing Judaism from its narrowness and sharing in the advantages of Greek life and culture. The Hasidaeans, a transcription of the Hebrew chasidim, i.e., "pious ones," were a society of men zealous for religion, who acted under the guidance of the scribes, in opposition to the godless Hellenizing party; they scrupled to oppose the legitimate high priest even when he was on the Greek side. Thus the Hellenizers were a political sect, while the Hasidaeans, whose fundamental principle was complete separation from non-Jewish elements, were the strictly legal party among the Jews, and were ultimately the more popular and influential party. In their zeal for the Law they almost deified it and their attitude became merely external, formal, and mechanical. They laid stress, not upon the righteousness of an action, but upon its formal correctness. Consequently their opposition to Christ was inevitable; His manner of life and teaching was essentially a condemnation of theirs; hence His denunciation of them, e.g., Mat 6:2, Mat 6:5, Mat 6:16; Mat 15:7 and chapter 23.

While the Jews continued to be divided into these two parties, the spread of the testimony of the gospel must have produced what in the public eye seemed to be a new sect, and in the extensive development which took place at Antioch, Act 11:19-26, the name "Christians" seems to have become a popular term applied to the disciples as a sect, the primary cause, however, being their witness to Christ (see *CALL, A, No. 11*). The opposition of both "Pharisees" and Sadducees (still mutually antagonistic, Act 23:6-10) against the new "sect" continued unabated during apostolic times.

**We would today call them secular since they hold to nothing supernatural.**

- a) We often think of most Jews today as being secular since they keep the traditions but really have no faith in the supernatural.
- b) They even cling to Israel when many of them are really secular – essentially what the Sadducees held!

**These were powerful in both the Acts and the gospels<sup>24</sup> (Stam)**

From Matthew 22:23 we learn that "the Sadducees . . . say that there is no resurrection," while in Acts 23:8 we find their teaching as to this contrasted to that of the Pharisees:

"FOR THE SADDUCEES SAY THAT THERE IS NO RESURRECTION, NEITHER ANGEL NOR SPIRIT: BUT THE PHARISEES CONFESS BOTH."

Necessarily, therefore, the multiplied testimonies to the resurrection of Christ were embarrassing the Sadducees even more than the Pharisees. The Pharisees at least believed in the resurrection of the body. With the Sadducees it was different. They had always opposed the doctrine of the resurrection. Poor apostates! They did not see that the resurrection (particularly the resurrection of Christ) was the very hope of Israel (Acts 23:6; 24:14,15; 26:6-8; 28:20).

- c) Stam points out that they were the most powerful sect in the Sanhedrin –

**Note that 5000 had were saved and they often were around the temple.**

**They proclaimed the resurrection of Jesus which made the Sadducees doctrine absolutely wrong!**

- d) The apostles were most certainly doing exactly that!
- e) Years later, Paul, who was not saved until Acts 9 gave the absolutely irrefutable evidence of the resurrection in 1Cor 15

**1Co 15:1** Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

1Co 15:2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

1Co 15:3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

1Co 15:4 that he was buried, that he was raised on the third day according to the Scriptures,

1Co 15:5 and that he appeared to Peter, and then to the Twelve.

<sup>24</sup> Stam, *Acts Dispensationally Considered*

1Co 15:6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.

1Co 15:7 Then he appeared to James, then to all the apostles,

1Co 15:8 and last of all he appeared to me also, as to one abnormally born.

1Co 15:9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

1Co 15:10 But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me.

1Co 15:11 Whether, then, it was I or they, this is what we preach, and this is what you believed.

1Co 15:12 But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?

1Co 15:13 If there is no resurrection of the dead, then not even Christ has been raised.

1Co 15:14 And if Christ has not been raised, our preaching is useless and so is your faith.

#### How many were saved?

- f) The text says 5000 men!
- g) J Vernon McGee on Acts 4:3-4

All this was happening at Solomon's porch following the sermon which Peter had delivered. If there were five thousand men who believed, how many women and children do you suppose might have believed? This was a whole multitude that turned to Christ.

I have always been reluctant to criticize Simon Peter. You can't help but love the man. He was mightily used of God. This is not an evangelistic meeting where figures are turned in rather carelessly. These are genuine converts. There is nothing like this on record from that day to the present day, and I don't believe it will be exceeded as long as the church is in the world.

- h) More than 20,000 is probably closer to the truth!  
*cccccc. They had more than 2 children per family!*
- i) Hanging around the temple?
- j) Talking about the resurrection of Christ – with a known list of witnesses!

#### B. Acts 4:5-7 (NIV)

**Act 4:5** The next day the rulers, elders and teachers of the law met in Jerusalem.

Act 4:6 Annas the high priest was there, and so were Caiaphas, John, Alexander and the other men of the high priest's family.

Act 4:7 They had Peter and John brought before them and began to question them: "By what power or what name did you do this?"

#### Barnes on Acts 4:5-6 – gives, like a reporter, just who was there!

**Their rulers** - The rulers of the Jews; doubtless the members of the Sanhedrin, or Great Council of the nation. Compare Act 4:15. See the notes on Mat 2:4; Mat 5:22. The expression their rulers looks as if this book was written for the Gentiles, or Luke would have said our rulers.

**Elders** - Presbyters, or those who were chosen from among the people to sit in the Sanhedrin. It is probable that the rulers were those who held also some other office, but were also authorized to sit in the Great Council.

**Scribes** - See the notes on Mat 2:4.

**And Annas ...** - See the notes on Joh 18:13. It is by no means certain that Annas was at that time the high priest, but he had been, and doubtless retained the title. He was father-in-law to Caiaphas, the high priest; and from this fact, together with his former dignity, he is mentioned first.

**Caiaphas** - Son-in-law of Annas, and now exercising the office of the high priest, Joh 18:13.

**John, and Alexander ...** - Of these persons nothing more is known. It is clear that they were members of the Great Council, and the mention of their names shows that the men of chief authority and influence were assembled to silence the apostles. Annas and Caiaphas had been concerned in the condemnation of Jesus, and they would now feel a special interest in arresting the progress of the gospel among the people. All the success of the gospel reflected back light upon the wickedness of the

act of condemning the Lord Jesus. And this fact may serve, in part, to account for their strong desire to silence the apostles.

**At Jerusalem** - εἰς eis. This was the usual place of assembling the Sanhedrin. But the Jewish writers (see Lightfoot on this place) say that 40 years before the destruction of the city, on account of the great increase of crime, etc., the Sanhedrin was removed from place to place. The declaration of Luke that they were now assembled in Jerusalem, seems to imply that they sometimes met in other places. It is probable that the members of the Sanhedrin were not in the city at the time mentioned in [Act 4:3](#), and this was the reason why the trial was deferred to the next day.

#### **The Apostles on Trial (C. R. Stam)<sup>25</sup>**

An august assembly is here described. The highest-ranking members of the Sanhedrin are present. They are mentioned by name. This is no ordinary session of the council. We can almost see them as they enter to take their places. There is an air of imperious dignity about them and they seem determined that in this test they shall not be the ones to suffer defeat.

By their first question the rulers give themselves away, however. They are not even seeking evidence as to whether or not Christ is alive. They are opposing the apostles for the very same reason that they have opposed Christ from the beginning. They are jealous of their power.

True spiritual power had long departed from them and it had troubled them that One had arisen in their midst who spoke "*with authority and NOT as the scribes.*" And to see this authority attested by mighty miracles had enraged them even more.

"And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, BY WHAT AUTHORITY DOEST THOU THESE THINGS? AND WHO GAVE THEE THIS AUTHORITY?" (Matt. 21:23).

Imagine, asking the Great Physician to produce His doctor's diploma! Suppose one should arise in our midst, going from city to city, instantly and completely healing all the sick simply by the word of his mouth and without charge. Should the authorities demand of him a physician's license? Should they not rather acknowledge that he is above all physicians? Should they not hold banquets in his honor and erect statues to his memory?

And now the rulers deal with the apostles as they had dealt with Christ. Who, they feel, are these upstarts, that they should draw the multitudes to them and try to prove Christ alive by their miracles? And so, the apostles are brought to trial on a charge of--*healing a lame man!*

How plain it is that the apostles, even apart from their gift of healing, had a spiritual authority of which Israel's apostate rulers knew nothing, and that the rulers were merely unwilling to yield to others their influence over the people. They had made themselves quite clear in this very first question. They meant to silence the apostles by intimidation. They had really meant to say: "You are undermining our authority over the people. Stop it or we will crush you."

#### **J. Vernon McGee adds on Act 4:5-6**

We have met this crowd before. These are the sneaky fellows, Annas and Caiaphas, in the background. These are the two men who condemned Jesus to die.

#### **They were facing the supreme court, and several district courts – and these courts had their minds made up!**

- a) This type of assembly with some of these very people had condemned Christ to die though he had done nothing wrong.
- b) We could no doubt call this a kangaroo court!<sup>26</sup>

[Slang of U.S. origin.] An unfair, biased, or hasty judicial proceeding that ends in a harsh punishment; an unauthorized trial conducted by individuals who have taken the law into their own hands, such as those put on by vigilantes or prison inmates; a proceeding and its leaders who are considered sham, corrupt, and without regard for the law.

The concept of kangaroo court dates to the early nineteenth century. Scholars trace its origin to the historical practice of itinerant judges on the U.S. frontier. These roving judges were paid on the basis of how many trials they conducted, and in some instances their salary depended on the fines from the defendants they convicted.

<sup>25</sup> C.R. Stam (*ibid*)

<sup>26</sup> <http://legal-dictionary.thefreedictionary.com/Kangaroo+Court>

The term kangaroo court comes from the image of these judges hopping from place to place, guided less by concern for justice than by the desire to wrap up as many trials as the day allowed.

The term is still in common usage by defendants, writers, and scholars critical of a court or a trial. The U.S. Supreme Court has also used it. In *IN RE GAULT*, 387 U.S. 1, 87 S. Ct. 1428, 18 L. Ed. 2d 527 (1967), a case that established that children in juvenile court have the right to DUE PROCESS, the Court reasoned, "Under our Constitution, the condition of being a boy does not justify a kangaroo court." Associate Justice WILLIAM O. DOUGLAS once wrote, "[W]here police take matters in their own hands, seize victims, beat and pound them until they confess, there cannot be the slightest doubt that the police have deprived the victim of a right under the Constitution. It is the right of the accused to be tried by a legally constituted court, not by a kangaroo court" (*Williams v. United States*, 341 U.S. 97, 71 S. Ct. 576, 95 L. Ed. 774 [1951]).

**The court wanted to know:**

- c) Their authority for doing this
- d) By whose name were they doing this

**C. Peter's inspired response:**

**He had no attorney but was inspired by the Holy Spirit**

- a) Our source is scripture and study – 2 Timothy 2:15; 3:16-17
- b) We might have to defend our preaching and witness before too long!
- c) Our country appears prepared to take away the BILL OF RIGHTS which has guaranteed a number of freedoms!

**He had not time to prepare!**

**Act 4:8** Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people!

Act 4:9 If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed,

Act 4:10 then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed.

Act 4:11 He is "the stone you builders rejected, which has become the capstone."

Act 4:12 Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

**He covers it all in such few words**

- d) His authority is Christ
- e) They resented the healing of a crippled man  
*dddddd. More and more, MDs are the only ones who can help*  
*eeeeee. Who knows what limitations may be on a promised*  
*socialized medicine package under which we will eventually live.*
- f) He states that there is no salvation available except through Jesus Christ!  
*fffff. Some, who are wanting to take away some of our freedoms in*  
*this area want to call it HATE SPEECH if you tell someone that they*  
*must trust in Christ or they will go to hell!*  
*gggggg. The same folks will call it 'hate speech' if you call*  
*homosexual practice a sin. Pastors in other countries have gone to*  
*jail for reading Romans 1 in church.*
- g) He points out that his power to do this came from the resurrected Christ – I would have enjoyed hearing what the Sadducees would say about this!  
*hhhhhh. He is the stone builders rejected, for he is the capstone.*  
*The top stone is a pyramid!*



*iiiiii. This is a tremendous expression of the supremacy of the Lord*

- h) Verse 12, whereby WE must be saved

*jjjjj. Here they are referring to the nation so "WE" is used.  
kkkkkk. These men were the rulers of the nation so THEY MUST  
CHANGE for the nation to reap the benefit! This is why it says 'we'  
not 'ye.' They were representing the nation.*

**The court and jury and everything else is upset!**

i) Here is real arrogance – you ain't nothing if you don't have a college degree!

Act 4:13 When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.

j) They knew that they had been with Jesus!

Act 4:14 But since they could see the man who had been healed standing there with them, there was nothing they could say.

k) A new conference

*lllll. They knew that all had the facts*

*mmmmm. They wanted to silence them*

Act 4:15 So they ordered them to withdraw from the Sanhedrin and then conferred together.

Act 4:16 "What are we going to do with these men?" they asked. "Everybody living in Jerusalem knows they have done an outstanding miracle, and we cannot deny it.

Act 4:17 But to stop this thing from spreading any further among the people, we must warn these men to speak no longer to anyone in this name."

Act 4:18 Then they called them in again and commanded them not to speak or teach at all in the name of Jesus.

*nnnnn. They gave them a warning*

(a) this accomplishes nothing without teeth to it

(b) We may soon see that we have no freedom of speech on

(i) 'gay' stuff

(ii) Thinking and saying your faith is right and another wrong!

(iii) They will never tape the mouth of an atheist.

**D. Peter's inspired response – again!**

Act 4:19 But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God.

Act 4:20 For we cannot help speaking about what we have seen and heard."

Act 4:21 After further threats they let them go. They could not decide how to punish them, because all the people were praising God for what had happened.

Act 4:22 For the man who was miraculously healed was over forty years old.

**E. The people knew about the miracle (the man was standing there) and the people approved so they could not punish them for the miracle!**

Act 4:23 On their release, Peter and John went back to their own people and reported all that the chief priests and elders had said to them.

Act 4:24 When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heaven and the earth and the sea, and everything in them.

Act 4:25 You spoke by the Holy Spirit through the mouth of your servant, our father David: "Why do the nations rage and the peoples plot in vain?

Act 4:26 The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One.'

Act 4:27 Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed.

Act 4:28 They did what your power and will had decided beforehand should happen.

Act 4:29 Now, Lord, consider their threats and enable your servants to speak your word with great boldness.

**F. McGee –Act 4:27-29**

I am moved by this. This was a great prayer and praise service. They all were in one accord. Probably they did not all pray at one time, but they were certainly saying "amen" with the one who led in prayer. Notice that they did not pray for the persecution to cease. They prayed for the

courage to endure it! They asked for power and for boldness to speak. That early church was something different, friend, from the church of our day.

#### G. More of this wonderful prayer

Act 4:30 Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus."

Act 4:31 After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

Act 4:32 All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had.

Act 4:33 With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all.

#### H. They had a commune maintained by the Holy Spirit

Act 4:34 There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales

Act 4:35 and put it at the apostles' feet, and it was distributed to anyone as he had need.

Act 4:36 Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement),

Act 4:37 sold a field he owned and brought the money and put it at the apostles' feet.

I. Act 4:34-37 J Vernon McGee – misses the point here!

J. So many do not understand the focus of the Jewish church (not the Body of Christ) in the book of Acts

(J Vernon McGee) This kind of living could be carried out for a short while because of the spiritual condition of the church. It is nonsense to say that we should put this into effect today. If we tried it, we would have utter chaos. Why? Because there must first be the same high spiritual level, and we don't have that today. Let us be honest and face up to it. We need to come into a closer relationship to the person of Jesus Christ. We have been introduced to Barnabas. We will hear more of him later.

K. Actually, this was done in accordance with the Kingdom church where the center is Jerusalem. This will disappear with the beginning of the present dispensation through the apostle Paul

L. Paul actually collected money for the poor folks at Jerusalem. Their commune was no longer viable.

Rom 15:25 Now, however, I am on my way to Jerusalem in the service of the saints there.

Rom 15:26 For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem.

Rom 15:27 They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings.

Rom 15:28 So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way.

Rom 15:29 I know that when I come to you, I will come in the full measure of the blessing of Christ.

Rom 15:30 I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me.

Rom 15:31 Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there,

Rom 15:32 so that by God's will I may come to you with joy and together with you be refreshed.

Rom 15:33 The God of peace be with you all. Amen. <- **End of #7-2009/03/29**

### *VI. Acts 5 Kingdom Judgment and Continued Growth*

M. Enforced (by the Holy Spirit) Communism/Socialism with severe judgment – Acts 5:1-11

Act 5:1 Now a man named Ananias, together with his wife Sapphira, also sold a piece of property.

Act 5:2 With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet.

Act 5:3 Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?"

Act 5:4 Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God."

Act 5:5 When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened.

Act 5:6 Then the young men came forward, wrapped up his body, and carried him out and buried him.

Act 5:7 About three hours later his wife came in, not knowing what had happened.

Act 5:8 Peter asked her, "Tell me, is this the price you and Ananias got for the land?" "Yes," she said, "that is the price."

Act 5:9 Peter said to her, "How could you agree to test the Spirit of the Lord? Look! The feet of the men who buried your husband are at the door, and they will carry you out also."

Act 5:10 At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband.

Act 5:11 Great fear seized the whole church and all who heard about these events.

**Reaction from J Vernon McGee on Acts 5:1 (misses the dispensational point)**

**Act 5:1**

**DEATH OF ANANIAS AND SAPPHIRA**

It is obvious that they were imitating Barnabas. They saw that he got a certain amount of publicity, and they thought it would be nice if they could get that kind of publicity too. They wanted it.

I have found that there are people who will give in order to be noticed. I recall a meeting with businessmen in Pasadena when I was a pastor there. We were planning to start a youth organization, and we were asking these men to give donations for the founding of this movement. It was decided that donations would not be made public.

I was informed that one of these men would contribute very little if he were not given the opportunity to speak out publicly to let everybody know how much he was giving. It is quite interesting that he contributed a small amount. After the meeting he confided in one of the men that he had intended to give about ten times that amount, but he had expected to be able to stand up or at least raise his hand to indicate how much he had given. You see, pride is still in human nature today. That was the condition of Ananias and Sapphira.

**Commentary from Stam on Joses Barnabas<sup>27</sup>**

"And Moses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

"Having land, sold it, and brought the money, and laid it at the apostles' feet" --Acts 4:36,37.

Here a particular case is advanced: that of Joses Barnabas. It was the apostles who had named him Barnabas, or "Son of Consolation," evidently because he had been sympathetic to their cause and had helped in it, for the word "*consolation*" comes from the Greek *parakletos*, "one called alongside [to help]."

It has been suggested that this Joses Barnabas may be the Joseph Barsabas who, with Matthias and the eleven apostles, had followed the Lord Jesus from His baptism by John until His ascension into heaven (Acts 1:21-26). If this is so it may be that he was not appointed as the twelfth apostle because he had not yet cast in his lot unreservedly with Messiah's followers.

<sup>27</sup> Stam, *Acts, Dispensationally Considered*

At any rate, this Joseph Barnabas now forsakes all to join the Spirit-filled throng at Jerusalem and is so respected and beloved that he is later sent to look into the reports of the conversion of the Gentiles at Antioch, from whence he sends for Saul of Tarsus (Acts 11:19-26) and finally becomes, with Paul, an apostle of the Gentiles (Gal. 2:9).

#### **THE CASE OF ANANIAS AND SAPPHIRA (also from Stam)**

It is sometimes supposed that the sin of Ananias and Sapphira marks the beginning of the breakdown of the divine communism practiced in early Acts.

This is not so, for while these two deceivers departed seriously from the God-given program, they were stricken dead immediately and the program continued unchanged.

Nor must it be thought that Ananias and Sapphira were slain simply for lying. All of Adam's children have been guilty of telling lies--often much greater ones--but all have not been stricken dead for it.

What we have here is rather a foretaste of conditions which will prevail in the kingdom, when any deviation from the divine order will be visited by immediate judgment.

Ananias and Sapphira were not slain for dishonesty alone, but for dishonestly keeping back part of their goods, and so violating the standards of the kingdom.

They were stricken dead for trying to join the Messianic Church while deceitfully holding on to private investments. Note carefully the wording of Verse 3:

"But Peter said, Ananias, why hath Satan filled thine heart TO LIE TO THE HOLY GHOST, AND TO KEEP BACK PART OF THE PRICE OF THE LAND?"

#### **Matthew Henry's Comments on Acts 5:1-11 (like almost everyone, he doesn't see the dispensational issue)**

The sin of Ananias and Sapphira was, that they were ambitious of being thought eminent disciples, when they were not true disciples. Hypocrites may deny themselves, may forego their worldly advantage in one instance, with a prospect of finding their account in something else. They were covetous of the wealth of the world, and distrustful of God and his providence. They thought they might serve both God and mammon. They thought to deceive the apostles. The Spirit of God in Peter discerned the principle of unbelief reigning in the heart of Ananias. But whatever Satan might suggest, he could not have filled the heart of Ananias with this wickedness had he not been consenting. The falsehood was an attempt to deceive the Spirit of truth, who so manifestly spoke and acted by the apostles. The crime of Ananias was not his retaining part of the price of the land; he might have kept it all, had he pleased; but his endeavouring to impose upon the apostles with an awful lie, from a desire to make a vain show, joined with covetousness. But if we think to put a cheat upon God, we shall put a fatal cheat upon our own souls. How sad to see those relations who should quicken one another to that which is good, hardening one another in that which is evil! And this punishment was in reality mercy to vast numbers. It would cause strict self-examination, prayer, and dread of hypocrisy, covetousness, and vain-glory, and it should still do so. It would prevent the increase of false professors. Let us learn hence how hateful falsehood is to the God of truth, and not only shun a direct lie, but all advantages from the use of doubtful expressions, and double meaning in our speech.

#### **They wanted to be a part of this committed group of Jews but did not want to lose all of their money in the process.**

- a) Communism demands full surrender – in the kingdom program, this was (externally) done willingly. (Our country may be going that direction where we must go along under duress!)
- b) There is a parallel to men today who want the praise of people and the expectation of heaven!
- c) Men do not like your devotion to the Word of God. We may soon lose all of our protection from persecution for our beliefs or practices
- d) And this will be a part of Satanic communism!

#### **Many believers just do not want to accept that there was a commune in early Acts.**

- e) Yet is clearly taught
- f) We are clearly not under this at all (NIV). Indeed it changed by the time of Acts 11

(Act 11:29) The disciples, each according to his ability, decided to provide help for the brothers living in Judea.  
(Act 23:24) Provide mounts for Paul so that he may be taken safely to Governor Felix."  
(Act 27:3) The next day we landed at Sidon; and Julius, in kindness to Paul, allowed him to go to his friends so they might provide for his needs.  
(Col 4:1) Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven.  
(1Ti 5:8) If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.  
(Tit 3:14) Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives.

**In the new dispensation that began with Paul, Paul clearly was supplying money and other things to those in Jerusalem Romans 15:25-33**

**J. Vernon McGee makes some important points that are made in this passage:**

g) The deity of the Holy Spirit – (another evidence for the Trinity) is taught in Acts 5:4

There are people today who deny that the Holy Spirit is God. You will notice that Simon Peter believed He was God. First he says, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" Then he says, "Thou hast not lied unto men, but unto God." The Holy Spirit is God.

h) Who killed Ananias and Sapphira – Acts 5:5

There are those today who think that Simon Peter caused the death of this man, Ananias. They even blame him for his death. I want to absolve him of this crime. Simon Peter was probably as much surprised as anyone when Ananias fell down dead. I don't think that he knew at all what was going to happen. Do you know who struck Ananias dead? God did. Do you feel that you want to bring charges against God? Do you want to call the FBI to tell them that God is guilty of murder? May I say to you, if you can give life, you have the right to take it away. This is God's universe. We are God's creatures. We breathe His air. We use bodies that He has given to us. My friend, He can take our bodies any time He wishes to. God is not guilty of a crime. This is *His discipline within the church*. God is the One who is responsible for the death of Ananias and Sapphira.

i) Footnotes on **Act 5:10-11**

There are two things that amaze me about this incident. One is the fact that a lie, such as these two were living, could not exist in the early church. There was a holiness of life in the church. Ananias and Sapphira, although they were saved, lied to the Holy Spirit and were removed from the company of believers. They had committed the sin unto death. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1Jn 5:16). This was a sin unto death which Ananias and Sapphira committed. This kind of sin could not exist in the early church.

There was defection in the church and it required discipline. However, after this experience the church would never be as pure as it was before. Up until this time they had all things in common. This incident almost ruined them. We shall see more of this in the next chapter.

Fear came upon all the church, and fear came upon people who heard of these things. Power would continue in the church, and multitudes would be saved. Yet the church would never be as pure as in those first days of existence.

The other amazing thing is the spiritual discernment of Simon Peter. This also is lacking today.

I was very much amused at a young man who came to me in a Bible class not long ago. He told me he had the gift of discerning of spirits and he could tell truth from error. Then he quoted one of the worst heretics today. I questioned him again about his gifts of discernment of spirits, of truth and error, and then asked him whether he approved of the man whom he had just quoted. "Oh yes," he said, "this man speaks the truth." I told him that I didn't believe he had any special gift—he just thought he did.

Today the worst kind of hypocrite can get into our Bible churches. They are not good at coming to Bible studies—I have discovered that, but they can hold offices and even run the church. If those who lied to God in

our churches were to drop down dead, we would have a lot of funerals. The undertakers would be doing a land-office business.

j) He clearly sees this as the Body of Christ. As Corinthians shows us, purging of hypocrites or disobedient believers helps the church.

*ooooo. He fails to see that they were led by the Spirit in a direct manner that we are not*

*ppppp. He trips up over the difference between Peter and Paul!*

N. The kingdom will have awesome rules and they will be strict (some from Stam)

Jer. 23:5: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and A KING SHALL REIGN AND PROSPER, AND SHALL EXECUTE JUDGMENT AND JUSTICE IN THE EARTH."

Rev. 19:15: "... AND HE SHALL RULE THEM WITH A ROD OF IRON"

Isa. 66:24: "AND THEY SHALL GO FORTH, AND LOOK UPON THE CARCASSES OF THE MEN THAT HAVE TRANSGRESSED AGAINST ME..."

#### Look at the sermon on the Mount (NIV)

Mat 7:1 "Do not judge, or you too will be judged.

Mat 7:2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

Mat 7:3 "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?

Mat 7:4 How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye?

Mat 7:5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

Mat 7:6 "Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces.

Mat 7:7 "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

Mat 7:8 For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

Mat 7:9 "Which of you, if his son asks for bread, will give him a stone?

Mat 7:10 Or if he asks for a fish, will give him a snake?

Mat 7:11 If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!

Mat 7:12 So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets

Mat 7:13 "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.

Mat 7:14 But small is the gate and narrow the road that leads to life, and only a few find it.

Mat 7:15 "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves.

Mat 7:16 By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles?

Mat 7:17 Likewise every good tree bears good fruit, but a bad tree bears bad fruit.

Mat 7:18 A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.

Mat 7:19 Every tree that does not bear good fruit is cut down and thrown into the fire.

Mat 7:20 Thus, by their fruit you will recognize them.

Mat 7:21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

Mat 7:22 Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'

Mat 7:23 Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

Mat 7:24 "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.

Mat 7:25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.

Mat 7:26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand.

Mat 7:27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

Mat 7:28 When Jesus had finished saying these things, the crowds were amazed at his teaching,

Mat 7:29 because he taught as one who had authority, and not as their teachers of the law.

### Stam's THE LESSON TO US

As we know, the proclamation of the kingdom has been interrupted by the dispensation of the grace of God. Rather than proceed immediately with the prophetic plan, crushing the world's rebellion against Christ, setting Him up as King, etc., God in grace has postponed the judgment and held the establishment of His kingdom in abeyance while He offers reconciliation to all men everywhere entirely by grace, through faith in the merits of the rejected Christ.

The story of Ananias and Sapphira could not possibly fit into the present dispensation. However, many of God's dear children, alas, come dangerously close to being as unfaithful--not to say dishonest--with their earthly possessions as they, and as a result will lose rewards at the judgment seat of Christ.

Simply because we in this age are not commanded to sell all that we have and give to the poor, does it follow that we are justified in greedily gathering in and hoarding all we can for ourselves, while the cause of Christ and others about us suffer need?

How many Christians, especially in times of prosperity, become money-mad!

They prosper in business; their income increases and before they are aware of it they are giving nearly all their time and energy to the getting of earthly gain while spiritually they shrivel and wither away.

Perhaps they began by telling themselves that with greater riches for themselves they could do more for the Lord, but it does not generally work out that way, for the more they become engrossed in the pursuit of wealth the less they think of their obligation to the Savior who died for them.

That others, no more obligated to God than they, make great sacrifices for the cause of Christ seems to have little effect upon them. They will even make it appear to others that they are doing their part in the Lord's work, while in their hearts they know they are living for self. Like the poor rich man who in his folly could think only of pulling down his barns and building greater ones, they plan and toil almost exclusively for this life.

Under the Pentecostal order they would have had to give it all up to be Christ's disciples. Under the Law they would have been obliged to bring at least their tenths, but with all the riches of God's grace bestowed upon them, many seemingly sincere children of God do not even give Him that much, they are so occupied with getting riches for themselves. And this while God says, through *our* apostle, to *us* who live *today*:

"SET YOUR AFFECTION ON THINGS ABOVE, NOT ON THINGS ON THE EARTH" (Col. 3:2).

"FOR THE LOVE OF MONEY IS A ROOT OF ALL KINDS OF EVIL" (I Tim. 6:10, R.V.).

Concerning giving under grace the apostle Paul says: "But this I say, HE WHICH SOWETH SPARINGLY SHALL REAP ALSO SPARINGLY; AND HE WHICH SOWETH BOUNTIFULLY SHALL REAP ALSO BOUNTIFULLY.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: FOR GOD LOVETH A CHEERFUL [Gr. HILARIOUS] GIVER" (II Cor. 9:6,7).

"THEREFORE . . . SEE THAT YE ABOUND IN THIS GRACE ALSO" (II Cor. 8:7).

...

Paul himself was troubled about these things. He was burdened that the Macedonians should beg him so earnestly to accept gifts which they could ill afford (II Cor. 8:1-5) while the Corinthians, who were much better off financially, had delayed for more than a year to send a gift they had promised, so that it became necessary to send Titus to Corinth to awaken them to their responsibility in this regard (II Cor. 8:6-10).

To those who could not afford to give much the apostle wrote:

"IF THERE BE FIRST A WILLING MIND, IT IS ACCEPTED ACCORDING TO THAT A MAN HATH, AND NO ACCORDING TO THAT HE HATH NOT" (II Cor. 8:7).

But to those who always meant to help but never did, he wrote: "I SPEAK NOT BY COMMANDMENT, BUT BY OCCASION OF THE FORWARDNESS OF OTHERS, AND TO PROVE THE SINCERITY OF YOUR LOVE.

"FOR YE KNOW THE GRACE OF OUR LORD JESUS CHRIST, THAT, THOUGH HE WAS RICH, YET FOR YOUR SAKES HE BECAME POOR, THAT YE THROUGH HIS POVERTY MIGHT BE RICH."

"NOW THEREFORE PERFORM THE DOING OF IT; THAT AS THERE WAS A READINESS TO WILL, SO THERE MAY BE A PERFORMANCE ALSO OUT OF THAT WHICH YE HAVE" (II Cor. 8:8,9,11).

#### O. The Kingdom ministry continues – Acts 5:12-16

Act 5:12 The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade.

Act 5:13 No one else dared join them, even though they were highly regarded by the people.

Act 5:14 Nevertheless, more and more men and women believed in the Lord and were added to their number.

Act 5:15 As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by.

Act 5:16 Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed.

#### **What is Solomon's Colonnade (JFB and many others connect with Solomon's Porch in John 10:23)**

**Joh 10:23** Jesus walked . . . in Solomon's porch--for shelter. This portico was on the east side of the temple, and JOSEPHUS says it was part of the original structure of Solomon [Antiquities, 20.9.7].

#### **(NAVE'S) A part of the outer court of the temple.**

(Joh 10:23) And Jesus walked in the temple in Solomon's porch.

(Act 3:11) And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

(Act 5:12) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

#### **There were thousands who would congregate along this part of the Temple – they would definitely attract others and offend some.**

a) We are told that many who were not believers kept their distance – Acts 5:13

**JFB: Act 5:13-16 of the rest durst no man join himself, &c.**--Of the unconverted none ventured, after what had taken place, to profess discipleship; but yet their number continually increased.

b) But, many came to the Lord anyway! No doubt, they then joined with the believers

#### **McGee: Act 5:12-14**

Notice that the apostles exercise the apostolic gifts. Gifts of healing and gifts of miracles were sign gifts which were given to the apostles. They did many signs among the people.

The discipline in the church had put a fear on the people and had stopped the revival. Yet there were those who were still being saved. Believers were being added to the Lord. We know that by A.D. 300 there were millions of people in the Roman Empire who had turned to Christ.

c) He is saying that the revival was stopped. This doesn't seem to fit with verses 14-16

d) We are told that many sick were brought and healed – this even included demonic problems.

#### **Acts 5:14 – What are beds and mats? Here is an answer from Barnes' Commentary**

**Beds** - κλινῶν klinōn. This word denotes usually the "soft" and "valuable" beds on which the rich commonly lay. And it means that the rich, as well as the poor, were laid in the path of Peter and the other apostles.

**Couches** - κραββάτων krabatōn. The coarse and hard couches on which the poor used to lie, Mar 2:4, Mar 2:9, Mar 2:11-12; Mar 6:55; Joh 5:8-12; Act 9:33.

e) The rich and the poor came for help

**All were healed, no exceptions**

P. Comments on one popular 'healer' in our day. There are many, unfortunately!

**All Benny Hinn can do is knock them down (have you seen it on his show – commonly called a program)!! He is a false prophet<sup>28</sup>**

**The Spirit tells Benny that Castro will die in the 90's.** (© 1989 by Benny Hinn)

**The Lord tells Benny that homosexuals in America will be destroyed by fire by 1995.** (© 1989 by Benny Hinn)

**Benny Hinn has imagination but no truth. Here is another lovely!!**

**April 2nd, 2000 - TBN Praise-a-thon (transcript!!)**

"Ladies and gentleman, *Jesus is shaking the world!* Now something else is happening that is to me *awesome! Absolutely awesome!* The Lord is *physically* appearing in the Muslim world. I'm telling you, Paul, I am hearing it now more and more and more. Since we preachers cannot go there, Jesus is - just going there Himself. Since we preachers are not *permitted* to go in, He is just showing up - Himself. You know the Scriptures says clearly that the Lord *did* appear, did He not? Ah for forty days, isn't that right? And the, and the, and the Scriptures says he, he, he even, he even appeared to Paul. Now we are always thinking, well Jesus can't really preach, preach the Gospel. Who told you that? He was the first one *to* preach the Gospel. In fact He is the one who came to Paul and said, *Paul, I am Jesus*. He, He didn't send no angel to do that job. He did it Himself. If Jesus revealed Himself to Paul, why not reveal Himself to a lot more than just Paul? *And He is doing it!* The reason the Lord had to appear to Paul is because He knew Paul wouldn't listen to nobody else. Now in the case of Cornelius, the angel said send for Peter, 'cause, because Cornelius was, was ready, his heart was right, he'd been in prayer. But here's Paul killing everybody, causing 'em to blaspheme, Jesus said this man won't even listen to an angel, so I'll go do the job myself. So He went and knocked him right off his horse and preached the Gospel to him. He's doing the same thing today in the Muslim world. He's appearing, *hear this*, He is appearing to *Muslims*, saying I am Jesus of Nazareth! And they're coming to know the Lord! Why are those things happening? It's the last days! Saints, this is why we need to give to the Gospel *now* more than ever. You know naively say well I gave last year. Forget it! Last year it's gone! That cycle is over with! Seed time - harvest of last year is gone. Every season is a fresh season. We are in a *fresh* season. What, what you gave last year will not reap you anything this year. What you gave even a few months ago is *gone*, you *got* the harvest for that."

**- Benny Hinn**

**What God says about FALSE PROPHETS**

Jer 14:14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Ezek 13:2 [NIV] "Son of man, prophesy against the prophets of Israel who are now prophesying. Say to those who prophesy out of their own imagination: 'Hear the word of the LORD!

Ezek 13:3 This is what the Sovereign LORD says: Woe to the foolish prophets who follow their own spirit and have seen nothing!

Ezek 13:4 Your prophets, O Israel, are like jackals among ruins.

Ezek 13:5 You have not gone up to the breaks in the wall to repair it for the house of Israel so that it will stand firm in the battle on the day of the LORD.

Ezek 13:6 Their visions are false and their divinations a lie. They say, "The LORD declares," when the LORD has not sent them; yet they expect their words to be fulfilled.

Ezek 13:7 Have you not seen false visions and uttered lying divinations when you say, "The LORD declares," though I have not spoken?

Ezek 13:8 "Therefore this is what the Sovereign LORD says: Because of your false words and lying visions, I am against you, declares the Sovereign LORD.

<sup>28</sup> <http://www.aloha.net/~mikesch/tbn.htm>

Ezek 13:9 My hand will be against the prophets who see false visions and utter lying divinations. They will not belong to the council of my people or be listed in the records of the house of Israel, nor will they enter the land of Israel. Then you will know that I am the Sovereign LORD.

**There are many false prophets TODAY**

Q. Here we go again: When God's Power was Manifested, there was more trouble –  
Acts 5:17-42

**Again, it was the Sadducees who led the parade – same as that earlier in Acts. It was the Pharisees who led the campaign against Jesus**

Act 5:17 Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy.

Act 5:18 They arrested the apostles and put them in the public jail.

**The angel freed them and ordered them to go do some more – Acts 5:19-**

a) An angel of the Lord (NIV), NOT the angel of the Lord (KJV)

Act 5:19 But during the night an angel of the Lord opened the doors of the jail and brought them out.

b) The angel of the Lord is used in the OT for Christ – the KJV is simply wrong in this case.

Act 5:20 "Go, stand in the temple courts," he said, "and tell the people the full message of this new life."

Act 5:21 At daybreak they entered the temple courts, as they had been told, and began to teach the people. When the high priest and his associates arrived, they called together the Sanhedrin—the full assembly of the elders of Israel—and sent to the jail for the apostles.

Act 5:22 But on arriving at the jail, the officers did not find them there. So they went back and reported,

Act 5:23 "We found the jail securely locked, with the guards standing at the doors; but when we opened them, we found no one inside."

Act 5:24 On hearing this report, the captain of the temple guard and the chief priests were puzzled, wondering what would come of this.

Act 5:25 Then someone came and said, "Look! The men you put in jail are standing in the temple courts teaching the people."

Act 5:26 At that, the captain went with his officers and brought the apostles. They did not use force, because they feared that the people would stone them.

Act 5:27 Having brought the apostles, they made them appear before the Sanhedrin to be questioned by the high priest.

Act 5:28 "We gave you strict orders not to teach in this name," he said. "Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man's blood."

Act 5:29 Peter and the other apostles replied: "We must obey God rather than men!"

Act 5:30 The God of our fathers raised Jesus from the dead—whom you had killed by hanging him on a tree.

Act 5:31 God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.

Act 5:32 We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

Act 5:33 When they heard this, they were furious and wanted to put them to death.

Act 5:34 But a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a little while.

Act 5:35 Then he addressed them: "Men of Israel, consider carefully what you intend to do to these men.

Act 5:36 Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing.

Act 5:37 After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered.

Act 5:38 Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail.

Act 5:39 But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God."

Act 5:40 His speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go.

Act 5:41 The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.

Act 5:42 Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ. <-end of #8 2009/04/05

## VII. *Acts 6 -- Appointment of Deacons (NIV = Choosing of the Seven)*

Act 6:1 In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.

A. Act 6:1 (from J. Vernon McGee who misses the entire dispensational point. Notice that he sees Acts 1 or 2 as the beginning of the present day church, no matter how much this doesn't fit the passage!) (**highlighting is mine**)

### THE APPOINTMENT OF DEACONS

We need to recognize that this took place early in the history of the church. They had **attempted a form of communal living** and, actually, it succeeded for a short while. Then carnality entered the church. We saw how Ananias and Sapphira misrepresented their situation. Now we find that there is a murmuring of the Grecians against the Hebrews. This is not a clash between two races. This is not a demonstration of anti-Semitism. The word *Grecians* here means "Hellenists," Greek-speaking Jews. They had a background of Greek culture while the Hebrews in Jerusalem closely followed the Mosaic Law. Naturally, a misunderstanding developed.

It has been estimated that the number in the church at this time may have been around twenty-five thousand. And we see that this early church was not perfect. We hear people say, "We need to get back to the early church. The early church was power-conscious, and we today are problem-conscious." That is only a half-truth. The early church did have power, but the early church had problems also.

The high plane to which the Spirit had brought the church was interrupted by the intrusion of **satanic division and confusion**. The sharing of material substance, which first characterized the church, gave way to the selfishness of the old nature. Carnality had come in. The Grecians, who evidently were a minority group, felt neglected and demanded that their widows be given equal consideration with the Hebrews. This communal form of living wasn't working as well as they would have liked. This was brought to the attention of the apostles.

**This communal form of living was not the idea of fallen men but of the Holy Spirit**

**Note also that the size of the group at 25000 is as big as most any local churches even today.**

**And, these large churches today don't have to feed the crowd!**

B. Notice that we still haven't seen a gentile in the bunch – the dispute was between two different groups of Jews.

**Note that even a number of Jews from Greece had come to the Lord and either lived there before trusting the Lord or moved to Jerusalem after coming to the Lord!**

- a) This last group may have had no homes either!
- b) We seem to be able to imagine a number of problems that the text doesn't mention!
- c) By the way, there were probably many Jews scattered through the middle east due to countries which had taken Jews to their countries – from Persia to Greece and soon to Rome!

**The quarrels were about widows!**

- d) There is always a problem when the elderly can't earn a living.
- e) Social security doesn't cover it either!  
*qqqqqq. Who knows what will be tried next!*
- f) We have this problem today as well: Here are Paul's commands on this.

1Ti 5:1 Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers,  
 1Ti 5:2 older women as mothers, and younger women as sisters, with absolute purity.  
 1Ti 5:3 Give proper recognition to those widows who are really in need.  
 1Ti 5:4 But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God.  
 1Ti 5:5 The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help.  
 1Ti 5:6 But the widow who lives for pleasure is dead even while she lives.  
 1Ti 5:7 Give the people these instructions, too, so that no one may be open to blame.  
 1Ti 5:8 **If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.**  
 1Ti 5:9 **No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband,**  
 1Ti 5:10 **and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds.**  
 1Ti 5:11 As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry.  
 1Ti 5:12 Thus they bring judgment on themselves, because they have broken their first pledge.  
 1Ti 5:13 Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips and busybodies, saying things they ought not to.  
 1Ti 5:14 So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander.  
 1Ti 5:15 Some have in fact already turned away to follow Satan.  
 1Ti 5:16 If any woman who is a believer has widows in her family, she should help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

- g) Years ago, we knew of two nuns who had trusted in the Lord and attended a Grace Church but continued to live at the convent because of needing money and food! Needless to say, the Roman Catholic church owed them!
- h) The washing of feet was for cleanliness NOT spiritual ritual – Grace Brethren has made it a ritual and they are wrong!

### C. What is the ministry of the Word?

Act 6:2 So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables.  
 Act 6:3 Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them  
 Act 6:4 and will give our attention to prayer and the ministry of the word."

#### McGee treats Acts 6:2 as Bible study

The apostles felt that they should not give up the study of the Word of God. They felt it was important for them to continue with that. If they gave up the study of the Word of God and served tables, that would be the undoing of them. They *should* spend their time in prayer and in the study of the Word of God.

It is important for every church to recognize that the minister should have time to study the Word of God and should have time for prayer. Unfortunately, the average church today is looking for a pastor who is an organizer and a promoter, a sort of vice-president to run the church, a manager of some sort. That is unfortunate. As a result the church is suffering today. When I was a pastor in downtown Los Angeles, I had to move my study to my home. I built a special room over the garage for my study. I found out that all I had in the church was an office, not a study. They didn't intend for me to study there. They didn't want me to study there.

- a) Remember, they did not have much in their libraries.
- b) Even the average believer had few books before the reformation

rrrrrr. This is one reason the reformation occurred when it did –  
libraries were scarce so the Roman Catholic church had most of the  
information

- c) Those in the NT had scrolls or other copies of the teachings
- d) They had been trained for 3.5 years with the Lord as well as previous studies!
- e) The expression of “ministry (NIV) of the Word’ is only in Acts 6:2 and 6:4
- f) In KJV+ it is given as G1248 and does not occur in Acts 6:2
- g) The similar word G1247 had a very similar meaning.

G1247 διακονέω diakoneō 32 verses 37 hits

dee-ak-on-eh'-o

From G1249; to be an attendant, that is, wait upon (mentally or as a host, friend or [figuratively] teacher); technically to act as a Christian *deacon*: - (ad-) minister (unto), serve, use the office of a deacon.

G1248 διακονία diakonia 32 verses 34 hits

dee-ak-on-ee'-ah

From G1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the *diaconate*): - (ad-) minister (-ing, -tration, -try), office, relief, service (-ing).

h) Here are all uses in KJV+ of G1248

(Luk 10:40) But<sup>G1161</sup> Martha<sup>G3136</sup> was<sup>G4049</sup> cumbered<sup>G4012</sup> about<sup>G4183</sup> much<sup>G1248</sup> serving,<sup>G1161</sup> and<sup>G2186</sup> came<sup>G2186</sup> to<sup>G2186</sup> him, and<sup>G2036</sup> said,<sup>G2962</sup> Lord,<sup>G2962</sup> dost thou not care<sup>G3199</sup> that<sup>G3754</sup> my<sup>G3450</sup> sister<sup>G79</sup> hath left<sup>G2641</sup> me<sup>G3165</sup> to serve<sup>G1247</sup> alone?<sup>G3440</sup> bid<sup>G2036</sup> her<sup>G846</sup> therefore<sup>G3767</sup> that<sup>G2443</sup> she help<sup>G4878</sup> me.<sup>G3427</sup>

(Act 1:17) For<sup>G3754</sup> he was<sup>G2258</sup> numbered<sup>G2674</sup> with<sup>G4862</sup> us,<sup>G2254</sup> and<sup>G2532</sup> had obtained<sup>G2975</sup> part<sup>G2819</sup> of this<sup>G5026</sup> ministry.<sup>G1248</sup>

(Act 1:25) That he may take<sup>G2983</sup> part<sup>G2819</sup> of this<sup>G5026</sup> ministry,<sup>G1248</sup> and<sup>G2532</sup> apostleship,<sup>G651</sup> from<sup>G1537</sup> which<sup>G3739</sup> Judas<sup>G2455</sup> by transgression fell,<sup>G3845</sup> that he might go<sup>G4198</sup> to<sup>G1519</sup> his own<sup>G2398</sup> place.<sup>G5117</sup>

(Act 6:1) And<sup>G1161</sup> in<sup>G1722</sup> those<sup>G5025</sup> days,<sup>G2250</sup> when the number of the<sup>G3588</sup> disciples<sup>G3101</sup> was multiplied,<sup>G4129</sup> there arose<sup>G1096</sup> a murmuring<sup>G1112</sup> of the<sup>G3588</sup> Grecians<sup>G1675</sup> against<sup>G4314</sup> the<sup>G3588</sup> Hebrews,<sup>G1445</sup> because<sup>G3754</sup> their<sup>G846</sup> widows<sup>G5503</sup> were neglected<sup>G3865</sup> in<sup>G1722</sup> the<sup>G3588</sup> daily<sup>G2522</sup> ministrations.<sup>G1248</sup>

(Act 6:4) But<sup>G1161</sup> we<sup>G2249</sup> will give ourselves continually<sup>G4342</sup> to prayer,<sup>G4335</sup> and<sup>G2532</sup> to the<sup>G3588</sup> ministry<sup>G1248</sup> of the<sup>G3588</sup> word.<sup>G3056</sup>

(Act 11:29) Then<sup>G1161</sup> the<sup>G3588</sup> disciples,<sup>G3101</sup> every man<sup>G1538</sup> according to<sup>G2531</sup> his ability,<sup>G5100</sup> determined<sup>G3724</sup> to send<sup>G3992</sup> relief<sup>G1519</sup> unto the<sup>G1248</sup> brethren,<sup>G3588</sup> which dwelt<sup>G2730</sup> in<sup>G1722</sup> Judaea.<sup>G2449</sup>

(Act 12:25) And<sup>G1161</sup> Barnabas<sup>G921</sup> and<sup>G2532</sup> Saul<sup>G4569</sup> returned<sup>G5290</sup> from<sup>G1537</sup> Jerusalem,<sup>G2419</sup> when they had fulfilled<sup>G4137</sup> their ministry,<sup>G1248</sup> and<sup>G2532</sup> took with<sup>G4838</sup> them John,<sup>G2491</sup> whose surname was<sup>G1941</sup> Mark.<sup>G3138</sup>

(Act 20:24) But<sup>G235</sup> none of these things move me,<sup>G4160</sup> neither<sup>G3761</sup> count<sup>G2192</sup> I my<sup>G3450</sup> life<sup>G5590</sup> dear<sup>G5093</sup> unto myself,<sup>G1683</sup> so that<sup>G5613</sup> I might finish<sup>G5048</sup> my<sup>G3450</sup> course<sup>G1408</sup> with<sup>G3326</sup> joy,<sup>G5479</sup> and<sup>G2532</sup> the<sup>G3588</sup> ministry,<sup>G1248</sup> which<sup>G3739</sup> I have received<sup>G2983</sup> of<sup>G3844</sup> the<sup>G3588</sup> Lord<sup>G2962</sup> Jesus,<sup>G2424</sup> to testify<sup>G1263</sup> the<sup>G3588</sup> gospel<sup>G2098</sup> of the<sup>G3588</sup> grace<sup>G5485</sup> of God.<sup>G2316</sup>

(Act 21:19) And<sup>G2532</sup> when he had saluted<sup>G782</sup> them,<sup>G846</sup> he declared<sup>G1834</sup> particularly<sup>G2596</sup> what<sup>G1538</sup> things<sup>G3739</sup> God<sup>G2316</sup> had wrought<sup>G4160</sup> among<sup>G1722</sup> the<sup>G3588</sup> Gentiles,<sup>G1484</sup> by<sup>G1223</sup> his<sup>G848</sup> ministry.<sup>G1248</sup>

(Rom 11:13) For<sup>G1063</sup> I speak<sup>G3004</sup> to you<sup>G5213</sup> Gentiles,<sup>G1484</sup> inasmuch as<sup>G1909</sup> I am<sup>G1510</sup> the<sup>G1248</sup> apostle<sup>G652</sup> of the Gentiles,<sup>G1484</sup> I magnify<sup>G1392</sup> mine<sup>G3450</sup> office.<sup>G1248</sup>

(Rom 12:7) Or<sup>G1535</sup> ministry,<sup>G1248</sup> let us wait on<sup>G1722</sup> our ministering.<sup>G1248</sup> or<sup>G1535</sup> he that teacheth,<sup>G1321</sup> on<sup>G1722</sup> teaching;<sup>G1319</sup>

(Rom 15:31) That<sup>G2443</sup> I may be delivered<sup>G4506</sup> from<sup>G575</sup> them that do not believe<sup>G544</sup> in<sup>G1722</sup> Judaea,<sup>G2449</sup> and<sup>G2532</sup> that<sup>G2443</sup> my<sup>G3450</sup> service<sup>G1248</sup> which<sup>G3588</sup> I have for<sup>G1519</sup> Jerusalem<sup>G2419</sup> may be<sup>G1096</sup> accepted<sup>G2144</sup> of the<sup>G3588</sup> saints;<sup>G40</sup>

(1Co 12:5) And<sup>G2532</sup> there are<sup>G1526</sup> differences<sup>G1243</sup> of administrations,<sup>G1248</sup> but<sup>G2532</sup> the<sup>G3588</sup> same<sup>G846</sup> Lord.<sup>G2962</sup>

(1Co 16:15) I beseech<sup>G1161</sup> you,<sup>G3870</sup> brethren,<sup>G5209</sup> (ye know<sup>G80</sup> the<sup>G1492</sup> house<sup>G3588</sup> of Stephanas,<sup>G3614</sup> that<sup>G3754</sup> it is<sup>G2076</sup> the firstfruits<sup>G536</sup> of Achaia,<sup>G882</sup> and<sup>G2532</sup> that they have addicted<sup>G5021</sup> themselves<sup>G1438</sup> to the ministry<sup>G1248</sup> of the<sup>G3588</sup> saints.)<sup>G40</sup>

(2Co 3:7) But<sup>G1161</sup> if<sup>G1487</sup> the<sup>G3588</sup> ministrations<sup>G1248</sup> of death,<sup>G2288</sup> written<sup>G1722</sup> and engraven<sup>G1795</sup> in<sup>G1722</sup> stones,<sup>G3037</sup> was<sup>G1096</sup> glorious,<sup>G1722</sup> so that<sup>G5620</sup> the<sup>G3588</sup> children<sup>G5207</sup> of Israel<sup>G2474</sup> could<sup>G1410</sup> not<sup>G3361</sup> steadfastly<sup>G816</sup> behold<sup>G1519</sup> the<sup>G3588</sup> face<sup>G4383</sup> of Moses<sup>G3475</sup> for<sup>G1223</sup> the<sup>G3588</sup> glory<sup>G1391</sup> of his<sup>G846</sup> countenance,<sup>G4383</sup> which glory was to be done away.<sup>G2673</sup>

(2Co 3:8) How<sup>G4459</sup> shall not<sup>G3780</sup> the<sup>G3588</sup> ministrations<sup>G1248</sup> of the<sup>G3588</sup> spirit<sup>G4151</sup> be<sup>G2071</sup> rather<sup>G3123</sup> glorious?<sup>G1722</sup>

(2Co 3:9) For <sup>G1063</sup> if <sup>G1487</sup> the <sup>G3588</sup> ministration <sup>G1248</sup> of condemnation <sup>G2633</sup> be glory, <sup>G1391</sup> much <sup>G4183</sup> more <sup>G3123</sup> doth the <sup>G3588</sup> ministration <sup>G1248</sup> of righteousness <sup>G1343</sup> exceed <sup>G4052</sup> in <sup>G1722</sup> glory. <sup>G1391</sup>

(2Co 4:1) Therefore <sup>G1223</sup> <sup>G5124</sup> seeing we have <sup>G2192</sup> this <sup>G5026</sup> ministry, <sup>G1248</sup> as <sup>G2531</sup> we have received mercy, <sup>G1653</sup> we faint <sup>G1573</sup> not; <sup>G3756</sup>

(2Co 5:18) And <sup>G1161</sup> all things <sup>G3956</sup> are of <sup>G1537</sup> God, <sup>G2316</sup> who hath reconciled <sup>G2644</sup> us <sup>G2248</sup> to himself <sup>G1438</sup> by <sup>G1223</sup> Jesus <sup>G2424</sup> Christ, <sup>G5547</sup> and <sup>G2532</sup> hath given <sup>G1325</sup> to us <sup>G2254</sup> the <sup>G3588</sup> ministry <sup>G1248</sup> of reconciliation; <sup>G2643</sup>

(2Co 6:3) Giving <sup>G1325</sup> no <sup>G3367</sup> offence <sup>G4349</sup> in <sup>G1722</sup> any thing, <sup>G3367</sup> that <sup>G2443</sup> the <sup>G3588</sup> ministry <sup>G1248</sup> be not <sup>G3361</sup> blamed. <sup>G3469</sup>

(2Co 8:4) Praying <sup>G1189</sup> us <sup>G2257</sup> with <sup>G3326</sup> much <sup>G4183</sup> intreaty <sup>G3874</sup> that we <sup>G2248</sup> would receive <sup>G1209</sup> the <sup>G3588</sup> gift, <sup>G5485</sup> and <sup>G2532</sup> take upon us the <sup>G3588</sup> fellowship <sup>G2842</sup> of the <sup>G3588</sup> ministering <sup>G1248</sup> to <sup>G1519</sup> the <sup>G3588</sup> saints. <sup>G40</sup>

(2Co 9:1) For <sup>G1063</sup> as touching <sup>G4012(G3303)</sup> the <sup>G3588</sup> ministering <sup>G1248</sup> to <sup>G1519</sup> the <sup>G3588</sup> saints, <sup>G40</sup> it is <sup>G2076</sup> superfluous <sup>G4053</sup> for me <sup>G3427</sup> to write <sup>G1125</sup> to you. <sup>G5213</sup>

(2Co 9:12) For <sup>G3754</sup> the <sup>G3588</sup> administration <sup>G1248</sup> of this <sup>G5026</sup> service <sup>G3009</sup> not <sup>G3756</sup> only <sup>G3440</sup> supplieth <sup>G2076</sup> <sup>G4322</sup> the <sup>G3588</sup> want <sup>G5303</sup> of the <sup>G3588</sup> saints, <sup>G40</sup> but <sup>G235</sup> is abundant <sup>G4052</sup> also <sup>G2532</sup> by <sup>G1223</sup> many <sup>G4183</sup> thanksgivings <sup>G2169</sup> unto God; <sup>G2316</sup>

(2Co 9:13) Whiles by <sup>G1223</sup> the <sup>G3588</sup> experiment <sup>G1382</sup> of this <sup>G5026</sup> ministration <sup>G1248</sup> they glorify <sup>G1392</sup> God <sup>G2316</sup> for <sup>G572</sup> your <sup>G5216</sup> professed <sup>G3671</sup> subjection <sup>G5292</sup> unto <sup>G1519</sup> the <sup>G3588</sup> gospel <sup>G2098</sup> of Christ, <sup>G5547</sup> and <sup>G2532</sup> for <sup>G572</sup> your liberal <sup>G572</sup> distribution <sup>G2842</sup> unto <sup>G1519</sup> them, <sup>G846</sup> and <sup>G2532</sup> unto <sup>G1519</sup> all <sup>G3956</sup> men;

(2Co 11:8) I robbed <sup>G4813</sup> other <sup>G243</sup> churches, <sup>G1577</sup> taking <sup>G2983</sup> wages <sup>G3800</sup> of them, to <sup>G4314</sup> do you <sup>G5216</sup> service. <sup>G1248</sup>

(Eph 4:12) For <sup>G4314</sup> the <sup>G3588</sup> perfecting <sup>G2677</sup> of the <sup>G3588</sup> saints, <sup>G40</sup> for <sup>G1519</sup> the work <sup>G2041</sup> of the ministry, <sup>G1248</sup> for <sup>G1519</sup> the edifying <sup>G3619</sup> of the <sup>G3588</sup> body <sup>G4983</sup> of Christ. <sup>G5547</sup>

(Col 4:17) And <sup>G2532</sup> say <sup>G2036</sup> to Archippus, <sup>G751</sup> Take heed <sup>G991</sup> to the <sup>G3588</sup> ministry <sup>G1248</sup> which <sup>G3739</sup> thou hast received <sup>G3880</sup> in <sup>G1722</sup> the Lord, <sup>G2962</sup> that <sup>G2443</sup> thou fulfil <sup>G4137</sup> it. <sup>G846</sup>

(1Ti 1:12) And <sup>G2532</sup> I thank <sup>G2192</sup> Christ <sup>G5547</sup> Jesus <sup>G2424</sup> our <sup>G2257</sup> Lord, <sup>G2962</sup> who hath enabled <sup>G1743</sup> me, <sup>G3165</sup> for that <sup>G3754</sup> he counted <sup>G2233</sup> me <sup>G3165</sup> faithful, <sup>G4103</sup> putting <sup>G5087</sup> me into <sup>G1519</sup> the ministry, <sup>G1248</sup>

(2Ti 4:5) But <sup>G1161</sup> watch <sup>G3525</sup> thou <sup>G4771</sup> in <sup>G1722</sup> all things, <sup>G3956</sup> endure afflictions, <sup>G2553</sup> do <sup>G4160</sup> the work <sup>G2041</sup> of an evangelist, <sup>G2099</sup> make full proof <sup>G4135</sup> of thy <sup>G4675</sup> ministry. <sup>G1248</sup>

(2Ti 4:11) Only <sup>G3441</sup> Luke <sup>G2076</sup> is <sup>G2076</sup> with <sup>G3326</sup> me, <sup>G1700</sup> Take <sup>G353</sup> Mark, <sup>G3138</sup> and bring <sup>G71</sup> him with <sup>G3326</sup> thee: <sup>G4572</sup> for <sup>G1063</sup> he is <sup>G2076</sup> profitable <sup>G2173</sup> to me <sup>G3427</sup> for <sup>G1519</sup> the ministry. <sup>G1248</sup>

(Heb 1:14) Are <sup>G1526</sup> they not <sup>G3195</sup> all <sup>G2816</sup> ministering <sup>G4991</sup> spirits, <sup>G4151</sup> sent forth <sup>G649</sup> to minister <sup>G1519</sup> <sup>G1248</sup> for <sup>G1223</sup> them who shall be <sup>G3195</sup> heirs <sup>G2816</sup> of salvation? <sup>G4991</sup>

(Rev 2:19) I know <sup>G1492</sup> thy <sup>G4675</sup> works, <sup>G2041</sup> and <sup>G2532</sup> charity, <sup>G26</sup> and <sup>G2532</sup> service, <sup>G1248</sup> and <sup>G2532</sup> faith, <sup>G4102</sup> and <sup>G2532</sup> thy <sup>G5281</sup> patience, <sup>G2532</sup> and <sup>G4675</sup> thy <sup>G2041</sup> works, <sup>G2532</sup> and <sup>G2532</sup> the <sup>G3588</sup> last <sup>G2078</sup> to be more <sup>G4119</sup> than <sup>G3588</sup> the <sup>G4413</sup> first.

- i) No doubt this had to do with teaching the saints and the witness to the lost -- ministering to needs whether spiritual or physical
- j) Their Bible study was quite different than that which we do! We must help those in spiritual need!??

**Bible Study is very important but the NT wasn't yet finished.**

- k) We have 2 Tim 2:15; 3:15-16-17

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2Ti 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

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

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

- l) They had to know the OT and there were scrolls near the temple and in the synagogues
- m) Think of all the tools we have from books and internet and software – Yet, many never study at all.
- n) It would seem that “ministering the Word” had to do with what you do after you learn the Word
- o) So they ministered but in different scopes

Act 6:2 So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables.

Act 6:3 Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them  
Act 6:4 and will give our attention to prayer and the ministry of the word."  
Act 6:5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.  
Act 6:6 They presented these men to the apostles, who prayed and laid their hands on them.  
Act 6:7 So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

D. We have seven deacons for a large number of people – and the tasks included giving food to those who needed.

**Stephen seems to be the leader of the seven – notice that he taught and became a martyr Philip – preached in Samaria – At 8:4-14**

**The others are not mentioned again.**

**The passage says the twelve gathered all the disciples together so both Grecians and Hebrews participated.**

**None of the following even suggest this**

- a) J. Vernon McGee doesn't even hint at this
- b) Matthew Henry Concise Commentary doesn't even hint at this
- c) Robertson's Word Pictures says nothing like that
- d) Clarke specifically says that the choices were from both Hellenists and Hebraic Jews

**At least one source on the internet (but not all sources) claim that all seven had Greek names so they were Greek speaking Jews!<sup>29</sup>**

**It is interesting that we have five chosen deacons who are never mentioned again and no one is willing to call this a mistake yet there was one person was chosen in Acts 1 to replace Judas and the replacement is never mentioned again and many say that proves choosing him was a mistake!**

E. From **STAM** -- The phenomenal growth of the Pentecostal Church<sup>30</sup>

**The result of the new arrangement: (Stam treats Acts 5:17–6:7 as one section)**

"And the Word of God increased; AND THE NUMBER OF THE DISCIPLES MULTIPLIED IN JERUSALEM GREATLY; AND A GREAT COMPANY OF THE PRIESTS WERE OBEDIENT TO THE FAITH" (Ver. 7),

Who can read this passage with an unbiased mind and contend that it records the breakdown of the Pentecostal program? That program broke down later and was superseded by another, but as to the Hebrew assembly dying out during the Acts period, let us look at the record:

- a) Mr. Stam also pointed out that "The "Word" from which they ministered was, of course, the Old Testament. None of the New Testament had yet been written, much less one word of the Pauline revelation concerning the Body of Christ. This is another indication that a Jewish, kingdom program still held sway.
- b) Even today, if you want to witness to a Jew, you need to start with the Old Testament.
- c) Here is a summary of the growth -- amazing

Acts 2:41: 3,000 *added* to the original group.

Acts 2:47: Believers *added daily*.

Acts 4:4: The number has grown to about 5,000 men.

Acts 5:14: *More added; multitudes both of men and women.*

Acts 6:1: The number is *multiplied*.

Acts 6:7: The number is *multiplied greatly* and a *great company of the priests* become obedient to the faith.

Thus, while the apostles are threatened and imprisoned and beaten by the rulers, the cause for which they stand continues to grow steadily.

<sup>29</sup> <http://www.ststephenschurch.org/lifestephen.htm>

<sup>30</sup> C. R. Stam, Acts

Even the fierce persecution led by Saul during and after the stoning of Stephen, while it drove this multitude temporarily from Jerusalem (Acts 8:1) did not by any means diminish its numbers, for *"they that were scattered abroad went everywhere preaching the word"* (Acts 8:4). Moreover, God saved Saul, the flaming leader of the persecution who, misunderstood and distrusted on every hand, had to be sent back home to Tarsus (Acts 9:30).

d) And now see the result:

"Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were MULTIPLIED" (Acts 9:31).

All the enmity and persecution of the rulers had proved fruitless. The enemies of Christ had been defeated. God had crippled the opposition by *saving Saul!* From this point on the high priest and the rulers went into bitter seclusion, staying practically out of sight until, toward the close of the Acts, we find them leaping like a viper out of the fire to attack Paul, but, like the symbol in Acts 28:3-5, this "generation of vipers" was shaken back into the fire, while Paul and what he stood for remained unharmed.

Meanwhile, in Acts 15 we find the multitude back at Jerusalem again for the great council there, which is apparently held without opposition from the rulers. And before we have closed the Book of Acts we find the believing elders there saying to Paul:

"... THOU SEEST, BROTHER, HOW MANY THOUSANDS [WHAT MYRIADS] OF JEWS THERE ARE WHICH BELIEVE; AND THEY ARE ALL ZEALOUS OF THE LAW" (Acts 21:20).

This does not mean, of course, that either the majority in Israel, or the rulers in Israel had turned to Christ. *As a nation* Israel still remained unrepentant. We bring this all in here because it is so important to understand that the present dispensation of the mystery was not ushered in, nor the kingdom postponed, because of the failure of the Jewish *believers* (whatever their failures may have been) but because of *the grace of God* to His *enemies*.

F. We might add to this that both reasons enter in to this issue. Israel had refused and God's grace would be that he would take the truth to the Gentiles

G. Notice that Stephen was not only a deacon but a powerful preacher – Acts 6:8-15

Act 6:8 Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people.

Act 6:9 Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen,

Act 6:10 but they could not stand up against his wisdom or the Spirit by whom he spoke.

Act 6:11 Then they secretly persuaded some men to say, "We have heard Stephen speak words of blasphemy against Moses and against God."

Act 6:12 So they stirred up the people and the elders and the teachers of the law. They seized Stephen and brought him before the Sanhedrin.

Act 6:13 They produced false witnesses, who testified, "This fellow never stops speaking against this holy place and against the law.

Act 6:14 For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us."

Act 6:15 All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.

**He had the same miraculous gifts as did the twelve.**

**He appears to have the same ability to preach and teach**

**Matthew Henry's Concise Commentary on Act 6:8-15**

When they could not answer Stephen's arguments as a disputant, they prosecuted him as a criminal, and brought false witnesses against him. And it is next to a miracle of providence, that no greater number of religious persons have been murdered in the world, by the way of perjury and pretence of law, when so many thousands hate them, who make no conscience of false oaths. Wisdom and holiness make a man's face to shine, yet will not secure men from being treated badly. What shall we say of man, a rational being, yet

attempting to uphold a religious system by false witness and murder! And this has been done in numberless instances. But the blame rests not so much upon the understanding, as upon the heart of a fallen creature, which is deceitful above all things and desperately wicked. Yet the servant of the Lord, possessing a clear conscience, cheerful hope, and Divine consolations, may smile in the midst of danger and death.

**We may be seeing this happen in our own country very soon!**

**Robertson's Word Pictures -- Act 6:8**

**Wrought** (*epoiei*). Imperfect active, repeatedly wrought. Evidently a man like Stephen would not confine his "ministry" to "serving tables." He was called in Act 6:5 "full of faith and the Holy Spirit." Here he is termed "full of grace (so the best MSS., not faith) and power." The four words give a picture of remarkable attractiveness. The grace of God gave him the power and so "he kept on doing great wonders and signs among the people." He was a sudden whirlwind of power in the very realm of Peter and John and the rest.

**He becomes the first martyr in Acts – Nave's brief outline on Stephen**

- a) Appointed one of the committee of seven to oversee the daily ministrations Act 6:3; Act 6:5-6
- b) Faith and power of Act 6:5; Act 6:8-10
- c) False charges against Act 6:11-15
- d) Defense of Acts 7
- e) Stoned Act 7:54-60; Act 8:1; Act 22:20
- f) Burial of Act 8:2
- g) Gentle and forgiving spirit of Act 7:59-60 <- end of #9 2009/04/19

### ***VIII. Stephen before the Sanhedrin Acts 7:1-60***

#### **A. Was Luke a Gentile (and Greek)?<sup>31</sup> (from J. Vernon McGee)**

##### **Introduction**

Luke was the beloved physician of Colossians 4:14, "Luke, the beloved physician, and Demas, greet you." He used more medical terms than Hippocrates, the father of medicine. The choice of Luke by the Holy Spirit to write the third gospel reveals that there are no accidental writers of Scripture. There was a supernatural selection of Luke. There were "not many wise" called, but Luke belongs to that category. He and Paul were evidently on a very high intellectual level as well as a high spiritual level. This explains partially why they traveled together and obviously became fast friends in the Lord. Dr. Luke would rank as a scientist of his day.

Also he wrote the best Greek of any of the New Testament writers, including Paul. He was an accurate historian, as we shall see. Luke was a poet; he alone records the lovely songs of Christmas. Luke was an artist; he sketches for us Christ's marvelous, matchless parables.

A great deal of tradition surrounds the life of Dr. Luke. He writes his Gospel from Mary's viewpoint, which confirms the tradition that he received his information for his Gospel from her. Surely he conferred with her. Also, there is every reason to believe that he was a Gentile. Most scholars concur in this position. Paul, in the fourth chapter of Colossians, distinguishes between those "who are of the circumcision" and the others who are obviously Gentiles, in which group he mentions Luke. Sir William Ramsay and J. M. Stifler affirm without reservation that Luke was a Gentile. This makes it quite interesting to those of us who are Gentiles, doesn't it?

Remember that Luke wrote the Book of Acts where we learn that he was a companion of the apostle Paul. In Acts 16:10 he says, "And after he had seen the vision, immediately we endeavoured to go into Macedonia...." He was with Paul on the second and, I think, the third missionary journeys. From this verse on he writes in the first person—it is the "we" section of the Book of Acts. Prior to this verse he writes in the third person. So we can conclude from Acts 16 that Luke was with Paul on that historical crossing over into Europe. He probably was a convert of Paul, then went with him on this second missionary journey, and stayed with him to the end. When Paul was writing his "swan song" to Timothy, he says, "Only Luke is with me ..." (2 Tim. 4:11). All this explains why Paul calls him the beloved physician.

#### **B. The Question of the High Priest – Acts 7:1**

<sup>31</sup> J. Vernon McGee, <http://www.thruthebibble.org/site/c.irLMKXPGLsF/b.4380267/>

**Act 7:1** Then the high priest asked him, "Are these charges true?"

**Note: In His book on Acts, MacArthur doesn't even have a clue on Stephen, Peter, Paul<sup>32</sup>:**

This passage marks a transition in the book of Acts. Up to this point, Peter has been the dominating figure, fulfilling his calling by taking the gospel to the circumcised (Gal.2:7). Another figure of major importance looms on the horizon: the apostle Paul, who is introduced at the end of chapter 7. Following Paul's conversion, recorded in chapter 9, Peter begins to fade from the scene. Chapters 10 and 11 record his ministry to Cornelius, and chapter 12 his second miraculous release from prison. But from chapter 13 to the end of the book, the record focuses on Paul. Peter's only appearance in that section is at the Jerusalem council (Acts 15).

Bridging the gap between those two giants is Stephen. Peter ministered primarily to the Jewish people, and Paul primarily to the Gentiles. Stephen's brief ministry was mainly to Jews from Gentile lands. Peter ministered in Jerusalem, Paul throughout the Roman Empire. Stephen's ministry was the catalyst that catapulted the church out of Jerusalem into the rest of the world (8:1).

**Here are the charges from the previous chapter – Acts 6:10-15 (NIV)**

Act 6:10 but they could not stand up against his wisdom or the Spirit by whom he spoke.

Act 6:11 Then they secretly persuaded some men to say, "We have heard Stephen speak words of blasphemy against Moses and against God."

Act 6:12 So they stirred up the people and the elders and the teachers of the law. They seized Stephen and brought him before the Sanhedrin.

Act 6:13 They produced false witnesses, who testified, "This fellow never stops speaking against this holy place and against the law.

Act 6:14 For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us."

Act 6:15 All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.

**They could not win the debate**

- a) One would think that if they could not answer his statements, then they would study to see if he were right

ssssss.

*We are told to study the word – 2 Tim 2:15*

**2Ti 2:15** Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

2Ti 2:16 Avoid godless chatter, because those who indulge in it will become more and more ungodly.

2Ti 2:17 Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus,

2Ti 2:18 who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.

2Ti 2:19 Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness."

*ttttt. This is often forgotten when we study the Word of God – much to our shame!*

- b) The type of hate-speech is coming to our country NOW. It has been in many countries over the years and its intention is to stop the spread of the Word of God  
c) Here is what we may be facing soon in this country – the so-called land of the free and home of the brave!

C. Analogy TODAY: Hate speech legislation in the U.S.? Christians at risk – (posted April 22, 2009) <http://www.mnnonline.org/article/12576>

**The constitution gives us the right to have our own faith – based on the Bible or anything else**

**They swear to uphold the constitution and then violate it as soon as possible**

**They can't answer our statements**

<sup>32</sup> John MacArthur (Moody Press) on Acts 6:8-15, page 138

## So, as Stephen discovered, they might just prosecute us anyway!

USA (MNN) — Both free speech and religious freedom could be curtailed if legislation prohibiting so called "hate speech" is approved in the United States legislature.

According to reports, the House Judiciary Committee will consider hate crimes legislation Wednesday. **The bill, known as the Local Law Enforcement Hate Crimes Prevention Act, would amend present hate crimes laws to include violence motivated by a victim's sexual orientation, gender identity, gender or disability.**

International Christian Concern is an international human rights organization dedicated to assisting and sustaining Christians who are victims of persecution and discrimination due to practicing their faith.

President of ICC Jeff King says, "There have been various attempts previously to introduce hate speech legislation to the U.S. Well now, they have a good chance to pass something."

While preventing hate is a noble thing, King says this is only a trick. "That's the brilliant positioning of calling this 'hate speech' legislation. Who's against hate? But this is an absolute tool--a strategy from the far left and the homosexual community to silence the Christian community. People shouldn't be naïve; that's exactly what's going on."

Couched in language that prohibits "hate crimes" motivated by the victim's race, color, or religion is more language that prosecutes violence based on sexual orientation and gender identity. This is where pastors are at risk.

**King says, "If a pastor stands up and [preaches] on the Biblical position on homosexuality, he could be charged under the hate speech legislation. If you speak against Islam from a Biblical perspective, you can be charged."**

Similar legislation already has been approved in Canada and Australia. King says a pastor in Australia was arrested. "He was charged under their hate speech laws by Muslims for holding a conference about Islam and for largely reading from the Koran and passages from the Bible about how to come to God." He spent hundreds of thousands of dollars defending himself.

Typically, ICC works in countries outside the U.S. to address religious rights issues, but now religious liberty violation issues are coming to the shores of the U.S.

King says, "Christians are the frogs in the kettle. We are getting cooked. And we need to wake up."

He's asking American Christians to make some telephone calls. "All you have to do is get on the phone and call your congressman and your senator. Let them know how you feel about this legislation. Be firm, be polite, but let them know this is outrageous."

Will there be enough votes for passage? King says, "With the shift in the congress, we are worried."

If you are a U.S. citizen, please call your legislators.

Pray that this bill would be defeated by God's sovereign intervention.

## That the Bible condemns homosexuality is very clear but problems are coming

### a) Homosexuality is Condemned in the Bible!<sup>33</sup>

The Bible's condemnation of homosexuality is as clear and plain as the Bible's condemnation of murder, adultery, premarital sex, kidnapping, lying and idolatry. Further, for me to openly condemn homosexuality theologically makes me no more a "gay basher" than I am an "adultery basher", "premarital sex basher", "kidnapper basher" or a "murderer basher". If you disagree, your argument is with God's Bible.

The homosexual community has two ways of promoting their personal choices of being homosexual through the religious forum. First, some will claim the Bible actually promotes and condones homosexuality. Second, others try to get the Bible banned from public use by categorizing it as hate literature.

For any to use the Bible to condone rather than condemn homosexual activity in the theological arena just proves such a one has absolutely no idea what the Bible actually teaches. For anyone to suggest the Bible says homosexual activity is acceptable to God, is nothing short of willful blindness. So to set the record straight once and for all, here is what the Bible teaches on the subject.

Anyone who has heard of the cities of "Sodom and Gommorah" knows that they were notorious hotbeds of homosexuality. Gen 19:5-8 "and they called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may have relations with them.' But Lot went out to them at the doorway, and shut the door behind him, and said, 'Please, my brothers, do not act wickedly.'" The Greek word in the

<sup>33</sup> <http://www.bible.ca/s-homo=sin.htm>

New Testament for homosexuality is literally "a sodomite". Jock is trying to redefine what the term "sodomite" means. (A term that has unchanged in 5000 years, even today - "sodomy") Apart from the fact the city was clearly destroyed by God because of homosexuality in the narrative of **Gen 19**, even the New Testament clearly states exactly the same thing in **Jude 7** "Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire." Any sinner should always remember that the God who commands us to love our neighbour is the same God who will cast any and all unrepentant sinners into the "eternal fire". Here are more Bible quotes, **Lev 18:22-23** "You shall not lie with a male as one lies with a female; it is an abomination." **Lev 20:13** "If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death" **1 Cor 6:9** "Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals" **1 Tim 1:9-10** "realizing the fact that (civil) law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers" **Rom 1:26-27** "For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error."

If the homosexual community chooses to practice homosexuality in privacy, that is their free choice. But let such persons know for certain that the Christian Bible condemns all such practices and God will judge them unfit for the kingdom of heaven if they continue to practice and openly promote homosexual sex.

#### D. Now, back to the story of Stephen and the question of the High Priest – Acts 7:1

**Act 7:1** Then the high priest asked him, "Are these charges true?"

**Here is how Robertson's Word Pictures summarizes this statement! Underlining, \*\* and breaks are added by me.**

**Are these things so?** (*ei tauta houtōs echei*). On this use of *ei* in a direct question, see note on [Act 1:6](#). Literally "Do these things hold thus?"

A formal question by the high priest like our "Do you plead guilty, or not guilty?" (Furneaux).

The abrupt question of the high priest would serve to break the evident spell of the angelic look on Stephen's face.

Two charges had been made against Stephen (1) speaking against the holy temple, (2) changing the customs which Moses had delivered.

Stephen could not give a yes or no answer to these two charges. There was an element of truth in each of them and a large amount of error all mixed together.

\*\*So he undertakes to explain his real position by the historical method, that is to say, by a rapid survey of God's dealing with the people of Israel and the Gentiles.

It is the same method adopted by Paul in Pisidian Antioch ([Act 13:16.](#)) after he had become the successor of Stephen in his interpretation of the universal mission of Christianity.

\*\* If one is disposed to say that Luke made up this speech to suit Stephen's predicament, he has to explain how the style is less Lukan than the narrative portions of Acts with knowledge of Jewish traditions that a Greek would not be likely to know. Precisely how Luke obtained the data for the speech we do not know, but Saul heard it and Philip, one of the seven, almost certainly. Both could have given Luke help about it. It is even possible that some one took notes of this important address

We are to remember also that the speech was interrupted at the end and may not include all that Stephen meant to say.

\*\* But enough is given to give us a good idea of how Stephen met the first charge "by showing that the worship of God is not confined to Jerusalem or the Jewish temple"

\*\* Then he answers the second charge by proving that God had many dealings with their fathers before Moses came and that Moses foretold the coming of the Messiah who is now known to be Jesus.

\*\*\*\*It is at this point ([Act 7:51](#)) that Stephen becomes passionate and so powerful that the wolves in the Sanhedrin lose all self-control. It is a great and masterful exposition of the worldwide mission of the gospel of Christ in full harmony with the Great Commission of Christ. The apostles had been so busy answering the

Sadducees concerning the Resurrection of Christ and maintaining their freedom to teach and preach that they had not pushed the world-wide propaganda of the gospel as Jesus had commanded after they had received the Promise of the Father. But Stephen had proclaimed the same message of Christ and was now facing the same fate. Peter's mind had been enlightened by the Holy Spirit so that he could rightly interpret Joel and David in the light of Pentecost. "So Stephen read the history of the Old Testament with new eyes in the light of the life and death of Jesus" (Furneau).

**They were willing to have all kinds of tricks so that they could convict Stephen – this was for effect – they had to know better for they got the phony witnesses. We repeat this material from Acts 6:11-14**

Act 6:11 Then they secretly persuaded some men to say, "We have heard Stephen speak words of blasphemy against Moses and against God."

Act 6:12 So they stirred up the people and the elders and the teachers of the law. They seized Stephen and brought him before the Sanhedrin.

Act 6:13 They produced false witnesses, who testified, "This fellow never stops speaking against this holy place and against the law.

Act 6:14 For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us

## E. The rest of Acts 7

### God's call of Abraham

Act 7:2 To this he replied: "Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he lived in Haran.

Act 7:3 "Leave your country and your people,' God said, 'and go to the land I will show you.'

Act 7:4 "So he left the land of the Chaldeans and settled in Haran. After the death of his father, God sent him to this land where you are now living.

Act 7:5 He gave him no inheritance here, not even a foot of ground. But God promised him that he and his descendants after him would possess the land, even though at that time Abraham had no child.

Act 7:6 God spoke to him in this way: 'Your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years.

Act 7:7 But I will punish the nation they serve as slaves,' God said, 'and afterward they will come out of that country and worship me in this place.'

Act 7:8 Then he gave Abraham the covenant of circumcision. And Abraham became the father of Isaac and circumcised him eight days after his birth. Later Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs.

- a) He shows just how much God had already showed to Abraham
- b) Circumcision was given to Abraham before Jacob and the twelve
- c) Tremendous promises were first given to Abraham, then Isaac, then Jacob, then the twelve
- d) Much of this was promised which Abraham never really saw. Think of the promise of Jacob and the rest which Abraham never saw.

**It took the hand of God and a famine in that part of the world to bring all twelve sons together**

Act 7:9 "Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him

Act 7:10 and rescued him from all his troubles. He gave Joseph wisdom and enabled him to gain the goodwill of Pharaoh king of Egypt; so he made him ruler over Egypt and all his palace.

Act 7:11 "Then a famine struck all Egypt and Canaan, bringing great suffering, and our fathers could not find food.

Act 7:12 When Jacob heard that there was grain in Egypt, he sent our fathers on their first visit.

Act 7:13 On their second visit, Joseph told his brothers who he was, and Pharaoh learned about Joseph's family.

**Stam's comments on this second visit are very interesting for it underscores that Jesus was not accepted in his first coming but will be in his second coming!**

Stephen's statement that "The second time Joseph was made known to his brethren," is particularly significant, for while Israel had rejected Christ at His first coming, Peter and the apostles were now

offering His return to bring the "times of refreshing" if Israel would but repent. Indeed, they had predicted that He would return to take the throne eventually no matter what Israel's attitude now (**Acts 2:20,30,36; 3:21-23**).

Act 7:14 After this, Joseph sent for his father Jacob and his whole family, seventy-five in all.

**Here and in the LXX, it is 75 but in the Hebrew OT it is 70 see Robertson's Word Pictures. (see e-Sword under Acts 7:14) (more on this later)**

Three-score and fifteen souls (*en psuchais hebdomēkonta pente*). Stephen follows the lxx which counts some grandchildren of Joseph and so makes it 75 whereas Gen\_46:26 has 66 and then the next verse makes it 70 including Jacob and Joseph with his two sons. The use of *en* means "consisting in."

### Continue

Act 7:15 Then Jacob went down to Egypt, where he and our fathers died.

Act 7:16 Their bodies were brought back to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor at Shechem for a certain sum of money.

**Israel's history from Egypt to Babylon – they no doubt knew all of this but ignored it as well!**

Act 7:17 "As the time drew near for God to fulfill his promise to Abraham, the number of our people in Egypt greatly increased.

Act 7:18 Then another king, who knew nothing about Joseph, became ruler of Egypt.

Act 7:19 He dealt treacherously with our people and oppressed our forefathers by forcing them to throw out their newborn babies so that they would die.

Act 7:20 "At that time Moses was born, and he was no ordinary child. For three months he was cared for in his father's house.

Act 7:21 When he was placed outside, Pharaoh's daughter took him and brought him up as her own son.

Act 7:22 Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.

Act 7:23 "When Moses was forty years old, he decided to visit his fellow Israelites.

Act 7:24 He saw one of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian.

Act 7:25 Moses thought that his own people would realize that God was using him to rescue them, but they did not.

Act 7:26 The next day Moses came upon two Israelites who were fighting. He tried to reconcile them by saying, 'Men, you are brothers; why do you want to hurt each other?'

Act 7:27 "But the man who was mistreating the other pushed Moses aside and said, 'Who made you ruler and judge over us?'

Act 7:28 Do you want to kill me as you killed the Egyptian yesterday?'

Act 7:29 When Moses heard this, he fled to Midian, where he settled as a foreigner and had two sons.

Act 7:30 "After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai.

Act 7:31 When he saw this, he was amazed at the sight. As he went over to look more closely, he heard the Lord's voice:

Act 7:32 "I am the God of your fathers, the God of Abraham, Isaac and Jacob.' Moses trembled with fear and did not dare to look.

Act 7:33 "Then the Lord said to him, 'Take off your sandals; the place where you are standing is holy ground.

Act 7:34 I have indeed seen the oppression of my people in Egypt. I have heard their groaning and have come down to set them free. Now come, I will send you back to Egypt.'

Act 7:35 "This is the same Moses whom they had rejected with the words, 'Who made you ruler and judge? He was sent to be their ruler and deliverer by God himself, through the angel who appeared to him in the bush.

Act 7:36 He led them out of Egypt and did wonders and miraculous signs in Egypt, at the Red Sea and for forty years in the desert.

Act 7:37 "This is that Moses who told the Israelites, 'God will send you a prophet like me from your own people.'

**They should have understood this from the Hebrew Scriptures (which Stam mentions):**

Did not this prophecy about Messiah clearly indicate that the Old Covenant was a temporary institution? Did it not prove that Christ was to supersede Moses? And the remarkable part is that Christ had not come to destroy

the law, but to *fulfill* it (Matt. 5:17) and to bring in the New Covenant by the shedding of His blood and the coming of His Spirit, so that Israel might carry out the law *from the heart* (Read carefully Jer. 31:31-34, Acts 21:20).

e) Jer 31:31-34

Jer 31:31 "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah.

Jer 31:32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.

Jer 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

Act 21:20 When they heard this, they praised God. Then they said to Paul: "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law. **← end #10 2009/05/17**

f) Notice that we have Moses and Elijah in the mount of Transfiguration and in the tribulation – Matt 17:1-6;

**Mat 17:1** After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.

Mat 17:2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

Mat 17:3 Just then there appeared before them Moses and Elijah, talking with Jesus.

Mat 17:4 Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah."

Mat 17:5 While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

Mat 17:6 When the disciples heard this, they fell facedown to the ground, terrified.

g) Two witnesses in Revelation

**Rev 11:3** And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Rev 11:5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

h) Continue with Acts 7:38-43

Act 7:38 He was in the assembly in the desert, with the angel who spoke to him on Mount Sinai, and with our fathers; and he received living words to pass on to us.

Act 7:39 "But our fathers refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt.

Act 7:40 They told Aaron, 'Make us gods who will go before us. As for this fellow Moses who led us out of Egypt—we don't know what has happened to him!'

Act 7:41 That was the time they made an idol in the form of a calf. They brought sacrifices to it and held a celebration in honor of what their hands had made.

Act 7:42 But God turned away and gave them over to the worship of the heavenly bodies. This agrees with what is written in the book of the prophets: "'Did you bring me sacrifices and offerings forty years in the desert, O house of Israel?

Act 7:43 You have lifted up the shrine of Molech and the star of your god Rephan, the idols you made to worship. Therefore I will send you into exile' beyond Babylon.

- i) Think of this Jew from Greece telling them all of this – it must have made them very upset
- j) Note the quote in Act 7:37 that Moses said that there would be another sent to them – he is the one that they had rejected!

**Now, the tabernacle and temple – which they all had to know**

Act 7:44 "Our forefathers had the tabernacle of the Testimony with them in the desert. It had been made as God directed Moses, according to the pattern he had seen.  
 Act 7:45 Having received the tabernacle, our fathers under Joshua brought it with them when they took the land from the nations God drove out before them. It remained in the land until the time of David,  
 Act 7:46 who enjoyed God's favor and asked that he might provide a dwelling place for the God of Jacob.  
 Act 7:47 But it was Solomon who built the house for him.  
 Act 7:48 "However, the Most High does not live in houses made by men. As the prophet says:  
 Act 7:49 "Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or where will my resting place be?  
 Act 7:50 Has not my hand made all these things?"

**We might call this the punch line and it was to the point!**

Act 7:51 "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!  
 Act 7:52 Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him—  
 Act 7:53 you who have received the law that was put into effect through angels but have not obeyed it."  
 Act 7:54 When they heard this, they were furious and gnashed their teeth at him.  
 Act 7:55 But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God.  
 Act 7:56 "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."  
 Act 7:57 At this they covered their ears and, yelling at the top of their voices, they all rushed at him,  
 Act 7:58 dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul.  
 Act 7:59 While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit."  
 Act 7:60 Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

F. Even in death, he asked God to not hold this sin against them!

G. Alleged number problems related to Acts 7<sup>34</sup> UNDERSTANDING discrepancies, given from SCRIPTURE for ABRAM—ABRAHAM'S CALLING—400 VS. 430 YEARS—70 vs.75 people and the death of Terah. (Focus is on Acts7: 2, 4,6,14—Ex.12:40-41—Gen.46:26-27—Gal.3:17 plus a few other scriptures.)

**We will begin with Terah the father of Abram, to dispel all the supposed contradictions of Acts 7: 2, 4, 6, 14 with other scriptures. The bible will always interpret itself and there are no contradictions.**

**Gen 11:26** And Terah lived seventy years, and begat Abram, Nahor, and Haran.  
**Gen 11:31** And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. (KJV)  
**Gen 11:32** And the days of Terah were two hundred and five years: and Terah died in Haran. (KJV)  
**Gen 12:4** So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was **seventy-five years** old when he departed from Haran. (NKJ)

- a) The above word "HAD" is past tense and shows that Abram left Mesopotamia before he was 75, as Stephen says, in the verse given below. How long before, we are not told, but it is possible that it was 1 or 2 years, but maybe even less than a year before. This would mean that Terah was (approx.) 145 years old when Abram departed from Haran.

<sup>34</sup> <http://www.mtcogsm.com/ACTS%207%20BIBLE%20STUDY.htm>

**Acts 7:2** And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, (NKJ)

**Acts 7:4** "Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved (KJV has "he removed") him to this land in which you now dwell."

Some have assumed it was after Terah died when Abram left Haran, but if you look closely, the scriptures do not say that, depending on what translation you read from and it can be proven, just by what is given above. Terah lived 60 more years in Haran. The information on Terah below gives us some insight on these verses, though some have failed to do the research on this.

b) TERAH: (from International Standard Bible Encyclopaedia, Electronic Database Copyright (C) 1996 by Biblesoft) "(te'-ra) (terach; Septuagint Tharra, or (with New Testament) Thara; on the name see especially Hastings, Dictionary of the Bible (five volumes), s.v.): The son of Nahor and father of Abraham, Nahor and Haran (<Gen 11:24> f). At Abraham's birth Terah was 70 years old <11:26>, and after Abraham's marriage, Terah, Abraham, Sarah and Lot emigrated from Ur of the Chaldees on the road into the land of Canaan, but stopped in Haran <11:31>. **When Abraham was 75 years old he and his nephew resumed their journey, leaving Terah in Haran, where 60 years later he died <11:32>**. Stephen, however, states <Acts 7:4> that Terah was dead (\*\*) when Abraham left Haran, an impression that is easily gained from <Gen 11-12> **if the dates are not computed.**" (As anyone can see from our placement of the (\*\*), even this Encyclopedia shows the fallacy of misreading Acts 7:4, but clearly the point is made that Terah could not have been dead at that time.)

c) **Josh 24:2** And Joshua said to all the people, "Thus says the LORD God of Israel: 'Your fathers, including Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and **they served other gods.** (NKJ)

This verse, along with V.3, put together with other scriptures given in this article show us that Terah was not called of God and was an idol worshiper, staying 60 more years in Haran where idol worship was done. This should give us a little better understanding of why God called Abram out of his father's house, from an idolatrous situation and into a COVENANT relationship with GOD. We can also find the answers to the other seemingly "contradictions" and all we need do is apply a little diligence, knowing that God's Word is true and never contradicts itself.

**Titus 1:2** says God "Cannot lie"— **Heb.6:18** says it is "IMPOSSIBLE for God to lie" —**2 Tim.3:16** says "All scriptures are inspired by God"---- **John 10:35** "If He called them gods, to whom the word of God came (and the Scripture cannot be broken), ----

So from these scriptures we should be able to determine there are no contradictions in the bible. Therefore, other points of scripture will answer what seems to be a contradiction. For example; how would we explain these scriptures as not being contradictory to one another?

**Exodus 12:40-41** "Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years-- on that very same day-- it came to pass that all the armies of the LORD went out from the land of Egypt."

Yet we find recorded in the New Testament, something very different in the words of Stephen. Acts chapter 7:6, in the NKJV.

d) **Acts 7:6** "But God spoke in this way: that his (Abraham's) descendants would dwelt in a foreign land, and that they would bring them into bondage and oppress them **four hundred years.**"

e) This is a 30 year difference. Is this a contradiction?

f) One quick and clear answer to this is that Stephen was quoting from another Old Testament passage, saying almost exactly what he said, and was not referring at all to the passage in Exo.12. But the difference will be explained later.

**Gen 15:13** Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years."

**Acts 7:6** says that Israel would be "brought into bondage and oppressed 400 years" – therefore these two passages are referring to the same subject and period of time and there is no contradiction. Stephen simply referenced this scripture.

**We also find in chapter 7 verse 14 this statement in the NKJV:**

Acts 7:14 "Then Joseph sent and called his father Jacob and all his (Jacob's) relatives to him, seventy-five people."

**This also seems to be a discrepancy, because we find recorded in Genesis, Exodus and Deuteronomy something different. And this difference requires more diligence to explain, but by the use of some study helps, an explanation is found in scripture. It can be found without the help, but is easier and faster with it.**

g) **Gen 46:26-27** "All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, (Daughters in law are not included in the count) were sixty-six persons in all. (Also does not include Jacob himself and Joseph, who went earlier, nor does it include the two sons of Joseph whom Israel named his name on, but the next verse does.)

27 And the **sons of Joseph** who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy."

We also find this same number of **70** mentioned again in **Exo.1:5** and in **Deut.10:22** However, this still leaves a discrepancy of five people, according to Stephen's words. The RSV has that verse this way: **Acts 7:14** "And Joseph sent and called to him Jacob his father and all his kindred, seventy-five souls;"—

Stephen is speaking of this, having included some other relatives, "**all his kindred**," as the scripture says. Stephen also may have read this from the Greek text, and this is most likely what happened because if we go back to Acts chapter six, verse one, we find that it is these "Greek speaking Jews" that brought about the ordination of these deacons. We see in the KJV of Acts 7:30 & 38 which is considered Stephen's "sermon," where the word "Sina" is used instead of Sinai. This spelling of Sinai, as "Sina" was done that way in the Greek text or manuscripts.

Back In the **Exodus 1:5** account, the **marginal note** in the NKJV refers to DSS and LXX, or "Septuagint" a translation into Greek and it says "75". Reading from Acts 7:14 in the Geneva Study bible, NKJV, we find this in the commentary for that verse: "**The Hebrew text of Ex.1:5 has "Seventy", but the Greek translation of the Old Testament text, which this sermon is basically following, and the fragments of the Exodus found among the dead sea scrolls read 75.**" It goes on to explain that this additional 5 people are from Joseph's sons. With that in mind, if we go to the book of Numbers, (26) we can verify this from the scriptures.

**Num 26:28-29, 35** "The sons of **Joseph** according to their families, by **Manasseh** and **Ephraim**, were:

**29** The sons of **Manasseh**: of **Machir**, the family of the Machirites; and Machir begot Gilead; of **Gilead**, the family of the Gileadites."

**35** These are the sons of **Ephraim** according to their families: of **Shuthelah**, the family of the Shuthalhites; of **Becher**, the family of the Bachrites; of **Tahan**, the family of the Tahanites."

h) So here we can see that there are five more mentioned in this, sons and grandsons, and Stephen has read from the Greek Old Testament, which included them. That would make, of the "House of Jacob, and his "Kindred", the 75 people" as Stephen says, and would account for his usage of the different number. These are the foundational people that the nation of Israel grew from to become the nation it was at

the time of the exodus. No contradiction. So, lastly, let us now solve the 400 vs. 430 years.

As we have already noted from **Gen.12:4**, given above, Abram was called at or slightly before the age of 75. The counting of the 430 years begins here with the first covenant God made with him and this is also what the Apostle Paul is referring to in **Gal.3:17**, where he mentions the law came 430 years later. It is agreed upon by many Scholars that the giving of the law was at Mount Sinai on Pentecost some 50 days or more after the Exodus. The mention of the same 430 years is what **Exo.12:40-41** is talking about. When God says to Abram in **Gen.15:13**--- *"Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years."* God is not talking about those born in Abram's house that are not heirs, as that chapter makes clear, nor is He speaking of Ishmael that is not from both Abram and Sarai—but the one which is to be the "son of promise"—Isaac is who He speaks of.

- i) So approximately 30 years after that first covenant with Abram, Isaac is being weaned and can now go in and out with his father. This is where his "sojourn" begins to be counted, as referenced in **Gen.15:13**. As **1 Sam.1:24** reveals, children of a special calling in those days were in the care of their mother until they were well able to function on their own with just the care of a father figure. So here in **Gen.21:5** we can see the same with Isaac.

**Gen 21:5** *"Now Abraham was one hundred years old when his son Isaac was born to him."* This is at least 25 years into the 430 year count, starting with Abram at 75, or just a little before. Then we come to the approximate age of Isaac being weaned at around 4 to 5 years old, which is fairly common in those days, as noted above.

**Gen 21:8** *"So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned."*

Counting the 400 years from this date, we can safely conclude that the 430 years and then the 400 years would both end at the same time. That ending date would be at the Exodus, **ch.12:40-41**, and therefore there is no contradiction of any of these scriptures that we have examined in this article. The scripture truly is of no private origin, being God given and does interpret itself. **Isa 28:10, 13** *For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little."*

**13** *But the word of the LORD was to them, "Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little,"----- (NKJ)*

- j) 2 Pet 1:20-21

**20** *knowing this first, that no prophecy of Scripture is of any **private** interpretation, **21** for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. (NKJ)*

- k) **This should dispel any notion that the bible has contradictions, as we have shown here that with these** scriptures there is no real contradiction at all and that the scriptures can truly be relied on to expel any apparent contradictions, if one is diligent and honest to rightly divide the word of truth. (2 Tim 2:15)
- l) When we do the research that is required to get the truth, allowing the bible to interpret itself, then we will be able to rest assured that the scriptures are inspired and that God truly **CANNOT LIE!** (Titus1:2) It is only when men begin to use their own human reason and assumptions apart from revealed scripture, interpreting some parts of it for themselves, that they get out of sorts with God and scripture, and begin to deceive others. It is a sad day when ministers of God allow themselves to become ministers of Satan and deceive their brethren with false representation of scripture.

## H. Deaths of the twelve<sup>35</sup>

### **Bartholomew**

There is a non-Biblical document called the "Martyrdom of Bartholomew," which claims that Bartholomew was martyred by King Astyages in Armedia:

<sup>35</sup> <http://www.about-jesus.org/martyrs.htm>

"And when he had thus spoken, the king was informed that this god Baldad and all the other idols had fallen down, and were broken in pieces. Then the king rent the purple in which he was clothed, and ordered the holy apostle Bartholomew to be beaten with rods; and after having been thus scourged, to be beheaded." - *Martyrdom of Bartholomew*.

Bartholomew was one of the Twelve Apostles and is mentioned in the Bible's New Testament, in Matthew 10:3; Mark 3:18; Luke 6:14; and Acts 1:13.

According to Eusebius, Christian writer who lived during the 4th Century of this era (about 1600 years ago), Bartholomew traveled to India to preach to the people there, leaving behind a copy of the Gospel of Matthew: "Pantaenous is said to have gone among the Indians where a report is that he discovered there the Gospel according to St. Matthew among some who knew Christ; Bartholomew, one of the Apostles had preached to them and had left them the writings of St. Matthew in Hebrew letters."

### **James son of Alphaeu**

James son of Alphaeus, according to *Foxs' Book of Martyrs*, was beaten, stoned and clubbed to death.

### **Andrew**

Andrew might have been martyred in Achaia or Patrae, both of which are places in the western part of Greece. According to the Catholic Encyclopedia, "It is generally agreed that he was crucified by order of the Roman Governor, Aegeas or Aegeates, at Patrae in Achaia, and that he was bound, not nailed, to the cross, in order to prolong his sufferings. The cross on which he suffered is commonly held to have been the decussate cross, now known as St. Andrew's, though the evidence for this view seems to be no older than the fourteenth century. His martyrdom took place during the reign of Nero, on 30 November, A.D. 60); and both the Latin and Greek Churches keep 30 November as his feast."

### **Peter**

It is believed that Peter was crucified upside down in Rome during the 60s.

### **Judas**

~~Judas Iscariot was not a martyr. He killed himself after betraying Jesus.~~

### **John**

John is believed to have died of natural causes, and he might have been the only Apostle to have done so.

### **Jesus**

Jesus was falsely accused by local religious leaders and crucified by the Romans. He was resurrected, meaning he returned to life.

### **Thomas**

Thomas was killed with a spear, according to *Foxs' Book of Martyrs*: "Called Didymus, preached the Gospel in Parthia and India, where exciting the rage of the pagan priests, he was martyred by being thrust through with a spear."

### **James son of Zebedee**

The martyrdom of James son of Zebedee is recorded in the New Testament of the Bible, in Acts 12:1-2. He was executed, with a sword, by order of King Herod Agrippa I in the year 44 AD:

*It was about this time that King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword. - Acts 12:1-2.*

We also learn in Acts, chapter 12, that King Herod Agrippa I also imprisoned Peter for a while.

### **Philip**

Philip was crucified, according to *Foxs' Book of Martyrs*: "He labored diligently in Upper Asia, and suffered martyrdom at Heliopolis, in Phrygia. He was scourged, thrown into prison, and afterwards crucified, A.D. 54."

### **Matthew**

Matthew was killed with a spear, according to *Foxs' Book of Martyrs*: "The scene of his labors was Parthia, and Ethiopia, in which latter country he suffered martyrdom, being slain with a halberd in the city of Nadabah, A.D. 60."

### **Thaddeus (Jude)**

Jude was crucified, according to *Foxs' Book of Martyrs*: "The brother of James, was commonly called Thaddeus. He was crucified at Edessa, A.D. 72."

## Simon

Simon was crucified, according to *Foxs' Book of Martyrs*: "Surnamed Zelotes, preached the Gospel in Mauritania, Africa, and even in Britain, in which latter country he was crucified, A.D. 74." ← end #11 09/05/24

### IX. Acts 8 – Judea and Samaria – Acts 8

#### A. The chief prosecutor Acts 8:1a

**Act 8:1** And Saul was there, giving approval to his death. *On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.*

#### (Matthew Henry's Commentary)

##### Act 8:1-3

In these verses we have,

I. Something more concerning Stephen and his death; how people stood affected to it - variously, as generally in such cases, according to men's different sentiments of things. Christ had said to his disciples, when he was parting with them (Joh 16:20), *You shall weep and lament, but the world shall rejoice.* Accordingly here is, 1. Stephen's death rejoiced in by one - by many, no doubt, but by one in particular, and that was Saul, who was afterwards called Paul; he was *consenting to his death, suneudokōn - he consented to it with delight* (so the word signifies); he was pleased with it. He fed his eyes with this bloody spectacle, in hopes it would put a stop to the growth of Christianity. We have reason to think that Paul ordered Luke to insert this, for shame to himself, and glory to free grace. Thus he owns himself guilty of the blood of Stephen, and aggravates it with this, that he did not do it with regret and reluctance, but with delight and a full satisfaction, like those who not only *do such things, but have pleasure in those that do them.* 2. Stephen's death bewailed by others (Act 8:2) - *devout men*, which some understand of those that were properly so called, *proselytes*, one of whom Stephen himself probably was. Or, it may be taken more largely; some of the church that were more devout and zealous than the rest went and gathered up the poor crushed and broken remains, to which they gave a decent interment, probably in the *field of blood*, which was bought some time ago to bury strangers in. They buried him solemnly, and made great lamentation over him. Though his death was of great advantage to himself, and great service to the church, yet they bewailed it as a general loss, so well qualified was he for the service, and so likely to be useful both as a deacon and as a disputant. It is a bad symptom if, when such men are taken away, it is not laid to heart. Those devout men paid these their last respects to Stephen,

(1.) To show that they were not ashamed of the cause for which he suffered, nor afraid of the wrath of those that were enemies to it; for, though they now triumph, the cause is a righteous cause, and will be at last a victorious one.

(2.) To show the great value and esteem they had for this faithful servant of Jesus Christ, this first martyr for the gospel, whose memory shall always be precious to them, notwithstanding the ignominy of his death. They study to do honour to him upon whom God put honour. (3.) To testify their belief and hope of the *resurrection of the dead, and the life of the world to come.*

#### All but the twelve seemed to scatter – Acts 8:1

a) Recall Acts 1:8 and the divine order of the spread of the kingdom message

**Act 1:8** But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

uuuuuu.          Jerusalem first  
vvvvvv.          And Judea and Samaria – this is being fulfilled in Acts 8  
wwwwww.        To the ends of the earth

#### B. Unto Judea and Samaria – Acts 8:1b

**Act 8:1** And Saul was there, giving approval to his death. *On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.*

#### (Matthew Henry's Commentary)

II. An account of this persecution of the church, which begins upon the martyrdom of Stephen. When the fury of the Jews ran with such violence, and to such a height, against Stephen, it could not quickly either stop itself or spend itself. The bloody are often in scripture called *blood-thirsty*; for when they have tasted blood they

thirst for more. One would have thought Stephen's dying prayers and dying comforts should have overcome them, and melted them into a better opinion of Christians and Christianity; but it seems they did not: the persecution goes on; for they were more exasperated when they saw they could prevail nothing, and, as if they hoped to be too hard for God himself, they resolve to follow their blow; and perhaps, because they were none of them struck dead upon the place for stoning Stephen, their hearts were the more fully set in them to do evil. Perhaps the disciples were also the more emboldened to dispute against them as Stephen did, seeing how triumphantly he finished his course, which would provoke them so much the more. Observe,

1. Against whom this persecution was raised: It was *against the church in Jerusalem*, which is no sooner planted than it is persecuted, as Christ often intimated that tribulation and persecution would arise *because of the word*. And Christ had particularly foretold that Jerusalem would soon be made too hot for his followers, for that city had been famous for killing the prophets and stoning those that were sent to it, Mat 23:37. It should seem that in this persecution many were put to death, for Paul owns that at this time he persecuted this way *unto the death* (Act 21:4), and (Act 26:10) that *when they were put to death he gave his voice against them*.

2. Who was an active man in it; none so zealous, so busy, as Saul, a young Pharisee, Act 8:3. As for Saul (who had been twice mentioned before, and now again for a notorious persecutor) *he made havoc of the church*; he did all he could to lay it waste and ruin it; he cared not what mischief he did to the disciples of Christ, nor knew when to stop. He aimed at no less than the cutting off of the gospel Israel, that the name of it should be no more in remembrance, Psa 83:4. He was the fittest tool the chief priests could find out to serve their purposes; he was informer-general against the disciples, a messenger of the great council to be employed in searching for meetings, and seizing all that were suspected to favour that way. Saul was bred a scholar, a gentleman, and yet did not think it below him to be employed in the vilest work of that kind. (1.) He *entered into every house*, making no difficulty of breaking open doors, night or day, and having a force attending him for that purpose. He entered into every house where they used to hold their meetings, or every house that had any Christians in it, or was thought to have. No man could be secure in his own house, though it was his castle. (2.) He *haled*, with the utmost contempt and cruelty, both men and women, dragged them along the streets, without any regard to the tenderness of the weaker sex; he stooped so low as to take cognizance of the meanest that were leavened with the gospel, so extremely bigoted was he. (3.) He committed them to prison, in order to their being tried and put to death, unless they would renounce Christ; and some, we find, were compelled by him to blaspheme, Act 26:11.

3. What was the effect of this persecution: *They were all scattered abroad* (Act 8:1), not all the believers, but all the preachers, who were principally struck at, and against whom warrants were issued out to take them up. They, remembering our Master's rule (*when they persecute you in one city, flee to another*), dispersed themselves by agreement *throughout the regions of Judea and of Samaria*; not so much for fear of sufferings (for Judea and Samaria were not so far off from Jerusalem but that, if they made a public appearance there, as they determined to do, their persecutors' power would soon reach them there), but because they looked upon this as an intimation of Providence to them to scatter. Their work was pretty well done in Jerusalem, and now it was time to think of the necessities of other places; for their Master had told them that they must be his witnesses in Jerusalem first, and then *in all Judea and in Samaria*, and then *to the uttermost part of the earth* (Act 1:8), and this method they observe. Through persecution may not drive us off from our work, yet it may send us, as a hint of Providence, to work elsewhere. The preachers were all scattered *except the apostles*, who, probably, were directed by the Spirit to continue at Jerusalem yet for some time, they being, by the special providence of God, screened from the storm, and by the special grace of God enabled to face the storm. They tarried at Jerusalem, that they might be ready to go where their assistance was most needed by the other preachers that were sent to break the ice; as Christ ordered his disciples to go to those places where he himself designed to go, Luk 10:1. The apostles continued longer together at Jerusalem than one would have thought, considering the command and commission given them, to *go into all the world*, and to *disciple all nations*. See Act 15:6; Gal 1:17. But what was done by the evangelists whom they sent forth was reckoned as done by them.

### **What was Saul/(not yet Paul) doing in Acts 8:1-3**

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

"And devout men carried Stephen to his burial, and made great lamentation over him.

"As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." --Acts 8:1-3.

**Saul gave official stance to the stoning of Stephen and made this an official approval from the Sanhedrin for him to do more**

- a) He had a real standing with the Sanhedrin
- b) Great persecution against the church in Jerusalem
- c) Paul entered into every house and committed believers to prison

**Even the record in Luke emphasized the plan with and in Jerusalem**

Luk 24:44 He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

Luk 24:45 Then he opened their minds so they could understand the Scriptures.

Luk 24:46 He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, Luk 24:47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.

Luk 24:48 You are witnesses of these things.

Luk 24:49 I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

Luk 24:50 When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them.

Luk 24:51 While he was blessing them, he left them and was taken up into heaven.

Luk 24:52 Then they worshiped him and returned to Jerusalem with great joy.

Luk 24:53 And they stayed continually at the temple, praising God.

**Another proof that this is not the program for the Body of Christ but that of Israel's program!**

**Outside of the twelve, the others scattered throughout Judaea and Samaria – this is what would be expected from Acts 1:8**

C. This is further evidence that they understood their message as that of the earthly program – not that of the Body of Christ where there is neither Jew nor Gentile.

**They were promised 12 thrones and they understood this<sup>36</sup>**

The reason the twelve stayed at Jerusalem is that they had been sent to proclaim, not the gospel of the grace of God, but the kingdom rights of Christ. These twelve had been promised thrones in that kingdom (Matt. 19:28). That kingdom was to be established at Jerusalem and could not be established until *Jerusalem* had accepted Messiah.

**Look at the promise of the Savior**

Mat 19:28 Jesus said to them, "I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

**Doesn't this make sense when compared with Revelation 21 (NIV)**

Rev 21:9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

Rev 21:13 There were three gates on the east, three on the north, three on the south and three on the west.

Rev 21:14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb

**We are in the heavenlies. They are on earth with Jerusalem as the capital.**

D. Those scattered were faithful to give out the truth – Acts 8:4

**Act 8:4** Those who had been scattered preached the word wherever they went.

**We have a God-given ministry to present the gospel wherever we are**

**We do not fail to do our job but witness when time and circumstance allows**

<sup>36</sup> Stam, Acts Dispensationally considered

## E. The name Philip (in the NT) – Nave's Topical Bible – four different people

1. Brother of Herod and husband of Herodias -- [Mat 14:3](#); [Mar 6:17](#); [Luk 3:19](#)
2. Tetrarch of Iturea -- [Luk 3:1](#)
3. One of the seven deacons:  
General references -- [Act 6:5](#)  
Successfully preaches in Samaria -- [Act 8:4-14](#)  
Expounds the scriptures to the Ethiopian eunuch whom he baptizes -- [Act 8:27-38](#)  
Caught away by the Spirit to Azotus, preaches in the cities, and goes to Caesarea -- [Act 8:39-40](#)  
Abides at Caesarea, and entertains Paul -- [Act 21:8](#)  
Has four daughters, prophetesses -- [Act 21:9-10](#)
4. One of the twelve apostles: -- General references [Mat 10:3](#); [Mar 3:18](#); [Luk 6:14](#); [Act 1:13](#)  
Call of -- [Joh 1:43](#)  
Brings Nathanael to Jesus -- [Joh 1:45-50](#)  
Assists in caring for the multitude whom Jesus miraculously feeds -- [Joh 6:5-7](#)  
Brings certain Greeks to Jesus who desire to see Him -- [Joh 12:20-22](#)  
Asks Jesus to show the Father -- [Joh 14:8-13](#)

**A common name = lover of horses**

## F. Philip's witness to Samaria

**Who are the Samaritans? (Stam's books on Acts)**

### THE JEWS AND THE SAMARITANS

So widespread has this erroneous interpretation of early Acts become, that even the Scofield Reference Bible contains the following note on Philip's ministry in Samaria:

"The Jews having rejected Stephen's witness to, and of, them, the Gospel now begins to go out to 'all nations.'" One would gather from this that salvation was already going to the Gentiles through Israel's fall, but this is not so. The Samaritans are not considered Gentiles in the Scriptures, though indeed the Jews of Judaea looked upon them as worse than Gentiles.

The ten tribes, it will be remembered, broke away from Judah and Benjamin in the apostasy under Rehoboam. After that the two tribes were generally called *Judah* and the ten *Israel*.

Renouncing Jerusalem and the temple, the ten tribes had made Samaria their capital city, hence Israel is also referred to as Samaria in the Old Testament (I Kings 13:32; II Kings 17:24,26,28; Ezek. 16:53, etc.).

After the Syrian conquest, in which Israel was carried into captivity, the King of Syria sent colonists to repopulate the land. These intermarried with those of the ten tribes still remaining in the land and brought them to a still lower moral and spiritual level. The Lord, however, sent lions into their midst to devour them until the King of Syria found it necessary to send one of the Hebrew priests to Samaria to teach them "the manner of the God of the land" (II Kings 17:25-28).

After the Babylonian captivity the Jews did not permit the Samaritans to help them rebuild the temple at Jerusalem (Ezra 4) whereupon the Samaritans built a rival temple on Mt. Gerizim (Cf. John 4:20).

Since the Samaritans had renounced Jerusalem and its authority, the Jews would have no dealings with them, but it is important to remember that whatever their heresies, Samaria represented the ten tribes, that they held to the law of Moses, worshipped the true God and looked for the coming of Messiah.

There came to be, of course, an increasing number of individuals from the ten tribes who did not go along with the great apostasy nor inter-marry with the Syrians, and lived in Judaea, Galilee and other places in and outside of Palestine.

Thus the term *Israel* later began again to be applied to *all* from the twelve tribes who were true to the God-appointed priesthood and to the temple at Jerusalem. In the same way, Israelites from the ten tribes came to be called *Jews*, along with those of the tribes of Judah and Benjamin.

If anything is clear in the prophetic Scriptures it is that one day the breach between the ten tribes and the two will be fully healed and that all *ten tribes* of Israel will be restored and exalted in the kingdom (Ezek. 37:15-19; Jer. 31:31-34; etc.).

### Philip and the Samaritans

**Act 8:5** Philip went down to a city in Samaria and proclaimed the Christ there.

Act 8:6 When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said.

Act 8:7 With shrieks, evil spirits came out of many, and many paralytics and cripples were healed.

Act 8:8 So there was great joy in that city.

### Stam's Comments on these verses (Acts, Dispensationally Considered)

Amid the lengthening shadows of "this present evil age" those who have consecrated themselves to the service of God do well to meditate on such passages as this. It is a great encouragement, when the evil day comes, to look back at the triumph of truth in other ages and to realize that come what may, nothing need rob us of the "treasure" that has been committed to us and has become so precious to us: the blessed "mystery," with its good news of the grace of God (II Cor. 4:7; II Tim. 1:12-14, R.V.).

Men may persecute the servants of God, they may cast them into prison, they may confiscate their goods, but they cannot rob them of their *message*. They may even take their lives, but in doing so they only demonstrate again that "the blood of the martyrs is the seed of the church," and that death can often proclaim the truth with louder voice than life and health could possibly have done it.

And this, in the final analysis, is all that matters. The only reason God has left us here--the only good reason for wanting to be here--is to glorify God by proclaiming the blessed message of grace to the multitudes about us. Every other reason for living--or dying--revolves around this reason.

Thank God, the proclamation of the truth does not suffer from *opposition*. It suffers only from *indifference* or *perversion*. In the case described in the passage above, persecution was used of God to *further* the truth, for "*they that were scattered abroad went everywhere preaching the Word.*"

"FOR WE CAN DO NOTHING AGAINST THE TRUTH, BUT FOR THE TRUTH" (II Cor. 13:8).

**As we write this, there are new laws being written that will forbid us to call homosexuality a sin. This means that a number of passages in scripture can't be read in public (including church) without possibly severe consequences! All of this contradicts our constitution! We may see our freedoms taken from us!**

**There are such laws being framed as I prepare this outline!**

**The story of the crook – Simon – who apparently had these powers (or faked them) and had amazed the people**

Act 8:9 Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great,

Act 8:10 and all the people, both high and low, gave him their attention and exclaimed, "This man is the divine power known as the Great Power."

Act 8:11 They followed him because he had amazed them for a long time with his magic.

Act 8:12 But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Act 8:13 Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

Act 8:14 When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

Act 8:15 When they arrived, they prayed for them that they might receive the Holy Spirit,

Act 8:16 because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus.

Act 8:17 Then Peter and John placed their hands on them, and they received the Holy Spirit.

Act 8:18 When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money  
 Act 8:19 and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."  
 Act 8:20 Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money!  
 Act 8:21 You have no part or share in this ministry, because your heart is not right before God.  
 Act 8:22 Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.  
 Act 8:23 For I see that you are full of bitterness and captive to sin."  
 Act 8:24 Then Simon answered, "Pray to the Lord for me so that nothing you have said may happen to me."  
 Act 8:25 When they had testified and proclaimed the word of the Lord, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages

**I don't know why but somehow Simon reminds me of 'Benny Hinn' and others  
 Their ministering contrasted with our ministering (from Stam's set on Acts,  
 Dispensationally Considered**

**PREACHING THE WORD**

Here it must be pointed out, however, that "the Word" which these scattered disciples preached was not exactly the same as "the Word" which II Tim. 4:2 instructs us to preach today. These disciples proclaimed the kingdom rights of Christ and called upon Israel to repent and receive Him as her King. But since Israel persisted in her rejection of Christ, God cast her aside as a nation and has now committed unto us "*the word of reconciliation*" (II Cor. 5:19). In both the disciples' case and ours, of course, the *word* referred to is the Word of God, but in their case it was the Word of God for *that* day, while in our case it is the Word of God for *this* day--and there is a difference.

**TO NONE BUT THE JEWS ONLY**

Those who hold that the dispensation of the grace of God and the Church of this age began historically at Acts 2 or before, generally teach that in this passage we have the disciples going out to the nations under the Great Commission with "the gospel of the grace of God," for does it not say that they "went everywhere preaching the Word"?

But it is a blunder to teach that we have here the further carrying out of the commission to the twelve for, as we have seen, under that commission Jerusalem must first be brought to Messiah's feet, and these disciples had just fled from Jerusalem for their lives. And it is an even greater blunder to teach that these disciples went forth proclaiming the gospel of the grace of God to the nations, for

Acts 11:19 explicitly states: "THEY WHICH WERE SCATTERED ABROAD UPON THE PERSECUTION THAT AROSE ABOUT STEPHEN TRAVELLED AS FAR AS PHENICE, AND CYPRUS, AND ANTIOCH, PREACHING THE WORD TO NONE BUT UNTO THE JEWS ONLY."

**G. Philip's next call – Acts 8:26-38**

Act 8:26 Now an angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza."  
 Act 8:27 So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship,

**The Ethiopian Eunuch**  
 a) JFB – At 8:26-28

**Act 8:26-28 THE ETHIOPIAN EUNUCH. (Act 8:26-40)**

**the angel of the Lord**--rather, "an angel."

**go . . . south, the way that goeth down from Jerusalem to Gaza**--There was such a road, across Mount Hebron, which Philip might take without going to Jerusalem (as VON RAUMER'S'S Palæstina shows).

**which is desert**—that is, the way; not Gaza itself, which was the southernmost city of Palestine, in the territory of the ancient Philistines. To go from a city, where his hands had been full of work, so far away on a desert road, could not but be staggering to the faith of Philip, especially as he was kept in ignorance of the object of the journey. But like Paul, he "was not disobedient to the heavenly vision"; and like Abram, "he went out not knowing whither he went" (Act 26:19; Heb 11:8).

b) The Ethiopian was a Jew from Ethiopia— there are quite a few of these (even today)<sup>37</sup>

The Jewish people have had a long history in Africa, dating to the Biblical era. As the African diaspora grew, because of the movement of Africans and their descendants throughout the world, African Jews were part of that diaspora. In addition, Judaism has spread through the African diaspora, largely through conversion. While many adhere to traditional Jewish movements, there are a number of Jewish organizations unique to the African diaspora.

c) Another of many references on the net to Black Jews (these are not the same)<sup>38</sup>

Note: The Black Hebrews are not Ethiopian Jews.

The Black Hebrews, a sect whose full name is "The Original African Hebrew Israelite Nation of Jerusalem," have two centers of activity: Chicago and Dimona. About 2,500 members, led by Ben Ami Carter, live in Israel — most of them in Dimona, and the rest in Arad and Mitzpe Ramon, with some others residing in other parts of the country.

The Black Hebrews believe that they are descended from the ten lost tribes of Israel. They live according to their own special rules of conduct. Polygamy is permitted and birth control is forbidden. Their leaders decree who will marry whom, performing the weddings and approving annulments. Their dietary laws prohibit the eating of meat, dairy products, eggs and sugar; members who are caught consuming these foods are punished. Members must adopt Hebraic names in place of their former "slave names." According to Black Hebrew custom, the woman's responsibilities focus on childrearing and other family obligations. The Black Hebrews' closed society is isolated from the mainstream and all infractions of their rules are severely punished.

### He was reading from Isaiah

Act 8:28 and on his way home was sitting in his chariot reading the book of Isaiah the prophet.

Act 8:29 The Spirit told Philip, "Go to that chariot and stay near it."

Act 8:30 Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

Act 8:31 "How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.

Act 8:32 The eunuch was reading this passage of Scripture: "He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth.

Act 8:33 In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth."

Act 8:34 The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?"

Act 8:35 Then Philip began with that very passage of Scripture and told him the good news about Jesus.

Act 8:36 As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?"

Act 8:37 [*Philip said, "If you believe with all your heart, you may." The eunuch answered, "I believe that Jesus Christ is the Son of God."*]

Act 8:38 And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

Act 8:39 When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.

Act 8:40 Philip, however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea.

<sup>37</sup> [http://en.wikipedia.org/wiki/Jews\\_and\\_Judaism\\_in\\_the\\_African\\_diaspora](http://en.wikipedia.org/wiki/Jews_and_Judaism_in_the_African_diaspora)

<sup>38</sup> [http://www.jewishvirtuallibrary.org/jsources/Society\\_&\\_Culture/Black\\_Hebrews.html](http://www.jewishvirtuallibrary.org/jsources/Society_&_Culture/Black_Hebrews.html)

- d) He had been in Jerusalem TO WORSHIP – so he was a devout Jew
- e) He was reading from Isaiah 53
- f) McGee on these verses – Acts 8:31-33

Where was he reading? You will recognize that this is from the fifty-third chapter of Isaiah. He was reading the seventh and eighth verses. It is obvious that he must have been reading for some time. So it is also obvious that he must have read the preceding verses: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (*Isa 53:3-6*).

xxxxxx. *Jews today are warned against studying Isa 53 and Daniel 9*

- (a) Isa 53 is the work of Christ
- (b) Daniel 9 tells the time

yyyyyy. *These are two of the most important passages for Jews to understand the work and time of Christ and they are missing this part of the truth*

- g) The Holy Spirit told Philip to stay near the Ethiopian
- h) The important question – Do you know what you are reading?
- i) He says, "How can I unless someone teaches me?"
- j) This man is teachable for he demands a teacher.
- k) We need to witness and be ready to give an answer to what we are asked

Compare – 1Peter 3:15

**1Pe 3:15** But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

**An extended comment on 1 Pt 3:15 from McGee**

This means you ought to know more than a little about the Bible. The tragedy of the hour is that there are so many folk who say they are Christians, but the sceptic is able to tie them up into fourteen different knots like a little kitty caught up in a ball of yarn—they cannot extricate themselves at all. Why? Because of the fact that they do not know the Word of God. "Sanctify the Lord God in your hearts." Oh, today, do you have a little sanctuary, a little chapel in your own heart? When you are riding along in the car or walking down the street or are in the shop or office or classroom, is there a little chapel in your heart where you can withdraw and sanctify the Lord God in your heart? If there is, folk outside will know that you belong to God, and you will not have to mouth it all the time or make yourself obnoxious by making some pious statement. Oh, if in our lives today we would sanctify the Lord God in our hearts. How we need to do that!

Habakkuk wrote, "But the LORD is in his holy temple: let all the earth keep silence before him" (*Hab 2:20*). On Sunday you may go to your church, but the world is passing you by, headed for the beach, headed for the mountains, headed for the desert, headed for places of amusement. The whole world is not keeping silence before Him. Why? Because we as individuals need to sanctify the Lord God in our hearts.

**Of course, we must present the Word from the standpoint of Paul's letters**

**He invites Philip to sit with him – Acts 8:31**

**They read the passage from Isa 53 – Acts 8:32-33**

**The Ethiopian – Who is this? Acts 8:34-35**

- l) He gave him the good news – gospel for that time

**When he saw water, he knew he had to be baptized – Acts 8:36-37**

- m) He must have connected it with the message of Acts 2:38 to repent and be baptized for the remission of sins!
- n) This is not the same as we find in 1Cor 1:17 – baptism not even for us but for sure it is not for the remission of sins

**Act 8:37** (People's New Testament)

**If thou believest, etc.?** This verse is omitted in the Revision. It is not found in the oldest extant manuscripts, but was certainly in manuscripts older than any now extant. It is referred to by Irenæus in the second century, and by Augustine in the fourth. Whether written by Luke or not, it shows that the custom of the early church was to require such a confession of faith.

**With all thine heart.** A living faith must seize upon and control the heart.

**We can't presume others are saved – it pays to ask.**

**Some have mentioned that Philip had a bad experience Simon so wanted to be sure!**

**Issues about this baptism and what others say**

- o) He ordered the chariot to be stopped – so he was not alone in the chariot – he was the boss

**It says that they both went into the water**

- p) This does not prove immersion for they BOTH went into the water
- q) They both came out of the water.
- r) Clearly, in a body of water, he needed only scoop up some water and sprinkle the man with water.
- s) They were in a desert region so they would not use drinking water

H. When they came out of the water – Acts 8:39-40

**He was carried away by the Spirit (UFO?)**

**Eunuch never saw him again but rejoiced in the Lord**

**Peter appeared at another place and preached the Word** ← end #12 09/07/19

X. *Acts 9 – Paul's conversion and his earliest history*

A. Saul – Early life<sup>39</sup>

**Saul (Paul) Born in Tarsus**

Saul is born into an Israelite family of the tribe of Benjamin (Philippians 3:5). He is circumcised on the eighth day, in compliance with the law of God (Genesis 17:12, Leviticus 12:3, Philippians 3:5). Paul has at least one sister (Acts 23:16).

2 A.D. ?

The city of Tarsus is the capital of the Asia Minor province of Cilicia. Because the Roman empire designated it as a "free city," Saul was considered a free man and a Roman citizen (See Acts 22:25-29).

**Young Saul Goes to Jerusalem**

Saul goes to Jerusalem to attend a Pharisaic Rabbinical school. This school is headed up by Gamaliel (see Acts 5:34), who Jews consider to be one of the greatest teachers ever of Judaism.

c. 12-15  
A.D.

Saul is personally taught by Gamaliel (Acts 22:3) and eventually becomes a Pharisee (Acts 23:6-8, 26:4-5; Philippians 3:5).

<sup>39</sup> Gleaned from part of -- <http://www.biblestudy.org/apostlepaul/timeline1.html>

### **Martyrdom of Stephen / Saul Leads Persecution Against Believers**

Stephen, whose Grecian name means "crown," is stoned for his testimony about Jesus (Acts 6-7). Stephen was one of the first deacons specially appointed by the early church to serve (Acts 6:1-6) and is considered the first Christian martyr.

32 A.D.

A young, zealous Saul (Paul) consents to and witnesses Stephen's death (Acts 7:58-8:1), after which he leads persecution against believers of Christ (Acts 8:1-4).

### **From Saul to Paul: Saul of Tarsus' Conversion**

Saul (Paul) receives written permission from the High Priest (*Sanhedrin*) to search in Damascus' synagogues for those who believe Jesus is the Messiah. Saul is also given the authority to arrest and bring these believers to Jerusalem for trial and punishment. (

33 A.D.

#### **What is the *Sanhedrin*?**

The Sanhedrim (*Sanhedrin*) is the supreme council of the Jews composed of 70 elders plus the high priest (as president of council) that had jurisdiction over religious matters. In the New Testament, the Sanhedrim is also referred to as the "chief priests and elders of the people" (Matthew 26:3).

#### **B. Saul – Paul puzzles**

**Saul did not participate in the crucifixion of Christ because he was not in the Sanhedrin**

**Once he became such, his training and abilities put him in this and he considered himself in the past as a Hebrew of Hebrews and a Pharisee and faultless relative to the legalist righteousness of the law.**

Php 3:4 though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more:

Php 3:5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee;

Php 3:6 as for zeal, persecuting the church; as for legalistic righteousness, faultless.

Php 3:7 But whatever was to my profit I now consider loss for the sake of Christ.

Php 3:8 What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ

Php 3:9 and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith.

#### **C. Saul's hatred of believers (Of course, it was Jews at the time.) (The word Christian wasn't even around for a while after this!)**

Act 9:1 Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest

Act 9:2 and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.

**He got his Damascus hit list from the High Priest! – Acts 9:1-2**

**Damascus in the Bible (NIV) (58 times – some important ones quoted)**

(Gen 14:15) During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus.

(Isa 17:1) An oracle concerning Damascus: "See, Damascus will no longer be a city but will become a heap of ruins.

(Gal 1:17) nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

- a) One minister (Colonel Thieme) considered it the worst (not his term) city in the world
- b) It has been inhabited longer than any city in the world.
- c) It will disappear forever according to Isa 17:1

**J. Vernon McGee**

### **Act 9:1-2 -- THE CONVERSION OF SAUL OF TARSUS**

When the persecution broke out in Jerusalem, the church went underground. The apostles remained in Jerusalem, but many of the others were scattered—we found Philip up in Samaria and along the Mediterranean coast. The thing that triggered it was the stoning of Stephen, followed by persecution.

The other religious leaders in Jerusalem were satisfied after they had run the Christians out of Jerusalem. They were willing to let it stay at that point. But not Saul of Tarsus! He was the one who was breathing out threatenings and slaughter. He hated Jesus Christ. I do not think that the Lord Jesus Christ ever has had an enemy greater than this man Saul of Tarsus. He went to the high priest and said, "Look, I've heard that a group of them have run off up there to Damascus, and I'm going after them." The fact of the matter is that he intended to ferret them out, anywhere they went. His goal was to exterminate the Christians.

### **Robertson's Word Pictures**

#### **Act 9:2**

Asked (*ēitēsato*). First aorist middle indicative, the indirect middle, asked for himself (as a favour to himself). Felten notes that "Saul as a Pharisee makes request of a Sadducee" (the high priest) either Caiaphas if before a.d. 35, but if in 36 Jonathan, son of Caiaphas or if in 37 Theophilus, another son of Caiaphas.

Letters (*epistolās*). Julius Ceasar and Augustus had granted the high priest and Sanhedrin jurisdiction over Jews in foreign cities, but this central ecclesiastical authority was not always recognized in every local community outside of Judea. Paul says that he received his authority to go to Damascus from the priests (Act 26:10) and "the estate of the elders" (Act 22:5), that is the Sanhedrin.

To Damascus (*eis Damaskon*). As if no disciples of importance (outside the apostles in Jerusalem) were left in Judea. Damascus at this time may have been under the rule of Aretas of Arabia (tributary to Rome) as it certainly was a couple of years later when Saul escaped in a basket (2Co 11:32). This old city is the most enduring in the history of the world (Knowling). It is some 150 miles Northeast from Jerusalem and watered by the river Abana from Anti-Lebanon. Here the Jews were strong in numbers (10,000 butchered by Nero later) and here some disciples had found refuge from Saul's persecution in Judea and still worshipped in the synagogues. Paul's language in Act 26:11 seems to mean that Damascus is merely one of other "foreign cities" to which he carried the persecution.

If he found (*ean heurēi*). Third class condition with aorist subjunctive retained after secondary tense (asked).

The Way (*tēs hodou*). A common method in the Acts for describing Christianity as the Way of life, absolutely as also in Act 19:9, Act 19:23; Act 22:4; Act 24:14, Act 24:22 or the way of salvation (Act 16:17) or the way of the Lord (Act 18:25). It is a Jewish definition of life as in Isa 40:3 "the way of the Lord," Psa 1:6 "the way of the righteous," "the way of the wicked." Jesus called himself "the way" (Joh 14:6), the only way to the Father. The so-called Epistle of Barnabas presents the Two Ways. The North American Indians call Christianity the Jesus Road.

That he might bring them bound (*hopōs dedemenous agagēi*). Final clause with *hopōs* (less common than *hina*) and aorist (effective) subjunctive (*agagēi*, reduplicated aorist of *agō*, common verb) and perfect passive participle (*dedemenous*) of *deō*, in a state of sheer helplessness like his other victims both men and women. Three times (Act 8:3; Act 9:2; Act 22:4) this fact of persecuting women is mentioned as a special blot in Paul's cruelty (the third time by Paul himself) and one of the items in his being chief of sinners (1Ti 1:15).

### **Jamieson Fausset and Brown**

Act 9:2 desired . . . letters--of authorization.

**to Damascus**--the capital of Syria and the great highway between eastern and western Asia, about one hundred thirty miles northeast of Jerusalem; the most ancient city perhaps in the world, and lying in the center of a verdant and inexhaustible paradise. It abounded (as appears from JOSEPHUS, Wars of the Jews, 2.20,2)

with Jews, and with Gentile proselytes to the Jewish faith. Thither the Gospel had penetrated; and Saul, flushed with past successes, undertakes to crush it out.

**that if he found any of this way, whether men or women**--Thrice are women specified as objects of his cruelty, as an aggravated feature of it (Act\_8:3; Act\_22:4; and here).

**Paul was a very thorough going enemy – and he hated the Lord.**

**We may see some of this as the end gets closer!**

- d) It will certainly happen in the tribulation.
- e) We will see problems in home schooling, schools at all levels, etal.
- f) Most believers do not understand how much unbelievers hate our Lord and US

#### D. More on Saul

**Considered himself as the Chief Sinner – 1Tim 1:15**

- a) Not a single scripture contradicts this – it is an accurate portrayal of Saul/Paul

**How do we describe this chief of sinners**

- b) His is not what most would expect for he had all of the description of Phil 3

**We expect ruffians to do this to people but this is not always the case – some of the most accepted people are cruel to those who follow the Lord**

- c) I definitely expect that we will see a lot of this in our country and others where the persecutors are from the 'polite' part of the world!

#### E. Saul fits that described in John 16:2

**Joh 16:1** "All this I have told you so that you will not go astray.

Joh 16:2 They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God.

Joh 16:3 They will do such things because they have not known the Father or me.

Joh 16:4 I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you.

**One can be sincerely wrong but this does not make them kind or right.**

**The Jews (who will not come to Christ) even TODAY refuse to understand Dan 9 and Isa 52-53. This makes them (and Saul) willfully ignorant!**

Gal 1:13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.

Gal 1:14 I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers.

**God chooses Saul/Paul to give forth a new message of grace – compare with Gal 1:1, 11-12, 16-17**

**This is a little ahead of the story – here is how Paul summarizes some of this**

1Ti 1:13 Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief.

1Ti 1:14 The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

1Ti 1:15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.

#### F. God has another plan – Acts 9:3-9

Act 9:3 As he neared Damascus on his journey, suddenly a light from heaven flashed around him.

Act 9:4 He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"

Act 9:5 "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied.

Act 9:6 "Now get up and go into the city, and you will be told what you must do."

Act 9:7 The men traveling with Saul stood there speechless; they heard the sound but did not see anyone.

Act 9:8 Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus.

Act 9:9 For three days he was blind, and did not eat or drink anything.

**This is not a passage about persuasion – it is a display of a sovereign God**

- a) The idea that men react to the gospel message and if it is positive, then they are saved is not descriptive of Acts 9:3-7.
- b) There is no logical persuasion or a long discussion of the gospel!  
*zzzzzz. We don't have Rom 3:23, 6:23 and 10:9-10 or similar progression!*  
*aaaaaaa. Don't get me wrong – there is nothing wrong with a careful presentation of the Gospel – we need to give these truths to all who will listen*
- c) Here, God captures his attention with a very bright light!
- d) This is a display of God's absolute sovereignty  
*bbbbbbb. In presenting the gospel, we would normally talk about sin, its consequence(s) and the work of Christ*  
*ccccccc. The 'Roman Road' – Romans 3:23, 6:23 and 10:9, 10 is one way to present the gospel to an unsaved person.*

**Men tend to ignore the sovereignty of God but how can they deny this sovereignty in this passage.**

**Calvinism – five points<sup>40</sup>**

There are two main camps of theology within Christianity in America today: Arminianism and Calvinism. Calvinism is a system of biblical interpretation taught by John Calvin. Calvin lived in France in the 1500's at the time of Martin Luther who sparked the Reformation.

The system of Calvinism adheres to a very high view of scripture and seeks to derive its theological formulations based solely on God's word. It focuses on God's sovereignty, stating that God is able and willing by virtue of his omniscience, omnipresence, and omnipotence, to do whatever He desires with His creation. It also maintains that within the Bible are the following teachings: That God, by His sovereign grace predestines people into salvation; that Jesus died only for those predestined; that God regenerates the individual where he is then able and wants to choose God; and that it is impossible for those who are redeemed to lose their salvation.

Arminianism, on the other hand, maintains that God predestined, but not in an absolute sense. Rather, He looked into the future to see who would pick him and then He chose them. Jesus died for all peoples' sins who have ever lived and ever will live, not just the Christians. Each person is the one who decides if he wants to be saved or not. And finally, it is possible to lose your salvation (some arminians believe you cannot lose your salvation).

Basically, Calvinism is known by an acronym: T.U.L.I.P.

Total Depravity (also known as Total Inability and Original Sin)

Unconditional Election

Limited Atonement (also known as Particular Atonement)

Irresistible Grace

Perseverance of the Saints (also known as Once Saved Always Saved)

**Our Lord's next statement asks Saul why he is persecuting Christ**

- e) This means that one who persecutes a Christian is, in fact, persecuting Christ himself!
- f) We don't know how we will fare in this country but many are persecuted all over the World. It is not uncommon to be tortured to death. This happens in a number of countries.
- g) Our country is going to try to outlaw any witnessing to others!
- h) He declared the **whole will of God** in his ministry

Act 20:1 When the uproar had ended, Paul sent for the disciples and, after encouraging them, said good-by and set out for Macedonia.

Act 20:2 He traveled through that area, speaking many words of encouragement to the people, and finally arrived in Greece,

Act 20:18 When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia.

<sup>40</sup> <http://www.calvinistcorner.com/tulip.htm>

Act 20:19 I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews.

Act 20:20 You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.

Act 20:21 I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

Act 20:22 "And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there.

Act 20:23 I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.

Act 20:24 However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God's grace.

Act 20:25 "Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again.

Act 20:26 Therefore, I declare to you today that I am innocent of the blood of all men.

Act 20:27 For I have not hesitated to proclaim to you the **whole will of God**.

Act 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

Act 20:29 I know that after I leave, savage wolves will come in among you and will not spare the flock.

Act 20:30 Even from your own number men will arise and distort the truth in order to draw away disciples after them.

Act 20:31 So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

- i) We will have to witness to some and then who knows what will happen – people are in prison in many countries just for believing in Christ!
- j) In some countries, it is illegal to pray in your own home – some will say that you can pray in a church building!
- k) Later, Saul (later Paul) came to understand that those outside of Christ are lost
- l) The sad story of the ministry of Billy Graham<sup>41</sup>

**This is part of a transcript of Larry King and Billy Graham on 6-16-05**

KING: Are you forgiving of the infirmities of other people?

GRAHAM: Absolutely. I am. I mean, I . . .

KING: Isn't that hard?

GRAHAM: . . . try to forgive. I never hold a grudge. In fact, many people say that I never get angry. I don't think I get angry. But maybe I do sometimes, but I keep it. I don't explode to anybody.

KING: Do you feel the same about other faiths?

GRAHAM: Absolutely.

KING: Buddhism?

GRAHAM: I love them all, and welcome them all, and love to be with them, and friends with all of them. For example, I just talked to a man in New York City, he was a Mormon.

KING: My father-in-law.

GRAHAM: Your father-in-law. And I've loved the Mormons for years, and yet there is a big divide between the Mormons and some of the other groups. But I have great friends among the Mormons. And the same among the Catholics. Of course, I loved Pope John Paul II and watched the whole process of his suffering, his dying and the tremendous -- my daughter went to represent me . . .

KING: I know. You were on with us the night he died.

GRAHAM: That's right. Thank you.

KING: But what about those faiths -- the Mormons and the others that you mentioned -- believe in Christ. They believe they will meet Christ. What about those like the Jews, the Muslims, who don't believe as you believe.

GRAHAM: That's in God's hands. I can't be their judge.

KING: You don't judge them?

GRAHAM: **No. No, I don't say you're going to hell, and you're, oh, I don't.** (<http://transcripts.cnn.com/TRANSCRIPTS/0506/16/kl.01.html>, hard copy and video on file; transcript is not completely accurate. See video for exact wording. Words above are taken from the video itself.)

ddddddd.      *You have to wonder how many really trusted the Lord at the 'crusades'*

eeeeeee.      *We must stick to the Word of God for it is from the Lord*

<sup>41</sup> Larry King "Billy Graham" 6-16-05 at <http://www.truechurch.info/graham.html>

ffffff. No evangelist or Christian can alter his message – trust in Christ or be lost – which means that you will go to Hell – Rev 20:13-15

ggggggg. To what gospel were these people responding?

hhhhhhh. We may have to totally readjust our thinking about these crusades

(a) It is not how many went forward

(b) It is, "Did they trust in the savior for salvation?"

Rev 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

### **Saul asks, "Who are you Lord?"**

#### **From Darby's Notes**

A work and a workman of another character begin now to dawn upon the scene.

We have seen the inveterate opposition of the heads of Israel to the testimony of the Holy Ghost, their obstinacy in repelling the patient grace of God. Israel rejected all the work of the God of grace in their behalf.

Saul makes himself the apostle of their hatred to the disciples of Jesus, to the servants of God. Not content with searching them out at Jerusalem, he asks for letters from the high priest, that he may go and lay hands on them in foreign cities. When Israel is in full opposition to God, he is the ardent missionary of their malice — in ignorance, no doubt, but the willing slave of his Jewish prejudices.

Thus occupied, he approaches Damascus. There, in the full career of an unbroken will, the Lord Jesus stops him. A light from heaven shines round about him, and envelopes him in its dazzling brightness. He falls to the earth, and hears a voice saying unto him, "Saul, Saul, why persecutest thou me?" The glory which had thrown him to the ground left no doubt — accompanied as it was by that voice — that the authority of God was revealed in it. His will broken, his pride overthrown, his mind subdued, he asks, "Who art thou, Lord?" The authority of the One who spoke was unquestionable; Saul's heart was subject to that authority: and it was Jesus. The career of his self-will was ended for ever. But moreover the Lord of glory was not only Jesus; He also acknowledged the poor disciples, whom Saul desired to carry prisoners to Jerusalem, as being Himself.

m) Saul recognizes the voice of God – an immediate awareness of deity.

n) Imagine hearing a voice from the sky and a light shining to the ground around you!

o) "Why are you persecuting me?"

p) He thought he was persecuting the enemies of the Lord – only to find that he is persecuting the Lord

q) Those who persecute those who love the Lord are enemies of God! They are persecuting the Lord (or trying to do so)

#### **Our Lord identifies himself as Christ!**

r) Paul acknowledges him as LORD – the Christ whom, minutes before, he denied was real

s) He became one of those terrible committed to the WAY!

#### **Saul is blinded and led into the town of Damascus.**

#### **Act 9:8-9 J. Vernon McGee**

This man was blinded by the light that he had seen from heaven. Here was a man who was puzzled as much as any man has ever been. Some people jump up and down when they are converted. Some shout for joy. Not Saul of Tarsus. There never was a man as confused as he was. Had we met him on one of those three days in Damascus and had we asked him what had happened to him, his answer would have been, "I don't know." But he is going to find out.

#### **He ate nothing and drank nothing for three days**

t) Think of what you would do if you were suddenly blind totally!

u) No food and water makes some sense!

#### **Those with him heard only a sound but knew nothing at all.**

v) Even this is a little mysterious – they heard everything but only the sound!

w) Also speaks of the sovereignty choice of the Lord in this case for sure

#### **The Lord was clearly talking only to Saul!**

x) It is difficult not to emphasize that God was choosing Saul specifically

## G. In Damascus and Arabia – Acts 9:10-22

Act 9:10 In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered.

Act 9:11 The Lord told him, "Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.

Act 9:12 In a vision he has seen a man named Ananias come and place his hands on him to restore his sight."

Act 9:13 "Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your saints in Jerusalem.

Act 9:14 And he has come here with authority from the chief priests to arrest all who call on your name."

Act 9:15 But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel.

Act 9:16 I will show him how much he must suffer for my name."

Act 9:17 Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit."

Act 9:18 Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized,

Act 9:19 and after taking some food, he regained his strength. Saul spent several days with the disciples in Damascus.

Act 9:20 At once he began to preach in the synagogues that Jesus is the Son of God.

Act 9:21 All those who heard him were astonished and asked, "Isn't he the man who raised havoc in Jerusalem among those who call on this name? And hasn't he come here to take them as prisoners to the chief priests?"

Act 9:22 Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ.

### Paul's awareness of his terrible sin in persecuting believers (Stam)<sup>42</sup>

No wonder he writes years later, his own experience still fresh in his mind:

"... WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS, ACCORDING TO THE RICHES OF HIS GRACE" (Eph. 1:7).

Nor is it any wonder that, still remembering his cruel persecution of the believers, he writes to the Corinthians:

"For I am the least of the apostles, that am not meet [worthy] to be called an apostle, because I persecuted the church of God" (I Cor. 15:9).

There is abundant evidence all through his letters that the apostle never forgave himself for his heartless persecution of the saints and never ceased to wonder at the grace of God in saving him and putting him into the ministry. Yet in the conversion of Saul, God had just *begun* to manifest the grace that flows from Calvary.

### Paul in Damascus

#### a) Straight Street!

*iiiiiii. Straight Street – this name is in a number of Christian organizations – eg Wichita Falls, Texas (Here a ministry)*

*jjjjjj. In Damascus, it was named as a real straight street built by Rome!*

#### b) Ananias told to go to Saul – very afraid!

#### c) In keeping with the program in Acts 2:38, Paul was baptized

*kkkkkkk. Compare with 1Cor 1:17*

#### d) Paul preached in verse 20 that Jesus is the Son of God; this is a part of our message but we are more explicit in the death and resurrection of Christ

*llllll. Is this our gospel message – Rom3:23; 6:23; 10:9-10; Eph 2:8-10; Acts 16:31-34*

*mmmmmm. Uniqueness of Paul's message in Gal 1:1-2; 1:11-12; 1:15-17*

<sup>42</sup> Stam

## H. Damascus and Jerusalem – Paul – Acts 9:23-9:31 ← end #13 090830

Act 9:23 After many days had gone by, the Jews conspired to kill him,

Act 9:24 but Saul learned of their plan. Day and night they kept close watch on the city gates in order to kill him.

Act 9:25 But his followers took him by night and lowered him in a basket through an opening in the wall.

Act 9:26 When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple.

Act 9:27 But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.

Act 9:28 So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord.

Act 9:29 He talked and debated with the Grecian Jews, but they tried to kill him.

Act 9:30 When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus.

Act 9:31 Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.

### Paul has to escape from Damascus (Stam's Acts)

Already the great persecutor had become the persecuted one. Already he was "in peril among [his] own countrymen." In II Cor. 11:32,33 he tells more of the story:

"In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

"And through a window in a basket was I let down by the wall, and escaped his hands."

We are told that Aretas was father-in-law to Herod Antipas and that he had made war on Herod for casting aside his daughter for his (Herod's) brother Philip's wife, Herodias (cf. Mark 6:17, 18). If this be true the Jews at Damascus may well have sided against Herod, and the governor under Aretas may have reciprocated by trying to seize Saul for them.

Whatever the reason, the governor of Damascus closed the city in order to ensure Saul's arrest, but the matter became known, and Saul, concealed in a basket, was let down by friends through a window by the city wall. Thus began a long series of perils and persecutions, some of which the apostle lists in II Cor. 11.

It is interesting, in this connection, to note what the apostle always glories in. It is never his rank or influence, much less his former place in the Hebrew nation, but always his position in Christ and His persecutions for Christ. He sees that in himself he is nothing but a poor sinner; that, were it not for the grace of God, he would still be among the blasphemers and persecutors of Christ; that his sufferings now are but the sufferings of Christ.

In II Cor. 12:1-5 he glories in the man "in Christ", the one "*caught up*" to the third heaven. But he also speaks in II Cor. 11:32,33 of the man "*let down*," a fugitive hiding in a basket at night to escape death, and adds:

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:10).

**Extra TOPIC – our terrible but possible future<sup>43, 44</sup>. Remember, the Lord is coming soon. Also, much of Europe is already stuck with this idiocy.**

a) The Gay Bill of Special Rights Is On the Verge of Passing, August 31, 2009

After ramming Ted Kennedy's Thought control bill through both houses, Barney Frank and the Homosexual Lobby are focused on passing the Gay Bill of Special Rights.

Now that they own both Houses of Congress and the White House, Radical Homosexuals are already planning victory parties.

And you know what? They might just be right.

<sup>43</sup> Register of Opinion – articles: *Thought Control on the Verge of Passage*; *Barack Obama Starts to Deliver Pro-Homosexual Payback*

<sup>44</sup> <http://www.publicadvocateusa.org/news/article.php?article=5080>

As payment for the Homosexual Lobby's support of his campaign, Barney Frank introduced the Gay Bill of Special Rights and recently boasted that he is "on track" to pass the bill this year.

Barack Obama has vowed to "place the weight of [his] administration" behind passage of Frank's legislation.

The Homosexual Lobby is very close to achieving their vision of an America that embraces homosexuality as an "alternative lifestyle" to be experimented with.

If the Gay Bill of Special Rights passes, employers could be forced to hire and kept from firing homosexuals.

Business owners could be forced to apply government mandated quotas of employees or face the Obama Administration's wrath.

Day cares, private schools, and even churches could be forced to hire open homosexuals under fear of federal persecution.

But the Gay Bill of Special Rights is only the beginning of their Radical Agenda.

The Homosexual Lobby wants to force their lifestyle on you and your family.

They want your children to be subjected to an education about homosexual "relationships" and told that such behavior is normal.

They want to criminalize your freedom to speak out about your religious beliefs.

I'm determined not to let that happen.

You can be sure that Public Advocate is fighting the Homosexual Lobby every step of the way.

We are contacting millions of people throughout the country to mobilize them in the defense of family values.

With the help of pro-family grassroots supporters, Public Advocate will show that Congress cannot run roughshod over traditional morals and values.

- b) They treat this issue as if it only takes a simple law passed. I am convinced that it is an amendment to the constitution that is required. They appear to be ignoring this.
- c) Here is the bill or rights as stated in our constitution! – the first ten amendments. To change any one of these is supposed to be done by a different amendment to the constitution.

### **1. Freedom of Speech, Press, Religion and Petition**

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

### **2. Right to keep and bear arms**

A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

### **3. Conditions for quarters of soldiers**

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

#### **4. Right of search and seizure regulated**

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

#### **5. Provisions concerning prosecution**

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

#### **6. Right to a speedy trial, witnesses, etc.**

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

#### **7. Right to a trial by jury**

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.

#### **8. Excessive bail, cruel punishment**

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

#### **9. Rule of construction of Constitution**

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

#### **10. Rights of the States under Constitution**

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

- d) They mean to exactly change your beliefs and they call it THOUGHT CONTROL!!
- e) It is time that we get on our knees and pray God that their trash will never affect our love and devotion to the Lord
- f) The amendment process<sup>45</sup> (at least, part of it)

<sup>45</sup> <http://www.law.umkc.edu/faculty/projects/ftrials/conlaw/articleV.htm>

The United States Constitution is unusually difficult to amend. As spelled out in Article V, the Constitution can be amended in one of two ways. First, amendment can take place by a vote of two-thirds of both the House of Representatives and the Senate followed by a ratification of three-fourths of the various state legislatures (ratification by thirty-eight states would be required to ratify an amendment today). This first method of amendment is the only one used to date. Second, the Constitution might be amended by a Convention called for this purpose by two-thirds of the state legislatures, if the Convention's proposed amendments are later ratified by three-fourths of the state legislatures.

Because any amendment can be blocked by a mere thirteen states withholding approval (in either of their two houses), amendments don't come easy. In fact, only 27 amendments have been ratified since the Constitution became effective, and ten of those ratifications occurred almost immediately--as the Bill of Rights. The very difficulty of amending the Constitution greatly increases the importance of Supreme Court decisions interpreting the Constitution, because reversal of the Court's decision by amendment is unlikely except in cases when the public's disagreement is intense and close to unanimous. Even unpopular Court decisions (such as the Court's protection of flagburning) are likely to stand unless the Court itself changes its collective mind.

### **J Vernon McGee on the basket (cute!) (Acts 9:23-25)**

When the Jews couldn't win by argument, they resorted to another tactic, which was to eliminate the enemy.

I'm sure it must have been quite a thrilling experience to have been let down over the wall in a basket. Yet we never read anywhere in the New Testament that Paul toured the Roman Empire giving a lecture on the subject, "Over the Wall in a Basket." That ought to be a lesson for a great many folk who deal in sensationalism today. Here is a man who has had a most remarkable experience, but he has something more important to present.

We must never let our experience get in the way of presenting Christ. We must never let our person get in the way of the person of Christ. Sometimes I hear the very pious prayer, "Hide the preacher behind the Cross." No, friend, that is not what he needs. Rather, we should pray, "Help the preacher to present Christ in such a way that the Spirit of God can take the things of Christ and show them to us. Help him to present Christ!" This was Paul's method.

### **Paul in Jerusalem – Acts 9:26-31**

g) Paul to visit with Peter – Gal 1:18

h) Remember, Paul's ministry was distinct from Peter's ministry – Gal 1:1, 11-12, 13-18

Gal 1:1 Paul, an apostle—sent not from men nor by man, but by Jesus Christ and God the Father, who raised him from the dead—

Gal 1:11 I want you to know, brothers, that the gospel I preached is not something that man made up.

Gal 1:12 I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

Gal 1:13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.

Gal 1:14 I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers.

Gal 1:15 But when God, who set me apart from birth and called me by his grace, was pleased

Gal 1:16 to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

Gal 1:17 nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

Gal 1:18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days.

Gal 1:19 I saw none of the other apostles—**only James, the Lord's brother**.

Gal 1:20 I assure you before God that what I am writing you is no lie.

Gal 1:21 Later I went to Syria and Cilicia.

Gal 1:22 I was personally unknown to the churches of Judea that are in Christ.

Gal 1:23 They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."

Gal 1:24 And they praised God because of me.

- i) These passages prove the distinction between Peter's ministry (that of the twelve) and Paul's ministry
- j) For the most part, even believers try to avoid these distinctions

**Notice that James, the Lord's brother, behaved as if he were one of the twelve!**

- k) Evidence that the twelve were not as before
- l) James = Jacob, except in translations

**I. Peter again – Acts 9:32-43**

Act 9:32 As Peter traveled about the country, he went to visit the saints in Lydda.

Act 9:33 There he found a man named Aeneas, a paralytic who had been bedridden for eight years.

Act 9:34 "Aeneas," Peter said to him, "Jesus Christ heals you. Get up and take care of your mat." Immediately Aeneas got up.

Act 9:35 All those who lived in Lydda and Sharon saw him and turned to the Lord.

Act 9:36 In Joppa there was a disciple named Tabitha (which, when translated, is Dorcas), who was always doing good and helping the poor.

Act 9:37 About that time she became sick and died, and her body was washed and placed in an upstairs room.

Act 9:38 Lydda was near Joppa; so when the disciples heard that Peter was in Lydda, they sent two men to him and urged him, "Please come at once!"

Act 9:39 Peter went with them, and when he arrived he was taken upstairs to the room. All the widows stood around him, crying and showing him the robes and other clothing that Dorcas had made while she was still with them.

Act 9:40 Peter sent them all out of the room; then he got down on his knees and prayed. Turning toward the dead woman, he said, "Tabitha, get up." She opened her eyes, and seeing Peter she sat up.

Act 9:41 He took her by the hand and helped her to her feet. Then he called the believers and the widows and presented her to them alive.

Act 9:42 This became known all over Joppa, and many people believed in the Lord.

Act 9:43 Peter stayed in Joppa for some time with a tanner named Simon.

**Lydda – Acts 9:32**

Lydda -- Called also Lod.

A city of Benjamin --- [1Ch 8:12](#); [Ezr 2:33](#); [Neh 11:35](#)

Peter heals Aeneas in --- [Act 9:32-35](#)

**Sharon (sometimes Saron) – Acts 9:35**

1. The maritime slope of Palestine north of Joppa:

David's herds in -- [1Ch 27:29](#)

Roses and beauty of -- [Son 2:1](#); [Isa 33:9](#); [Isa 35:2](#); [Isa 65:10](#)

Called Saron -- [Act 9:35](#)

2. A place of unascertained location -- [1Ch 5:16](#)

**Heals man bedridden for eight years – At 9:33-34**

- a) All in Lydda and Sharon saw this!! -- meaning of all
- b) All who saw turned to the Lord!!
- c) Compare with Dorcas (9:36-41) and might conclude that all adults were saved!

**Tabitha = Dorcas in Joppa – At 9:36-41**

**Act 9:36** -- J. Vernon McGee

This woman was engaged in social service. She had the gift of sewing. Do you mean to tell me that sewing is a gift of the Holy Spirit? Yes, it was for this woman. Many people today are seeking for some exciting, fleshly gift such as speaking in tongues. May I suggest seeking a gift that is practical? I say very carefully and kindly, "Dear sister, learn to sew."

Sewing was a gift of Dorcas. I doubt that she ever spoke at a missionary meeting or taught a women's Bible class. I don't think she ever had such an opportunity because she was one of the early saints. But she did a lot of wonderful things for folk.

- d) Look at the following lists of talents from the Lord during Paul's ministry-- miraculous were temporary

1Co 12:1 Now about spiritual gifts, brothers, I do not want you to be ignorant.  
1Co 12:2 You know that when you were pagans, somehow or other you were influenced and led astray to mute idols.  
1Co 12:3 Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.  
1Co 12:4 There are different kinds of gifts, but the same Spirit.  
1Co 12:5 There are different kinds of service, but the same Lord.  
1Co 12:6 There are different kinds of working, but the same God works all of them in all men.  
1Co 12:7 Now to each one the manifestation of the Spirit is given for the common good.  
1Co 12:8 To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit,  
1Co 12:9 to another faith by the same Spirit, to another gifts of healing by that one Spirit,  
1Co 12:10 to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.  
1Co 12:11 All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.  
1Co 12:12 The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.  
1Co 12:13 For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.  
1Co 13:1 If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal.  
1Co 13:2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.  
1Co 13:3 If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.  
1Co 13:4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud.  
1Co 13:5 It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.  
1Co 13:6 Love does not delight in evil but rejoices with the truth.  
1Co 13:7 It always protects, always trusts, always hopes, always perseveres.  
1Co 13:8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.  
1Co 13:9 For we know in part and we prophesy in part,  
1Co 13:10 but when perfection comes, the imperfect disappears.  
1Co 13:11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me.  
1Co 13:12 Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.  
1Co 13:13 And now these three remain: faith, hope and love. But the greatest of these is love.

Rom 12:3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.  
Rom 12:4 Just as each of us has one body with many members, and these members do not all have the same function,  
Rom 12:5 so in Christ we who are many form one body, and each member belongs to all the others.  
Rom 12:6 We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.  
Rom 12:7 If it is serving, let him serve; if it is teaching, let him teach;  
Rom 12:8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.  
Rom 12:9 Love must be sincere. Hate what is evil; cling to what is good.  
Rom 12:10 Be devoted to one another in brotherly love. Honor one another above yourselves.  
Rom 12:11 Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.  
Rom 12:12 Be joyful in hope, patient in affliction, faithful in prayer.

Rom 12:13 Share with God's people who are in need. Practice hospitality.  
 Rom 12:14 Bless those who persecute you; bless and do not curse.  
 Rom 12:15 Rejoice with those who rejoice; mourn with those who mourn.  
 Rom 12:16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.  
 Rom 12:17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody.  
 Rom 12:18 If it is possible, as far as it depends on you, live at peace with everyone.  
 Rom 12:19 Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.  
 Rom 12:20 On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."  
 Rom 12:21 Do not be overcome by evil, but overcome evil with good.

e) Some were supernatural and are no longer with us and some were not and still are here.

**Many believed in the Lord – At 9:42**

f) It is amazing what raising the dead affected others!

**Raising The Dead in the Bible**

g) The Bible records that Elijah, Elisha, Peter, and Paul raised the dead, as well as Jesus Christ.

h) Should we raise the dead?

i) Jesus told His disciples to raise the dead.

*ppppppp. MATTHEW 10:8 NKJ - "Heal the sick, cleanse the lepers, **raise the dead**, cast out demons. Freely you have received, freely give.*

*qqqqqqq. But these things ceased after Acts*

j) Jesus told His disciples they were to teach others to do everything He had commanded them -- even to the end of the age.

*rrrrrrr. MATTHEW 28:18-20 NKJ*

18 Then Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.  
 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,  
 20 "**teaching them to observe all things that I have commanded you**; and lo, I am with you always, even to the end of the age." Amen.

*sssssss. JOHN 14:12 NKJ*

12 "Most assuredly, I say to you, **he who believes in Me, the works that I do he will do also**; and greater works than these he will do, because I go to My Father.

k) These miracles of Acts and the Jewish epistles are no longer with us.

**Peter stayed for some time with a tanner named Simon – At 9:43**

l) McGee

A tanner used acid to tan his animal hides. It really made the place quite odoriferous. When I was in Joppa, we were shown the place where Simon Peter is said to have stayed. Joppa is a rather picturesque village right on the water's edge, and the tanner's house was down there. The house looks old enough to have been there that long. So this may well have been the place where Simon Peter stayed.

m) JFB

**Act 9:43 with one Simon a tanner**--a trade regarded by the Jews as half unclean, and consequently disreputable, from the contact with dead animals and blood which was connected with it. For this reason, even by other nations, it is usually carried on at some distance from towns; accordingly, Simon's house was "by the seaside" (Act 10:6). Peter's lodging there shows him already to some extent above Jewish prejudice.

## J. Chapter division? Who divided the Bible into chapters and verses?<sup>46</sup>

When the books of the Bible were originally written, they did not contain chapter or verse references. The Bible was divided into chapters and verses to help us find Scriptures more quickly and easily. It is much easier to find "John chapter 3, verse 16" than it is to find "for God so loved the world..." In a few places, chapter breaks are poorly placed and as a result divide content that should flow together. Overall, though, the chapter and verse divisions are very helpful.

The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. Langton put the modern chapter divisions into place in around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions.

The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan's verse divisions for the Old Testament. Since that time, beginning with the Geneva Bible, the chapter and verse divisions employed by Stephanus have been accepted into nearly all the Bible versions.

### **Additional Notes**

- a) One was that Stephanus made these divisions riding in a carriage. When he hit a bump – there were strange chapter and verse divisions.
- b) Another is that he did while riding a horse!

**Clearly, they are convenient but not inspired ← end #14 090913**

## **XI. Cornelius**

### **A. Cornelius Vision– Acts 10:1-8 (NIV)**

Act 10:1 At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment.

Act 10:2 He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly.

Act 10:3 One day at about three in the afternoon he had a vision. He distinctly saw an angel of God, who came to him and said, "Cornelius!"

Act 10:4 Cornelius stared at him in fear. "What is it, Lord?" he asked. The angel answered, "Your prayers and gifts to the poor have come up as a memorial offering before God.

Act 10:5 Now send men to Joppa to bring back a man named Simon who is called Peter.

Act 10:6 He is staying with Simon the tanner, whose house is by the sea."

Act 10:7 When the angel who spoke to him had gone, Cornelius called two of his servants and a devout soldier who was one of his attendants.

Act 10:8 He told them everything that had happened and sent them to Joppa.

### **Stam calls this a connecting link (Peter and Paul [actually Saul])**

The story of Cornelius, while filled with interest and refreshment to the student of Scripture, is nevertheless one of the most difficult in the book of Acts to fully understand. Many of its details seem paradoxical, to say the least. This is doubtless because it is the connecting link between the ministries of Peter and Paul.

### **Cornelius' Background<sup>47</sup>**

Cornelius was a Roman. His name is Latin and we read that he was a centurion of the *Italian Band* (made up of conscripts or volunteers from Italy). He may well have been a member of the great *Cornelia Gens* (House of Cornelia) one of the most distinguished houses of Rome, for Julian the Apostate names him as one of the few persons of distinction (among the Romans) to become a follower of Christ.

The first thing we read about Cornelius is that he was "*devout*" and "*feared God*" (Ver. 2). Nor is this meant in any superficial sense, for we are further informed that he "*gave much alms to the people and prayed to God*

<sup>46</sup> <http://www.gotquestions.org/divided-Bible-chapters-verses.html>

<sup>47</sup> Stam's Books on Acts

always," that he was "a just man" and "of good report among all the nation of the Jews," and that he "fasted" in his desire to know the truth (Vers. 2,22,30.)

In the light of this it is not strange that "all his house" (household, doubtless including his servants) feared God with him. Indeed, we even read that a "soldier. . . that waited on him continually" was also "devout" (Vers. 2,7) and conclude, in the light of the foregoing, that this soldier either became God-fearing under Cornelius' influence or was chosen by Cornelius because he was God-fearing. In either case we have another evidence of the consistency of Cornelius' piety.

#### J. Vernon McGee

Remember that Paul had been in Caesarea ([Act 9:30](#)) and probably some of the other apostles had been preaching the gospel along the coast. Tel Aviv is really a part of old Joppa. As one travels up the coast from Joppa, the next place of any size is Caesarea, which was really a Roman city. It was the place where Pilate lived. The governor and those who ruled the land stayed there. This is where Cornelius was stationed. He was a centurion, which means he was a commander of a hundred soldiers in the Roman army. The Italian band was a cohort of Roman soldiers recruited in Italy.

#### Wayne Blank (internet - location)<sup>48</sup>

Cornelius was a centurion (a Roman officer in command of a hundred men, from the Latin word *centum* i.e. a century has 100 years, and a dollar has 100 cents) who has a special place in Bible History. He was a "devout man" who believed in the true God, which may have been the result of his contact with the Jews, and later the first Christians, in the area of his home at Caesarea, located on the shore of The Mediterranean Sea about 50 miles / 80 kilometers northwest of Jerusalem.

#### CORNELIUS' SPIRITUAL CONDITION

a) Does this mean that Cornelius was already *saved*; that he had received *the remission of sins* and possessed *eternal life*? We believe not, for the following reasons:

1. It was in response to his prayers that he was instructed to send for Peter to show him the way of salvation (Vers. 4-6; 11:14).
2. The statement: "He shall tell thee what thou oughtest to do" (Ver. 6) is analogous to the "What shall we do?" of Acts 2:37 and the "What must I do?" of Acts 16:30. In each case the inquirers were told how to be saved.
3. Cornelius was promised: "He [Peter] shall tell thee words whereby thou and all thy house shall be **SAVED**" (11:14).
4. Peter instructed Cornelius and his household as to the "remission of sins" (10:43).
5. When Peter had rehearsed the incident to his brethren at Jerusalem they exclaimed: "Then hath God also to the Gentiles granted repentance unto life" (11:18).

#### How is a man saved TODAY in the dispensation of the grace of God?

- a) A good large website for many issues from the mid acts position can be found at <http://www.lesfeldick.org/>
- c) We need to understand that there is dispensationalism in the gospel as there is in other areas of the life
- d) Today, the gospel from Paul – 1Cor 15:1-4; Romans 1:16; 3:23; 6:23; 10:9-10

1Co 15:1 Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

1Co 15:2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

1Co 15:3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

1Co 15:4 that he was buried, that he was raised on the third day according to the Scriptures,

Rom 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Rom 10:9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

<sup>48</sup> <http://www.keyway.ca/htm2000/20000920.htm>

Rom 10:10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

**We certainly have the death of Christ as a sacrifice in Isa 52:13-53:12**

e) What we don't have is the command to believe this in order to be saved.

Isa 52:13 See, my servant will act wisely; he will be raised and lifted up and highly exalted.

Isa 52:14 Just as there were many who were appalled at him— his appearance was so disfigured beyond that of any man and his form marred beyond human likeness—

Isa 52:15 so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.

Isa 53:1 Who has believed our message and to whom has the arm of the LORD been revealed?

Isa 53:2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

Isa 53:3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

Isa 53:4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

Isa 53:5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

Isa 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Isa 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

Isa 53:8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.

Isa 53:9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Isa 53:10 Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

Isa 53:11 After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

Isa 53:12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

f) Did they have to believe this to be saved (before the apostle Paul came along)?

g) Did Abraham believe in the death of Christ for salvation?

(Rom 4:3) What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

(Rom 4:18) Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."

(Gal 3:6) Consider Abraham: "He believed God, and it was credited to him as righteousness."

(Jas 2:23) And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend.

*tttttt. He believed something and he was saved  
uuuuuuu. What was it that he believed?*

Gen 15:1 After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward."

Gen 15:2 But Abram said, "O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?"

Gen 15:3 And Abram said, "You have given me no children; so a servant in my household will be my heir."

Gen 15:4 Then the word of the LORD came to him: "This man will not be your heir, but a son coming from your own body will be your heir."

Gen 15:5 He took him outside and said, "Look up at the heavens and count the stars—if indeed you can count them." Then he said to him, "So shall your offspring be."

Gen 15:6 Abram believed the LORD, and he credited it to him as righteousness.

- (a) Nothing about sin
  - (b) Nothing about the death of Christ
  - (c) He believed that, against all odds, he would have many descendents.
- h) Did the twelve believe in the death and resurrection of Christ as having anything to do with salvation?

Mat 16:13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"  
 Mat 16:14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."  
 Mat 16:15 "But what about you?" he asked. "Who do you say I am?"  
 Mat 16:16 Simon Peter answered, "You are the Christ, the Son of the living God."

- i) Peter believed that Jesus was Messiah and God.  
       vvvvvvv.       *There is nothing here about his sin and the death of Christ for that!*
- j) Indeed, look at Peter's reaction to Christ saying that He would die! They had a problem believing that He would die!

Mat 16:21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.  
 Mat 16:22 Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!"  
 Mat 16:23 Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men."  
 Mat 16:24 Then Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me.  
 Mat 16:25 For whoever wants to save his life will lose it, but whoever loses his life for me will find it.  
 Mat 16:26 What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?  
 Mat 16:27 For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done.  
 Mat 16:28 I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

- wwwwwww.       *They did not understand the resurrection at all*
- xxxxxxx.       *Peter's remark shows that he knew nothing about the importance of the death and resurrection of our Lord!*
- (a) Indeed, that was not a part of his message at this time  
       yyyyyyy.       *He absolutely believed in what Christ taught but Christ had not yet told them of his death bearing the sins of others.*
- zzzzzzz.       *Look at Mat 16:24-26 – no statement of belief in the substitutionary death of Christ*
- (b) Let a man abandon all else and take up his cross and follow the Lord
- (c) This is certainly not our message!

**At the crucifixion, those who crucified Christ were afraid that his body might be stolen to make it appear that he had arisen!**

Mat 27:62 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate.  
 Mat 27:63 "Sir," they said, "we remember that while he was still alive that deceiver said, 'After three days I will rise again.'  
 Mat 27:64 So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first."  
 Mat 27:65 "Take a guard," Pilate answered. "Go, make the tomb as secure as you know how."  
 Mat 27:66 So they went and made the tomb secure by putting a seal on the stone and posting the guard.

- k) The chief priests and Pharisees were concerned that someone would hide the body and claim that Christ would rise again.

l) Peter's reaction to the events are contradictory. He was clearly afraid!

(Mat 16:16) Simon Peter answered, "You are the Christ, the Son of the living God."

(Mat 16:22) Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!"

(Mat 16:23) Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men."

(Mat 17:1) After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.

(Mat 17:4) Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah."

(Mat 19:27) Peter answered him, "We have left everything to follow you! What then will there be for us?"

(Mat 26:33) Peter replied, "Even if all fall away on account of you, I never will."

(Mat 26:35) But Peter declared, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.

(Mat 26:37) He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.

(Mat 26:40) Then he returned to his disciples and found them sleeping. "Could you men not keep watch with me for one hour?" he asked Peter.

(Mat 26:58) But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome.

(Mat 26:69) Now Peter was sitting out in the courtyard, and a servant girl came to him. "You also were with Jesus of Galilee," she said.

(Mat 26:73) After a little while, those standing there went up to Peter and said, "Surely you are one of them, for your accent gives you away."

(Mat 26:75) Then Peter remembered the word Jesus had spoken: "Before the rooster crows, you will disown me three times." And he went outside and wept bitterly.

m) We might face such fear in our own country in the near future.

*aaaaaaa. Thought control is very much on the liberal agenda*

*bbbbbbb. Many of our freedoms are disappearing and more will likely follow*

n) Only God keeps HIS word!

**There is always faith and trust in God – the explanation varies.**

o) Look more closely at Rom 4

Rom 4:1 What then shall we say that Abraham, our forefather, discovered in this matter?

Rom 4:2 If, in fact, Abraham was justified by works, he had something to boast about—but not before God.

Rom 4:3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

Rom 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Rom 4:6 David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

Rom 4:7 "Blessed are they whose transgressions are forgiven, whose sins are covered.

Rom 4:8 Blessed is the man whose sin the Lord will never count against him."

Rom 4:9 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness.

p) In neither case were David and Abraham believing in the substitutionary death of Christ.

q) However, neither were ever given the notion that righteousness granted for works.

r) Note: sins covered -- verse 7

*ccccccc. How they are removed is not in Romans 4*

s) Forgiveness is in verse 8

ddddddd. *The connection between this and the death of Christ and his resurrection is not mentioned in Romans 4 in connection with David*

t) Today, sins GONE

#### Plan for Heaven (copied from Feldick Web Page)<sup>49</sup> King James Version

**ROMANS 3:23-27** For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

**ROMANS 6:23** For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

**ROMANS 1:16-19** 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. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them.

**I CORINTHIANS 15:1-6** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

**ROMANS 5:8-11** But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

**ROMANS 4:5** But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

**EPHESIANS 1:13-14** In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

**I THESSALONIANS 4:13-18** But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

**ROMANS 10:8-13** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

#### B. Peter's Vision

Act 10:9 About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray.

Act 10:10 He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance.

Act 10:11 He saw heaven opened and something like a large sheet being let down to earth by its four corners.

<sup>49</sup> [www.lesfeldick.org](http://www.lesfeldick.org)

Act 10:12 It contained all kinds of four-footed animals, as well as reptiles of the earth and birds of the air.  
Act 10:13 Then a voice told him, "Get up, Peter. Kill and eat."  
Act 10:14 "Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean."  
Act 10:15 The voice spoke to him a second time, "Do not call anything impure that God has made clean."  
Act 10:16 This happened three times, and immediately the sheet was taken back to heaven.

**In this event, the Holy Spirit gives visions to both parties – Cornelius and Peter**

- a) It is interesting that Peter was very hungry – dinner was not yet served
- b) Neither Peter nor Cornelius had the amazing sledgehammer approach that Saul had!

**God's OT decrees on salvation for Gentiles – Isa 56:1-8 ← end #15 090927**

Isa 56:1 This is what the LORD says: "Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed.  
Isa 56:2 Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath without desecrating it, and keeps his hand from doing any evil."  
Isa 56:3 Let no foreigner who has bound himself to the LORD say, "The LORD will surely exclude me from his people." And let not any eunuch complain, "I am only a dry tree."  
Isa 56:4 For this is what the LORD says: "To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my covenant—  
Isa 56:5 to them I will give within my temple and its walls a memorial and a name better than sons and daughters; I will give them an everlasting name that will not be cut off.  
Isa 56:6 And foreigners who bind themselves to the LORD to serve him, to love the name of the LORD, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant—  
Isa 56:7 these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations."  
Isa 56:8 The Sovereign LORD declares— he who gathers the exiles of Israel: "I will gather still others to them besides those already gathered."

- c) Gentiles could be saved in the OT according to this passage
- d) Again, notice that the path to salvation in Isa 56 is not like the message of Salvation in Paul's letters!
- e) But, this was about to change for God was to bring Gentiles to himself who did not keep any of Israel's program

**The symbolism in Peter's vision is very clear<sup>50</sup>**

As to the vision, we are not left in doubt about its meaning. The unclean creatures represented the Gentiles. The Jews, God's "peculiar treasure," had long considered the Gentiles "common" and "unclean." The Mosaic law had placed a "middle wall of partition" between them, and the only way a Gentile could find true acceptance among the people of Israel was by submitting to circumcision and the Law as proselytes to Judaism (Isa. 56:6,7). But this was now to be changed and God-fearing Gentiles were to be received *as such*.

**This is the first time since before Abraham that a Gentile would belong to the Lord without becoming a Jew with its circumcision and all.**

**C. Peter wondering; Guests arrive**

Act 10:17 While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon's house was and stopped at the gate.  
Act 10:18 They called out, asking if Simon who was known as Peter was staying there.  
Act 10:19 While Peter was still thinking about the vision, the Spirit said to him, "Simon, three men are looking for you.

**Direct Orders – Men have arrived**

Act 10:20 So get up and go downstairs. Do not hesitate to go with them, for I have sent them."  
Act 10:21 Peter went down and said to the men, "I'm the one you're looking for. Why have you come?"

<sup>50</sup> *Stam on Acts*

Act 10:22 The men replied, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to have you come to his house so that he could hear what you have to say."

**Gentiles were treated as guests in this Jewish house**

Act 10:23 Then Peter invited the men into the house to be his guests. The next day Peter started out with them, and some of the brothers from Joppa went along.

**About two days journey to Caesarea**

Act 10:24 The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends.

**Treated with reverence**

Act 10:25 As Peter entered the house, Cornelius met him and fell at his feet in reverence.

**Feldick on Acts 10:34**

a) Acts 10:34

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:"

Did he think that a week ago? Why heavens no! And rightfully. Let's go all the way back to the Book of Exodus. Here the plagues are unfolding on the Egyptians, and we come down to the end of the third plague and that would be in Chapter 8. Now the first three plagues fell also on the children of Israel, but now God is going to do something different.

b) Exodus 8:22,23a

"And I will sever (or separate) in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth (and then He repeats it in verse 23). And I will put a division between my people and thy people:..."

Do you see those words?. That was the beginning of God totally mandating that the Nation of Israel would remain separated from the other nations of the world. And that never left them. All the way up through the Old Testament, with the exception of when they went so far down into idolatry that they lost their belief in God. But anytime they had a knowledge of God and His Word, Israel was kept a separated people, and as soon as they lost that separation then God's judgment fell. You remember the account of Balaam the false prophet, when he was supposed to curse the children of Israel for Balak, the King of Moab. God forbade Balaam from doing that, but old Balaam had another Satanic inspired thought and he told the Moabites to put their prettiest girls out there where those Jewish young men could be seduced by them. And it worked, and remember God's judgment killed 23,000 of these Jews for committing those acts. They had lost their separated character. And so all the way up through here you have to understand that it wasn't that the Jew had become bigoted or proud, but God had mandated that they remain a separated people.

Now I also have another verse concerning this. You will find this one in the Book of Acts Chapter 22, where Paul has now been out among the Gentiles and he is more or less being called on the carpet for it there in Jerusalem. As he makes his appeal to the whole multitude of Jews, he goes through the whole scope of his own conversion, and how God had saved him on the road to Damascus. Then how God had told him in verse 21 the following.

c) Acts 22:21,22

"And he (The Lord Jesus from Heaven above) said unto me, 'Depart; for I will send thee far hence unto the Gentiles (look at the next verse).' And they gave him audience unto this word (what word? 'Gentiles' in verse 21), and then lifted up their voices, and said, 'Away with such a fellow from the earth; for it is not fit that he should live.'" This word caused a riot there, because Paul dared to mention the word Gentile. Now that's how separated they understood they were to be as a nation of people. And that was what God had instructed. So now let's return to Acts Chapter 10. When Peter comes to Cornelius with this trepidation you can understand why. And as we saw in verse 34, Peter says that God is no respecter of persons.

**Peter is only a man**

Act 10:26 But Peter made him get up. "Stand up," he said, "I am only a man myself."

Act 10:27 Talking with him, Peter went inside and found a large gathering of people.

d) The beginning of calling any man impure or unclean based on his being a Gentile

Act 10:28 He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean."

e) "Why did you send for me?" Asked Peter!

Act 10:29 So when I was sent for, I came without raising any objection. May I ask why you sent for me?"

Act 10:30 Cornelius answered: "Four days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me

Act 10:31 and said, 'Cornelius, God has heard your prayer and remembered your gifts to the poor.

Act 10:32 Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.'

Act 10:33 So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us."

f) Peter begins to speak.

Act 10:34 Then Peter began to speak: "I now realize how true it is that God does not show favoritism

Act 10:35 but accepts men from every nation who fear him and do what is right.

*eeeeeeee. Is Peter teaching the gospel of the grace of God?*

Act 10:36 You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all.

Act 10:37 You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached—

Act 10:38 how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

Act 10:39 "We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree,

Act 10:40 but God raised him from the dead on the third day and caused him to be seen.

Act 10:41 He was not seen by all the people, but by witnesses whom God had already chosen—by us who ate and drank with him after he rose from the dead.

Act 10:42 He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead.

Act 10:43 All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

*ffffff. Was this presentation a message that Christ died to take the sin of the world?*

Act 10:44 While Peter was still speaking these words, the Holy Spirit came on all who heard the message.

*ggggggg. Notice, it is the Pentecostal sign gifts that showed the people had become saved*

(a) They were baptized based on the gift of the Spirit

(i) There was no statement of faith

(ii) The Jews were surprised that Gentiles could speak in tongues!

(b) No mention of the thoughts of Eph 2:8-10; 1Cor 15:1-5

Act 10:45 The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles.

Act 10:46 For they heard them speaking in tongues and praising God. Then Peter said,

Act 10:47 "Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have."

Act 10:48 So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

- g) Look and remember the doctrine they learned and the confession they gave which showed that they were saved!

#### FROM STAM – This and the so-called Great Commission

Nevertheless, Peter's commission here was a *departure* from the prophetic order (Acts 3:25,26) and from the order of the so-called "great commission" (Luke 24:47; Acts 1:8) and was one of the first steps in the unfolding of God's plan to bless the nations in spite of Israel's rejection of Christ.

Here we would remind the reader of what we have said about Cornelius' conversion being part of the connecting link between Peter's ministry and Paul's.

While fully recognizing that Peter did not preach the mystery to Cornelius and his household and did not even know about it, we should nevertheless take careful note of the following:

1. This incident took place *after the conversion of Saul*, which was the *supreme demonstration* of the longsuffering and grace of God, and the *pattern* for those who should thereafter believe on Christ to life everlasting (I Tim. 1:13-16).
2. In the case of Cornelius we read for the first time that God had put "no difference" between Jew and Gentile (Acts 15:9).
3. Peter did *not* go to Cornelius under the so-called "great commission," but in obedience to a *special commission*.
4. God did not send Peter to Cornelius because Israel had now *accepted* Messiah and the apostles might now go on with their commission. He sent Peter because Israel had continued to *reject* Messiah and God was now to send salvation to the Gentiles in spite of them.
5. This could not have been the next, step in the carrying out of the "great commission," for the apostles had not yet finished their work at Jerusalem (Read carefully Zech. 8:13; Luke 24:47 and cf. Acts 1:8).
6. There is no record in Scripture of any of the circumcision apostles ever going to Gentiles again. Indeed, later they promised to confine their ministry to Israel and acknowledged Paul as the apostle of the Gentiles (Gal. 2:2,7,9).
7. The Lord's declaration that He would send Saul "far hence unto the Gentiles" is followed by this special commission to Peter, in order to open the way for Paul's ministry among the Gentiles. Since Peter himself had, under God, recognized the salvation of uncircumcised Gentiles, the Hebrew believers at Jerusalem could take no legitimate exception to Paul's Gentile ministry.
8. It was on the basis of Peter's experience that Paul's ministry among the Gentiles was later officially recognized (Acts 15:7-27; Gal. 2:1-9).

All this indicates that Peter's ministry to Cornelius and his household was a distinct departure from the prophetic program and fits in naturally after Paul's conversion and before his great ministry among the Gentiles was called in question.

#### Further notes from Stam

The link between prophecy and the mystery is clearly seen in Peter's sermon and God's interruption of it at the home of Cornelius.

That Peter did not know God's long-hidden plan concerning the ascended, glorified Christ is certain. Even Paul had only *begun* to learn about it, for it was *gradually* made known to him from the time of his conversion on (Acts 22:14; 26:16; II Cor. 12:1,7). Peter's message to this gathering of Gentiles was strictly in accord with the prophetic Word and with the great commission which the Lord had given him to carry out.

He began with "the word which God sent unto the children of Israel... after the baptism which John preached" (Ver. 36,37).

Peter here stressed a fact which is too often overlooked: that John actually preached baptism (Mark 1:4; Luke 3:3) and that he did this in connection with the manifestation of Christ to Israel (Cf. John 1:31). Then he continued with the story of the Lord's earthly ministry "in the land of the Jews, and in Jerusalem" (Ver.

38,39) and finally related how they slew Him and hanged Him on a tree, but how God raised Him from the dead again, and how He had commanded the eleven to proclaim Him as God's ordained Judge of quick and dead (Ver. 39-42).

All this, of course, is strictly in line with prophecy and forms a striking contrast to Paul's gospel of the grace of God, for whereas Peter began with Christ's earthly ministry and proceeded to His death, resurrection and appointment as Judge, the Apostle Paul later began with the death and resurrection of Christ as glad news for salvation and proceeded to His glory at God's right hand as the Dispenser of grace and Head of the Body.

Indeed, Peter, relating the fact of our Lord's death, did not even offer it as the means of salvation, as Paul later did in "the preaching of the cross."

Even according to prophecy and the "great commission," however, salvation was to be through faith in the person of Christ. Hence Peter went on to say:

"TO HIM GIVE ALL THE PROPHETS WITNESS, THAT THROUGH HIS NAME WHOSOEVER BELIEVETH IN HIM SHALL RECEIVE REMISSION OF SINS" (Ver. 43).

Now this statement, while in perfect harmony with the prophetic program, coincides at the same time with the mystery kept secret until revealed through Paul, for in both faith in the person of Christ was basic.

And here God interrupted Peter.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word" (Ver. 44).

Most Bible teachers have taught that Peter used the "keys of the kingdom," first with Israel, at Pentecost, and then with the Gentiles at the home of Cornelius. This is not confirmed by the Scriptures, however, nor can it be. Peter did not open the door to these Gentiles. God took the matter out of his hands, interrupting his sermon and opening the door Himself, while "they of the circumcision" looked on in astonishment.

## ***XII Peter defends His Preaching to Gentiles – Acts 11 ← end #16, 091108***

### **A. Gentiles in the Gospels**

#### **Canaanite Woman – Mat 15:21-28 & Mk 7:24-30**

Mat 15:21 Leaving that place, Jesus withdrew to the region of Tyre and Sidon.

Mat 15:22 A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession."

Mat 15:23 Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."

Mat 15:24 He answered, "I was sent only to the lost sheep of Israel."

Mat 15:25 The woman came and knelt before him. "Lord, help me!" she said.

Mat 15:26 He replied, "It is not right to take the children's bread and toss it to their dogs."

Mat 15:27 "Yes, Lord," she said, "but even the dogs eat the crumbs that fall from their masters' table."

Mat 15:28 Then Jesus answered, "Woman, you have great faith! Your request is granted." And her daughter was healed from that very hour.

a) Woman had to admit her position relative to the Jews

#### **The commission of Matt 10 to the twelve**

Mat 10:1 He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.

Mat 10:2 These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John;

Mat 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;

Mat 10:4 Simon the Zealot and Judas Iscariot, who betrayed him.

Mat 10:5 These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans.

Mat 10:6 Go rather to the lost sheep of Israel.

Mat 10:7 As you go, preach this message: 'The kingdom of heaven is near.'

Mat 10:8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.

Mat 10:9 Do not take along any gold or silver or copper in your belts;

Mat 10:10 take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.

Mat 10:11 "Whatever town or village you enter, search for some worthy person there and stay at his house until you leave.

Mat 10:12 As you enter the home, give it your greeting.

Mat 10:13 If the home is deserving, let your peace rest on it; if it is not, let your peace return to you.

Mat 10:14 If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town.

Mat 10:15 I tell you the truth, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

- b) Don't go to the Gentiles
- c) Don't go to the Samaritans – northern tribes  
*hhhhhhh. The Samaritan Woman*

Joh 4:4 Now he had to go through Samaria.  
Joh 4:5 So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph.  
Joh 4:6 Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.  
Joh 4:7 When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?"  
Joh 4:8 (His disciples had gone into the town to buy food.)  
Joh 4:9 The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)  
Joh 4:10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."  
Joh 4:11 "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?"  
Joh 4:12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"  
Joh 4:13 Jesus answered, "Everyone who drinks this water will be thirsty again,  
Joh 4:14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."  
Joh 4:15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."  
Joh 4:16 He told her, "Go, call your husband and come back."  
Joh 4:17 "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband.  
Joh 4:18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."  
Joh 4:19 "Sir," the woman said, "I can see that you are a prophet.  
Joh 4:20 Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."  
Joh 4:21 Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.  
Joh 4:22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.  
Joh 4:23 Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.  
Joh 4:24 God is spirit, and his worshipers must worship in spirit and in truth."  
Joh 4:25 The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."  
Joh 4:26 Then Jesus declared, "I who speak to you am he."  
Joh 4:27 Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?"  
Joh 4:28 Then, leaving her water jar, the woman went back to the town and said to the people,  
Joh 4:29 "Come, see a man who told me everything I ever did. Could this be the Christ?"  
Joh 4:30 They came out of the town and made their way toward him.  
Joh 4:31 Meanwhile his disciples urged him, "Rabbi, eat something."  
Joh 4:32 But he said to them, "I have food to eat that you know nothing about."  
Joh 4:33 Then his disciples said to each other, "Could someone have brought him food?"  
Joh 4:34 "My food," said Jesus, "is to do the will of him who sent me and to finish his work.  
Joh 4:35 Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest.  
Joh 4:36 Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together.  
Joh 4:37 Thus the saying 'One sows and another reaps' is true.

Joh 4:38 I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."

Joh 4:39 Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did."

Joh 4:40 So when the Samaritans came to him, they urged him to stay with them, and he stayed two days.

Joh 4:41 And because of his words many more became believers.

Joh 4:42 They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

d) Notice that, in Acts 1, it is Jerusalem, Judea, Samaria and Gentiles

## B. Peter Defends His Action – Acts 11:1-18

Act 11:1 The apostles and the brothers throughout Judea heard that the Gentiles also had received the word of God.

Act 11:2 So when Peter went up to Jerusalem, the circumcised believers criticized him

Act 11:3 and said, "You went into the house of uncircumcised men and ate with them."

### **Act 11:1-3 -- PETER DEFENDS HIS MINISTRY – J Vernon McGee (He really doesn't understand it all – He is an Acts 2 Dispensationalist)**

There was doubt and division. We need to understand that to the Jews the action of Simon Peter was a terrible thing. In fact, if we could have talked to Simon Peter a month before this, he also would have said it was a terrible thing to do. Actually, Peter gives them an apology. He makes it clear that he didn't want to do it at all, but that the Spirit of God was in the whole episode.

a) Actually, he defends his actions because it was the opposite of what would be expected.

b) They knew the order of events in Acts 1:8

### **Stam points out the contention that this brought on the believers**

Some, who have found it difficult to understand how Peter could have been sent to bring salvation to a *Gentile* household before *Israel's conversion*, have concluded that Cornelius and those gathered with him must have been "proselytes of the gate," and have cited ancient writers to show that the Jews did recognize such a class of men. But while the ancient Hebrews may indeed have placed such as Cornelius in this category of second degree proselytes, those who look to the Scriptures alone to settle the matter will see at a glance that in God's sight no uncircumcised male was considered a proselyte of any kind, but rather an alien from the commonwealth of Israel.

Certainly the believing Jews at Jerusalem did not consider Cornelius and his household proselytes, for when they heard that the "*Gentiles*" had received the Word of God, they "*contended*" with Peter, saying: "*Thou wentest in to men uncircumcised, and didst eat with them.*"

Little wonder that "they of the circumcision" contended with Peter about this matter, even though he was the chief of the apostles, for "they of the circumcision" who had accompanied Peter on his mission had themselves been astonished at what had taken place (Acts 10:45) and Peter himself no less so.

c) Remember the rules on Jews and Gentiles (this from Stam)

Here we must remind our readers that it had been "an unlawful thing" for Jewish believers to enjoy full fellowship with Gentiles under the then present circumstances. Had all Israel been saved and become "a *kingdom of priests* and an holy *nation*," the gospel of the kingdom would then have been legitimately sent to Gentiles *as such*. We have ample assurance that the apostles understood this, for our Lord had showed that He labored in harmony with the Abrahamic covenant (Gen. 22:17,18) when He said: "*Let the children first be FILLED*" (Mark 7:27 cf. Matt. 10:5,6; 15:24) and when He sent the apostles to all nations "*beginning at Jerusalem*" (Luke 24:47; Acts 1:8). Indeed, Peter had but recently cited the Abrahamic covenant to the house of Israel, declaring that God had raised His Son Jesus from the dead to turn *them first* from their iniquities (Acts 3:25,26).

Those who hold that the believers at Jerusalem contended with Peter because they were prejudiced against the Gentiles may well ask: If these Jewish believers were *not* prejudiced against the Gentiles, why did they not follow up the evangelization of the Gentiles? The answer is: because they had no orders rescinding their "great commission," nor any revelation as to the ushering in of a new program. Peter's mission to Cornelius was a unique case designed by God for a purpose then still unrevealed.

d) Some have used the 'kingdom of priests' as evidence that all believers are priests. (Luther for example) But this is specifically the Jews and not the Gentiles

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Pe 2:7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

1Pe 2:8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

1Pe 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

e) This is not the Body of Christ – it is Israel

#### **Peter explains and defends his action NIV**

Act 11:4 Peter began and explained everything to them precisely as it had happened:

Act 11:5 "I was in the city of Joppa praying, and in a trance I saw a vision. I saw something like a large sheet being let down from heaven by its four corners, and it came down to where I was.

Act 11:6 I looked into it and saw four-footed animals of the earth, wild beasts, reptiles, and birds of the air.

Act 11:7 Then I heard a voice telling me, "Get up, Peter. Kill and eat."

Act 11:8 "I replied, 'Surely not, Lord! Nothing impure or unclean has ever entered my mouth.'

Act 11:9 "The voice spoke from heaven a second time, "Do not call anything impure that God has made clean.'

Act 11:10 This happened three times, and then it was all pulled up to heaven again.

Act 11:11 "Right then three men who had been sent to me from Caesarea stopped at the house where I was staying.

Act 11:12 The Spirit told me to have no hesitation about going with them. These six brothers also went with me, and we entered the man's house.

Act 11:13 He told us how he had seen an angel appear in his house and say, 'Send to Joppa for Simon who is called Peter.

Act 11:14 He will bring you a message through which you and all your household will be saved.'

Act 11:15 "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning.

Act 11:16 Then I remembered what the Lord had said: "John baptized with water, but you will be baptized with the Holy Spirit.'

Act 11:17 So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?"

Act 11:18 When they heard this, they had no further objections and praised God, saying, "So then, God has granted even the Gentiles repentance unto life."

#### **Act 11:18 McGee**

Even the Judaizers had to shut their mouths now. They had nothing more to say in objection because this obviously was of God. So they glorified God. This was a great day—the door had been opened to the Gentiles! We see now that the stage is being set for the gospel to move out to the ends of the earth.

f) He doesn't seem to understand the tremendous change from Acts 1:8

g) Without that key, messages are all confused

#### **Peter's Gospel and Paul's Gospel – most confuse these terribly**

h) What is the difference between the Peter's gospel and Paul's gospel? (you might want to look at questions and answers on Les Feldick's web site

i) Peter's message (much from Feldick modified and some left out)

j) Acts 2:36a

"Therefore, because of all that has just taken place. Israel has had The Messiah for three years, performing signs and miracles, they crucified Him, God raised Him from the dead, and sent the Holy Spirit, and everything is falling into place) let all the house of Israel..."

k) Acts 3:24

*"Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."*

What days? Everything that has just taken place. According to Peter, the Crucifixion, Resurrection, ascension and coming of the Holy Spirit was prophesied.

Look at verse 25:

l) Acts 3:25

*"Ye are the children of the prophets, and of the covenant"*

(only the Nation of Israel. All prophecy is directed to the Nation of Israel, they are the ones that will be at the core of these prophetic events. Even the horrible events in Revelation will be directed primarily at the Jew. But the whole world will also reap the fallout from these events.)

*Jeremiah 30 tells us it's the time of Jacob's trouble which God made with our fathers, saying unto Abraham, 'And in thy seed (through the Nation of Israel) shall all the kindreds of the earth be blessed.'"*

So Peter is on Covenant ground. He's still on the basis that everything that has been since Abraham, that is: the Nation of Israel was to receive the Redeemer, The Messiah, The King and the Kingdom, and it would be through Israel that God would gather the Gentiles.

I never like to leave people with the idea that God had cast off the Gentiles. Oh, not at all. But He was going to use the Nation of Israel on Covenant grounds to bring them to Salvation.

Even right here God has never said a word to anybody that He's setting the Covenant promises aside for awhile. He hasn't told anybody yet that they don't have to keep Temple worship, or keep the Law.

He hasn't told people they must believe in His death, burial and Resurrection for their Salvation. Not a word about that as of yet. You can't find it here. And that is what I (**Feldick**) try to tell people to understand. Don't take my word for it. Search the Scriptures, but be sure you understand that the Scripture is putting Salvation on His death, burial, and Resurrection. Remember, there is never any reason to force anything into Scripture. Just leave them where they are. You can't put a square peg in a round hole without doing a lot of damage. **So here Peter is still on Covenant ground.**

m) Back to Acts 2:36

"Therefore let all the house of Israel (He's talking to Jew only) know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Now we have to compare Scripture with Scripture. Come to the Book of Galatians, and just look at the difference in the language. We just saw Peter accusing the Nation of Israel of killing their Messiah, and now look what Paul tells us here in the Church Age.

**Paul**

n) Galatians 1:3,4a

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins,..."

And that's Paul's theme all through his writings. It's as different as day from night with Peter's message. Peter's sermon just doesn't fit Paul's doctrine at all. And it wasn't supposed to. God hadn't revealed Paul's message yet. It's still a secret kept in the mind of God. Now back to Acts verse 37:

**Peter**

o) Acts 2:37

"Now when they heard this (heard what? That they were guilty of crucifying their Messiah. And remember, Peter isn't just talking to 40 or 50 people. He's got thousands out in front of him listening out there in that Temple complex. This is the feast of Pentecost and they have come from everywhere as we seen in verses 9-11) they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren what shall (what's the pronoun?) we do?'"

Remember Peter is addressing this great crowd of Jews on Covenant ground. He has accused them of killing their Messiah, and now they are so convicted that I suppose in one way or another word gets up to Peter as he is speaking. And they say, "Well, Peter, what in the world are we (and remember that pronoun) supposed to do?" Now that is the question coming from the Nation of Israel.

**More of this based on Peter**

Let's pick up again in the Book of Acts and for a short review we will start at **Chapter 2 verse 36**. Remember this is a Jewish feast day that is being celebrated. Jews from the then-known world have come to celebrate the feast of Pentecost. This is one of the seven feasts listed in Leviticus 23. Now it's on this day of Pentecost that this huge crowd of Jews are out there in the Temple area and Peter, through the power of the Holy Spirit, is addressing this great gathering. And regardless what nations these Jews have come from, they are hearing it

in their own language. And this is the miracle of it all. Peter is speaking to Jew only (with an occasional proselyte). There is no Gentile ground here. God doesn't put Gentiles in this group and neither should we. It's a Jewish feast day, a Jewish crowd, a Jewish speaker, and a Jewish message. And now verse 36:

p) Acts 2:36,37

"Therefore let all the house of Israel know assuredly (this is all twelve tribes that are represented here, and God knows who they are), that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Peter is accusing these Jews of killing Christ their Messiah. "Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?" And before we look at Peter's answer, I want to take you back to Acts Chapter 16.

### Paul

In Chapter 16, Paul has begun his missionary journey throughout western Turkey. Earlier in this chapter the Holy Spirit directed him over into Greece. One of the first cities he approached there was Philippi. And that is where he met Lydia, who was the first European convert. After the conversion of Lydia, he is arrested and beaten along with Silas, and cast into the lower dungeon of the jail, as in verse 25. The setting is completely different than in Acts 2. This is all Gentile ground, a Gentile prison, a Gentile jailer, This Gentile jailer may have witnessed Paul and Silas preaching, and saw their arrest and beating. Now he was given charge over these two men along with the rest of the prisoners.

q) Acts 16:25-29

"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them."

"And suddenly there was a great earthquake (we still haven't left the economy of signs and miracles, and wonders. These will pass off the scene in Paul's ministry at a little later time. But at this time we have a miraculous earthquake with a distinct purpose), so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled." The Roman authority would have killed him if prisoners had escaped.

"But Paul cried with a loud voice, saying, 'Do thyself no harm: for we are all here.'" Although they could have fled they didn't, because this is a Sovereign God at work.

r) "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,"

s) Acts 16:30

"And brought them (Paul and Silas) out, and said, Sirs, what must I do to be saved?" Now look at the comparison. [← end #17 091122](#)

### Peter

Peter, preaching in Acts Chapter 2, is dealing with the Covenant Nation of Israel. And they say in verse 37, **"What must we do?"** But God doesn't deal with Gentiles on Covenant ground. He deals with us as individuals. Every individual has to ask that same question. **"What must I do...?"** Let's compare the answers each were given. In Acts Chapter 2, it is very clear, anyone can understand it. I'm leaving every word the way it's in your Bible and mine. I'm not changing a thing. Israel says, "What must we do?" Look at Peter's answer.

t) Acts 2:38

"Then Peter said unto them, 'Repent, and be baptized (the next two words are crucial) every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,'"

Everyone of them would have to be converted and accept Christ as their Messiah for God to pick up where He had left off. He would have sent back The King and set up the Kingdom. Peter also tells them this in Acts 3:26. Look at the message. Peter says, **"Repent and be baptized."** Who began that message? John the Baptist. John was the herald of The King, and his message was, **"Repent and be baptized."** That was for the Nation of Israel. Now compare this with Paul's answer to the Gentile in Acts Chapter 16. Paul is not talking to the Nation of Israel, he's talking to a Gentile. And when this Gentile asks what he must do to be saved, what does Paul tell him?

### Paul -- Acts 16:31

"And they (Paul and Silas) said, 'Believe on The Lord Jesus Christ, and thou shalt be saved, and thy house.'"

u) Note

Does it say Repent and be baptized? No, and if that was the criteria it would have been in here. That was the Jewish program, and by this time it has fallen through the cracks because Israel is rejecting it again. God has now turned to the Gentiles through the Apostle Paul, without Israel. So the jailer said, "**What must I do?**" The answer is simple: "**Only Believe on The Lord Jesus Christ.**" Now when you know the rest of Paul's message, he only had one Gospel to believe: "**That Christ died for your sins, was buried and rose from the dead.**" **You can find that message in many places in Paul's letters, for example I Corinthians 15:1-4.** Believe the Gospel. And it's no different for Gentiles today, and the Jew as well. That is the criteria tonight. **We have to believe the Gospel and nothing else.** You search Paul's letters from Romans through Hebrews (and Hebrews is more Jewish than the rest and there is a reason for that), and show me one place where Paul teaches repentance and baptism for Salvation. You won't find it. Paul doesn't teach it. Paul's message is a different economy and you can't mix them. A lot of people try to. Our Lord didn't mix them and neither should we. The verses in Galatians 2:7-9 exist because they were two different messages. That's why Peter says Paul's message of Salvation is hard for him to understand in II Peter 3:15-16. To the Jew it was repent and be baptized. To the Gentile it is believe the Gospel. See how simple that is. Now let's come back to Acts 2 and make another tremendous comparison. Read verse 38 again:

#### **Peter Acts 2:38**

"Then Peter said unto them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,...'" The whole Nation of Israel had to repent and be baptized.

#### **Paul and winning the world**

Winning the whole world has never been implied with Paul. In Acts 15, when even James had to agree that God is using Paul to go to the Gentiles, what was the expression that James used? Calling out a people for His name. That doesn't imply 99 or 100%. Christianity has always been just a small percentage. But we should always be ready to share the Gospel that Paul presents to everyone we come in contact with when the opportunity presents itself. I get a kick out of the Gallop polls, the last one I saw was 60% of Americans were professing Christians. That's a joke because 60% of the Bible belt aren't Bible believing Christians, let alone other vast areas of our country. But it's always been that very small percentage, and it hasn't changed that much. Another comparison here in verse 38:

#### **Peter – now think - Acts 2:38 -- "...and ye shall receive the gift of the Holy Ghost,"**

v) Note – the only prerequisite in this verse for receiving the Holy Spirit? Repentance and baptism.

Is there any mention of the death, burial, and Resurrection? Any mention of the shed blood for atonement? Not a word. But only the name. When you talk about the name of someone, what does that imply? Who he is. If I say the name of one of our Presidents, what do you associate that with? The White House. You speak the name and immediately it's the position that you're tied to. So, Peter doesn't mention death, burial, and Resurrection. But what were they to put their faith in? Who Jesus was. He was The Christ their Messiah, and they had killed Him. But God had raised Him from the dead. They were to repent and be baptized for the remission of sins and then they would receive the gift of the Holy Ghost. In Acts Chapter 10, we have Peter at the house of Cornelius, a Gentile. This is seven years after the Cross. Not a Gentile has been saved. Back in Acts 2, the Jews had to repent and be baptized, then they could receive the Holy Spirit. Now look at what it says here:

**You really should look this up at <http://www.lesfeldick.org/>. Here is some more from Feldick**

**MATTHEW 26,27: THEY DID NOT KNOW: HIS ARREST, HIS SUFFERING: WITHOUT SHEDDING OF BLOOD, NO FORGIVENESS OR REDEMPTION: CHRIST, OUR HIGH PRIEST**

Let's continue through the Four Gospels - Christ's earthly ministry. Remember this is still under the Law. The Temple is still operating and Jesus is not permitting Gentiles to participate in His ministry. All the Abrahamic Covenants and promises are still in effect. So it's Jew only. Our basic doctrine is that salvation is by faith alone in the finished work of the Cross. But the finished work of the Cross hasn't been accomplished here. So they couldn't be preaching that, nor were they supposed to preach that. Luke Chapter 9 shows that even the Twelve, after being with Jesus for nearly three years, didn't understand the Cross. Here Jesus is speaking:

*Luke 9:44,45*

*"Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying." They couldn't even get up the courage to ask Him, "What are you talking about?" Turn to Luke 18 for more:*

### C. The Church in Antioch – Acts 11:19-30

#### **Those who were scattered told their message only to JEWS**

Act 11:19 Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews.  
Act 11:20 Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.  
Act 11:21 The Lord's hand was with them, and a great number of people believed and turned to the Lord.  
Act 11:22 News of this reached the ears of the church at Jerusalem, and they sent Barnabas to Antioch.  
Act 11:23 When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts.  
Act 11:24 He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.  
Act 11:25 Then Barnabas went to Tarsus to look for Saul,  
Act 11:26 and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.  
Act 11:27 During this time some prophets came down from Jerusalem to Antioch.  
Act 11:28 One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.)  
Act 11:29 The disciples, each according to his ability, decided to provide help for the brothers living in Judea.  
Act 11:30 This they did, sending their gift to the elders by Barnabas and Saul.

a) Verse 19 – they told their message only to Jews

**Gill on verse 19: Preaching the word to none but to the Jews only**, which dwelt in those parts; so little was the commission of Christ, to preach the Gospel to all nations, understood, though it was so plain; or so it was ordered in providence, that as it was to be first preached to them, so it should be only for a while, till the elect of God of that generation were brought in, and until the rest put it away from them, and so were left without excuse.

b) What about the others in Acts 11:30

**Gill on this verse: which when they were come to Antioch, spake unto the Grecians**; or Hellenist Jews, who were born and brought up in Greece, and spoke the Greek language; though the Alexandrian copy, and the Syriac version, read "Greeks", as if they were native Greeks, and properly Gentiles, to whom these ministers spoke the word of the Lord; but the former seems most likely.

c) Remember, Stephen was a Grecian (Hellenist Jew)

*iiiiiii. Postscript on TRANSLATIONS: The translations which try to be most accurate to the Hebrew and Greek (according to MacArthur). I would add Darby's translation – he might be omitting the one man translations.*

- (a) KJV
- (b) NKJV
- (c) NASB
- (d) ESV

*jjjjjjj. We need to distinguish Jews from Gentiles in passages like these*

*kkkkkkkk. Unfortunately, so many of those who preach on these things and believe the Body of Christ began at or before Acts 1 teach that the present age, where there is no distinction between Jew and Gentile, confuse the whole matter.*

### ***XIII Peter's Escape From Prison; Herod Dies – Acts 12***

#### **A. Death of James: Acts 12:1-2 (ESV)**

Act 12:1 About that time Herod the king laid violent hands on some who belonged to the church.

Act 12:2 He killed James the brother of John with the sword,

### J Vernon McGee

#### Act 12:1 -- DEATH OF JAMES

"Herod the king" is Herod Agrippa I, grandson of Herod the Great (who attempted to put the Lord Jesus to death at the time of His birth). There never was a family more at enmity against God. As far as we know, not a single member of the Herod family ever really turned to God.

You will recall that up to this point the persecution against the church had been largely from the religious rulers, the Sadducees in particular. Now it moves into the realm of government. Persecution swings from religion to politics. Perhaps Herod did this to gain favor with certain influential groups. We know that he stretched forth his hands to vex certain of the church. The word *vexed* is hardly adequate to describe what he did. He carried on a brutal, unfeeling persecution of the church.

#### From Stam on this subject

In Matthew 2 we find "Herod the king," an Idumean stretching forth his hands against Christ, the *rightful* King of Israel. Here we find another "Herod the king" stretching forth his hands against the *followers* of Israel's rightful King. Mark well: Herod does not stretch forth his hands against the Jews; he stretches forth his hands against "certain of the church" and, sad to say, Israel is pleased to have it so. She prefers the reign of this part Edomite to that of her own Messiah. Hence God answers Israel's apostasy by further departures from the program outlined for the establishment of Messiah's kingdom on earth.

#### If anything, this Herod would overkill. (Here is some insight to Herod)<sup>51</sup>

The Romans appointed King Herod as King of Judea in 37 BC. Historians agree that in many respects Herod had a hugely successful reign. King Herod, ethnically Arab but a practicing Jew, increased the land he governed from Palestine to parts of modern Jordan, Lebanon and Syria constructing fortresses, aqueducts and amphitheatres and earned him the title 'Herodes Magnus', Herod the Great.

The Romans also gave Herod the title 'King of the Jews' because of the Jewish population he ruled. The title of 'King of the Jews' begins to explain the impression we have of Herod from the Bible. The Bible shapes the popular conception we now have of Herod as a King who was proud of his title and would do anything to keep it.

#### a) The massacre of the innocents

If the soothsayers of the time were correct, the birth of a **new King of the Jews** was imminent and threatened Herod's position. In the massacre of newborn babies of Bethlehem found in the Nativity story, King Herod is portrayed as a tyrant prepared to kill infants who could eventually challenge him.

However, the historical evidence for the event is only **Biblical** and in fact only one verse in Matthew mentions it. The event is notably absent from the other gospels.

#### b) An aside issue: the decision to murder all babies under two years old!

It seems difficult to imagine such a massacre was not mentioned by Josephus, a first-century historian who described other events in Herod's life. One could be a sceptical of Matthew's account of a massacre of infants. In fact, demographic clues from first century Palestine reveal that Bethlehem was a small village, with a population between three hundred and a thousand. Experts estimate that, at any given time, the number of babies under the age of two would be only between seven and twenty. So numbers alone may be the reason why Josephus does not mention the murders.

#### c) This Herod was a practicing Jew and hence would support the prevailing Jewish opinion no matter what.

#### d) Some of this came from the liberal Sadducees and some from the Pharisees

#### e) He was following politics not morals!

Act 12:3 and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread.

Act 12:4 And when he had seized him, he put him in prison, delivering him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people.

Act 12:5 So Peter was kept in prison, but earnest prayer for him was made to God by the church.

#### f) This was not the usual prayer meeting – they had a specific concern.

///////. Here is a note by J Vernon McGee

<sup>51</sup> <http://www.bbc.co.uk/religion/religions/christianity/history/herod.shtml>

### **Act 12:5 -- PETER'S DELIVERANCE**

Another translation would be "but prayer was made earnestly of the church unto God for him." They didn't come before God with a kind of grocery-list prayer. They went before God and earnestly prayed that this man Simon Peter be delivered. Their hearts were in their prayers.

- (a) We have two possibilities – constant praying about the same subject – very repetitive
  - (i) Christ says not to do this in Mat 6:7
  - (ii) The Lord's prayer is not to be repetitive either – it is a model.

Mat 6:7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

Mat 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Mat 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Mat 6:10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Mat 6:11 Give us this day our daily bread.

Mat 6:12 And forgive us our debts, as we forgive our debtors.

Mat 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

- (b) Or, it was not constant prayer but
  - (i) prayer bathed in Bible Study or other spiritual matters
  - (ii) conversation in general!
- (c) I would really like to know what they did –apparently some regular conversation took place
  - (i) They did have a lot to talk about

g) Maximum Security Prison!

Act 12:6 Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison.

- (i) Mcgee's comments on Peter's sleeping habit! – Acts 12:6

How could Simon Peter sleep between two soldiers? Remember that he went to sleep also in the Garden of Gethsemane. I would say that Simon Peter was not troubled with insomnia. He didn't have any difficulty! It seems he could sleep just about any place and any time. What a wonderful confidence he must have had in God to be able to sleep between these two soldiers!

- (ii) Maybe they took sleeping pills!
- (iii) We would expect the guards to be concerned as well.

h) On with the story

Act 12:7 And behold, an angel of the Lord stood next to him, and a light shone in the cell. He struck Peter on and woke him, saying, "Get up quickly." And the chains fell off his hands.

Act 12:8 And the angel said to him, "Dress yourself and put on your sandals." And he did so. And he said to him, "Wrap your cloak around you and follow me."

Act 12:9 And he went out and followed him. He did not know that what was being done by the angel was real, but thought he was seeing a vision.

Act 12:10 When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened for them of its own accord, and they went out and went along one street, and immediately the angel left him.

Act 12:11 When Peter came to himself, he said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

### **Some more thoughts on what was changing; again from Stam**

After the murder of Stephen in Chapter 7 and the intense persecution of Messiah's followers in Chapter 8, we have the conversion and commission of Paul as *another* apostle, separate from the twelve, in Chapter 9 (Cf. Acts 22:14-15; 26:16-18); the first departure from the prophetic kingdom plan, and the first step in the ushering in of a new dispensation.

- i) Those who believe that the present dispensation began at or before Acts 2 can't bring themselves to see what changes are happening.

Act 12:12 When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying.

Act 12:13 And when he knocked at the door of the gateway, a servant girl named Rhoda came to answer.

Act 12:14 Recognizing Peter's voice, in her joy she did not open the gate but ran in and reported that Peter was standing at the gate.

Act 12:15 They said to her, "You are out of your mind." But she kept insisting that it was so, and they kept saying, "It is his angel!"

Act 12:16 But Peter continued knocking, and when they opened, they saw him and were amazed.

Act 12:17 But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, "Tell these things to James and to the brothers." Then he departed and went to another place.

Act 12:18 Now when day came, there was no little disturbance among the soldiers over what had become of Peter.

Act 12:19 And after Herod searched for him and did not find him, he examined the sentries and ordered that they should be put to death. Then he went down from Judea to Caesarea and spent time there.

Act 12:20 Now Herod was angry with the people of Tyre and Sidon, and they came to him with one accord, and having persuaded Blastus, the king's chamberlain, they asked for peace, because their country depended on the king's country for food.

Act 12:21 On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them.

Act 12:22 And the people were shouting, "The voice of a god, and not of a man!"

Act 12:23 Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.

Act 12:24 But the word of God increased and multiplied. ← end #18 100117

## B. The final verse in this chapter – Acts 12:25

Act 12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

### We note from McGee

John Mark goes back to Antioch with Barnabas and Saul. Remember that they had been down in Jerusalem with the gift to the church there.

We have come now to the end of the second period of the Book of Acts. The gospel has gone into Judea and Samaria. Beginning with the next chapter we will see the movement of the gospel to the uttermost part of the earth. We are still in that movement today. I hope that you and I are both involved in it.

- a) Note: he gets some of this right – two phases had happened
- b) He gets most of it wrong

*mmmmmmmm. Paul's message will be quite different*

- (a) Gal 1:1-2 – Paul's apostleship unique and not based on the 12
  - (i) Not sent from any man
  - (ii) Proves Acts 1:20-26 – Matthias was valid
- (b) Gal 1:11-12 -- Paul's message quite different
  - (i) Not: Repent and be baptized – Acts 2:22-39
  - (ii) But – 1Cor 15:1-5
- (c) Gal 1:11-23 – Paul's graduate studies.

*nnnnnnnn. Peter is not preaching the kingdom message to the Gentiles – in fact, he is not preaching to the Gentiles – there is no record that Peter EVER preached to the gentiles apart from Cornelius*

*oooooooo. If you compare the message to Cornelius (Acts 10) with 1Cor 15:1-5*

- (d) There is no mention of the death of Christ where he took our place
- (e) You are not allowed to read into Acts 10 a message for which there was no example until you come to the active ministry of Saul – Paul

**From Stam**

### THE CHURCH AT ANTIOCH FIRMLY ESTABLISHED

Upon the completion of their ministry to the needy Judaeen saints, Barnabas and Saul returned from Jerusalem, taking with them John Mark, Barnabas' nephew (Col. 4:10) and son of the Mary at whose home the prayer meeting for Peter had been recently held (Acts 12:12). We will learn more about John Mark later.

The church at Antioch had by now become well established. We have already learned concerning Barnabas and Saul that prior to their departure for Jerusalem, "*a whole year they assembled themselves with the church [at Antioch] and taught much people*" (11:26). Now, upon their return, we read of three others ministering with them, and the "as" of 13:1 implies that there were still others. Among those named we even find Manaen, the foster brother of the Herod who had beheaded John the Baptist.

#### A common mistake as illustrated by J Vernon McGee who makes the mistake

##### Act 12:25

John Mark goes back to Antioch with Barnabas and Saul. Remember that they had been down in Jerusalem with the gift to the church there.

We have come now to the end of the second period of the Book of Acts. The gospel has gone into Judea and Samaria. Beginning with the next chapter we will see the movement of the gospel to the uttermost part of the earth. We are still in that movement today. I hope that you and I are both involved in it.

- c) They insist that the Church began in Acts 1 or 2
- d) They do not realize that they have tried to fit scripture to their scheme instead of fitting their scheme to scripture
- e) They are better than those who decide there is no more Israel in God's program
- f) We are not Israel – Paul even says that we are all one in this dispensation

#### XIV *Barnabas and Saul Sent – Acts 13*

##### A. Extended quote from Stam

##### THE DISPENSATIONAL SETTING OF ACTS 13:1-3

Even so, this was but the *beginning* of the new work which God was doing among the Gentiles, nor had God as yet concluded His dealings with the nation Israel. Through the rest of Acts, therefore, we shall see the old program fade out gradually as the new is gradually ushered in.

That the old program had only *begun* to give way to the new is evident from several of the details here recorded.

First, we read of *prophets* at the head of the church at Antioch. A prophet was not necessarily, as is commonly supposed, one who predicted the future - though prediction is one element frequently found in prophecy--but rather *one who spoke for God*. The prophet, in both the Old and New Testament sense of the word, was God's *spokesman*. Thus the one phrase which we most naturally associate with prophecy is: "*Thus saith the Lord.*" At Pentecost, of course, the *gift* of prophecy was *widely* bestowed in connection with the outpouring of the Holy Spirit.

It must not be supposed that those who now proclaim the *written* Word of God are prophets in the proper Scriptural sense, for both the Old and New Testaments indicate that prophecy was a *supernatural* means by which God made known His will while as yet the written Word remained incomplete. In Old Testament times the prophets frequently received their messages by visions or other means of divine communication. In the passage we are considering this much is still so, and more, for at Pentecost God gave to certain of His saints the supernatural "*gift*" of prophecy (Rom. 12:6; I Cor. 12:8-10 and cf. I Cor. 13:8-13).

As to *The Revelation*, this was doubtless written by John considerably after Paul's death, but *The Revelation* simply develops further the *details* of the *prophetic* program, for the special enlightenment of those who will be living when these things come to pass. Thus it is *Paul*, not John, who declares that it was given to him to "*fulfill [complete] the Word of God,*" i.e., *doctrinally*, with the revelation of the mystery (Col. 1:24-26).

Saul, one of the prophets mentioned in the passage we are considering was, of course, *more than a prophet*. He was *also an apostle*, and that in the *primary* sense of the word, for he had received his message by the revelation of Jesus Christ Himself (Gal. 1:11,12).

It was appropriate, then, that God should give "prophets" as well as teachers to the church at Antioch, for this was but the commencement of the great work God was about to do among the Gentiles, and besides Paul himself, who spoke with peculiar authority, it was necessary that there should be others who, by revelation of the Spirit, could confirm his word and thus help to establish the saints in the grace of God (Cf. here Eph. 3:1,3,5).

In connection with the gift of prophecy, we read further that *"the Holy Ghost said ..."* (13:2) that is, He revealed His will to the leaders at Antioch by *direct communication*. This was in perfect harmony with the gift of prophecy. We remember how, in the case of the other Saul, Israel's first king, the prophet Samuel received divine instructions in the same way, as *"the Lord said unto him, Behold the man whom I spake to thee of!"* (1 Sam. 9:17).

It must be clearly understood, of course, that these supernatural gifts of "prophecy" and of "knowledge" have long since passed away. With respect to these gifts the Apostle Paul specifically stated, while they were still in existence:

"... WHETHER THERE BE PROPHECIES, THEY SHALL BE DONE AWAY; WHETHER THERE BE TONGUES, THEY SHALL CEASE; WHETHER THERE BE KNOWLEDGE, IT SHALL BE DONE AWAY (1 Cor. 13:8, R. V.). "BUT NOW ABIDETH FAITH, HOPE, LOVE, THESE THREE; AND THE GREATEST OF THESE IS LOVE" (1 Cor. 13:13, R. V.).

## B. Barnabas and Saul sent off from Antioch – Acts 13:1-3

**Act 13:1** In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.

**Act 13:2** While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

**Act 13:3** So after they had fasted and prayed, they placed their hands on them and sent them off.

### There were prophets and teachers

- a) Prophets were supernatural

*pppppppp. There are none today no matter what anybody tries to tell you*

- b) Teachers were not supernatural – we have these today

*qqqqqqqq. This should require study and teaching the Word of God*

### The Holy Spirit clearly told them what to do

- c) They were worshipping and fasting, the Holy Spirit told them in their tongue what they were to do

*rrrrrrrr. After the Spirit gave the order, they fasted some more  
ssssssss. They also prayed and fasted some more*

### Lists of Gifts in Paul – occur in several of his epistles – 1Cor – an early list

- d) Note – what the Spirit does and does not allow from a mouth—1Cor 12:1-3

- e) Gifts in 1Cor 12:4-11 – the gifts are supernatural and are from the Spirit

*ttttttt. Message of wisdom – 8*

*uuuuuuuu. Message of knowledge – 9*

*vvvvvvvv. Faith – 9*

*wwwwwww. Healings – 9*

*xxxxxxx. Miraculous power – 10*

*yyyyyyyy. Prophecy – 10*

*zzzzzzzz. Distinguishing spirits – 10*

*aaaaaaaa. Tongues – 10*

*bbbbbbbbb. Interpretation of tongues – 10*

- f) Miraculous will cease – 1Cor 13 (three are chosen)

*cccccccc. Prophecies will cease – 8*

*dddddddd. Tongues will cease – 8*

*eeeeeeee. Knowledge (supernatural) – 8*

- g) Three remain in verse 13

- h) Prophecy and Tongues are mentioned in 1Cor14

- i) The list in **Romans** is mostly not supernatural – 12:3-8

- j) Eph 4:11 has an interesting list of those who lead:

*fffffff. Supernatural*

(a) Apostles – 'evangelistic' chosen directly by Spirit

(b) Prophets – 'teaching' directly moved by Spirit

*gggggggg. Not supernatural*

(c) Pastors – lead local class or church

(d) Evangelists – start local classes or church, etal.

### They laid their hands on them and sent them on their way

## C. They were led in their travels by the Holy Spirit – Acts 13:4-5 – On Cyprus

Act 13:4 The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.

Act 13:5 When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. John was with them as their helper.

**John was there as a helper (from the 12)**

**Notice that they went in Jewish synagogues – Acts 13:5**

**G4864** συναγωγή sunagōgē *soon-ag-o-gay'*

From (the reduplicated form of) **G4863**; an *assemblage* of persons; specifically a Jewish “synagogue” (the meeting or the place); by analogy a Christian *church*: - assembly, congregation, synagogue.

**Note that this is the normal word for ‘synagogue’ and occurs 57 times in KJV**

a) Gospels

(Mat 4:23) And <sup>G2532</sup> Jesus <sup>G2424</sup> went about <sup>G4013</sup> all <sup>G3650</sup> Galilee, <sup>G1056</sup> teaching <sup>G1321</sup> in <sup>G1722</sup> their <sup>G846</sup> synagogues, <sup>G4864</sup> and <sup>G2532</sup> preaching <sup>G2784</sup> the <sup>G3588</sup> gospel <sup>G2098</sup> of the <sup>G3588</sup> kingdom, <sup>G932</sup> and <sup>G2532</sup> healing <sup>G2323</sup> all manner <sup>G3956</sup> of sickness <sup>G3554</sup> and <sup>G2532</sup> all manner <sup>G3956</sup> of disease <sup>G3119</sup> among <sup>G1722</sup> the <sup>G3588</sup> people. <sup>G2992</sup>

(Mat 6:2) Therefore <sup>G3767</sup> when <sup>G3752</sup> thou doest <sup>G4160</sup> *thine* alms, <sup>G1654</sup> do not <sup>G3361</sup> sound a trumpet <sup>G4537</sup> before <sup>G1715</sup> thee, <sup>G4675</sup> as <sup>G5618</sup> the hypocrites <sup>G3588</sup> do <sup>G5273</sup> in <sup>G4160</sup> the <sup>G1722</sup> synagogues, <sup>G3588</sup> and <sup>G4864</sup> in <sup>G2532</sup> the <sup>G1722</sup> streets, <sup>G4505</sup> that <sup>G3704</sup> they may have glory <sup>G1392</sup> of <sup>G5259</sup> men. <sup>G444</sup> Verily <sup>G281</sup> I say <sup>G3004</sup> unto you, <sup>G5213</sup> They have <sup>G568</sup> their <sup>G848</sup> reward. <sup>G3408</sup>

(Mat 6:5) And <sup>G2532</sup> when <sup>G3752</sup> thou prayest, <sup>G4336</sup> thou shalt not <sup>G2476</sup> be <sup>G1722</sup> as <sup>G5618</sup> the hypocrites <sup>G3588</sup> are: <sup>G5273</sup> for <sup>G3754</sup> they love <sup>G5368</sup> to pray <sup>G4336</sup> standing <sup>G1722</sup> in <sup>G3588</sup> the <sup>G4864</sup> synagogues, <sup>G2532</sup> and <sup>G1722</sup> in <sup>G3588</sup> the corners <sup>G1137</sup> of the <sup>G568</sup> streets, <sup>G848</sup> that <sup>G4113</sup> they may be seen <sup>G3704</sup> of men. <sup>G5316</sup> Verily <sup>G281</sup> I say <sup>G3004</sup> unto you, <sup>G5213</sup> They have <sup>G568</sup> their <sup>G848</sup> reward. <sup>G3408</sup>

(Mat 9:35) And <sup>G2532</sup> Jesus <sup>G2424</sup> went about <sup>G4013</sup> all <sup>G3956</sup> the <sup>G3588</sup> cities <sup>G4172</sup> and <sup>G2532</sup> villages, <sup>G2968</sup> teaching <sup>G1321</sup> in <sup>G1722</sup> their <sup>G846</sup> synagogues, <sup>G4864</sup> and <sup>G2532</sup> preaching <sup>G2784</sup> the <sup>G3588</sup> gospel <sup>G2098</sup> of the <sup>G3588</sup> kingdom, <sup>G932</sup> and <sup>G2532</sup> healing <sup>G2323</sup> every <sup>G3956</sup> sickness <sup>G3554</sup> and <sup>G2532</sup> every <sup>G3956</sup> disease <sup>G3119</sup> among <sup>G1722</sup> the <sup>G3588</sup> people. <sup>G2992</sup>

....

(Mar 12:39) And <sup>G2532</sup> the chief seats <sup>G4410</sup> in <sup>G1722</sup> the <sup>G3588</sup> synagogues, <sup>G4864</sup> and <sup>G2532</sup> the uppermost rooms <sup>G4411</sup> at <sup>G1722</sup> feasts. <sup>G1173</sup>

(Mar 13:9) But <sup>G1161</sup> take heed <sup>G991</sup> to yourselves: <sup>G1438</sup> for <sup>G1063</sup> they shall deliver you up <sup>G3860</sup> to <sup>G5209</sup> councils; <sup>G4892</sup> and <sup>G2532</sup> in <sup>G1519</sup> the synagogues <sup>G4864</sup> ye shall be beaten: <sup>G1194</sup> and <sup>G2532</sup> ye shall be brought <sup>G2476</sup> before <sup>G1909</sup> rulers <sup>G2232</sup> and <sup>G2532</sup> kings <sup>G935</sup> for my sake, <sup>G1752</sup> for <sup>G1700</sup> a testimony <sup>G3142</sup> against them. <sup>G846</sup>

(Luk 4:15) And <sup>G2532</sup> he <sup>G846</sup> taught <sup>G1321</sup> in <sup>G1722</sup> their <sup>G846</sup> synagogues, <sup>G4864</sup> being glorified <sup>G1392</sup> of <sup>G5259</sup> all. <sup>G3956</sup>

(Luk 4:16) And <sup>G2532</sup> he came <sup>G2064</sup> to <sup>G1519</sup> Nazareth, <sup>G3478</sup> where <sup>G3757</sup> he had been <sup>G2258</sup> brought up: <sup>G5142</sup> and <sup>G2532</sup> as <sup>G2596</sup> his <sup>G846</sup> custom <sup>G1486</sup> was, he went <sup>G1525</sup> into <sup>G1519</sup> the <sup>G3588</sup> synagogue <sup>G4864</sup> on <sup>G1722</sup> the <sup>G3588</sup> sabbath <sup>G4521</sup> day, <sup>G2250</sup> and <sup>G2532</sup> stood up <sup>G450</sup> for to read. <sup>G314</sup>

...

(Joh 18:20) Jesus <sup>G2424</sup> answered <sup>G611</sup> him, <sup>G846</sup> I <sup>G1473</sup> spake <sup>G2980</sup> openly <sup>G3954</sup> to the <sup>G3588</sup> world: <sup>G2889</sup> I <sup>G1473</sup> ever <sup>G3842</sup> taught <sup>G1321</sup> in <sup>G1722</sup> the <sup>G3588</sup> synagogue, <sup>G4864</sup> and <sup>G2532</sup> in <sup>G1722</sup> the <sup>G3588</sup> temple, <sup>G2411</sup> whither <sup>G3699</sup> the <sup>G3588</sup> Jews <sup>G2453</sup> always <sup>G3842</sup> resort, <sup>G4905</sup> and <sup>G2532</sup> in <sup>G1722</sup> secret <sup>G2927</sup> have I said <sup>G2980</sup> nothing. <sup>G3752</sup>

b) Acts – full list KJV

(Act 6:9) Then <sup>G1161</sup> there arose <sup>G450</sup> certain <sup>G5100</sup> of <sup>G1537</sup> the <sup>G3588</sup> synagogue, <sup>G4864</sup> which is called <sup>G3004</sup> *the* <sup>G3588</sup> *synagogue* of the Libertines, <sup>G3032</sup> and <sup>G2532</sup> Cyrenians, <sup>G2956</sup> and <sup>G2532</sup> Alexandrians, <sup>G221</sup> and <sup>G2532</sup> of them <sup>G575</sup> of Cilicia <sup>G2791</sup> and <sup>G2532</sup> of Asia, <sup>G773</sup> disputing with <sup>G4802</sup> Stephen. <sup>G4736</sup>

(Act 9:2) And desired <sup>G154</sup> of <sup>G3844</sup> him <sup>G846</sup> letters <sup>G1992</sup> to <sup>G1519</sup> Damascus <sup>G1154</sup> to <sup>G4314</sup> the <sup>G3588</sup> synagogues, <sup>G4864</sup> that <sup>G3704</sup> if <sup>G1437</sup> he found <sup>G2147</sup> any <sup>G5100</sup> of this <sup>G5607</sup> way, <sup>G3598</sup> whether <sup>G5037</sup> they were men <sup>G435</sup> or <sup>G2532</sup> women, <sup>G1135</sup> he might bring <sup>G71</sup> them bound <sup>G1210</sup> unto <sup>G1519</sup> Jerusalem. <sup>G2419</sup>

(Act 9:20) And <sup>G2532</sup> straightway <sup>G2112</sup> he preached <sup>G2784</sup> Christ <sup>G5547</sup> in <sup>G1722</sup> the <sup>G3588</sup> synagogues, <sup>G4864</sup> that <sup>G3754</sup> he <sup>G3778</sup> is <sup>G2076</sup> the <sup>G3588</sup> Son <sup>G5207</sup> of God. <sup>G2316</sup>

(Act 13:5) And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

(Act 13:14) But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

(Act 13:42) And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

(Act 13:43) Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

(Act 14:1) And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

(Act 15:21) For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

(Act 17:1) Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

(Act 17:10) And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

(Act 17:17) Therefore he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

(Act 18:4) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

(Act 18:7) And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

(Act 18:19) And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

(Act 18:26) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

(Act 19:8) And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

(Act 22:19) And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

(Act 24:12) 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.

(Act 26:11) And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted even unto strange cities.

c) James (1)

(Jas 2:2) For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

d) Revelation (2)

(Rev 2:9) I know<sup>G1492</sup> thy<sup>G4675</sup> works,<sup>G2041</sup> and<sup>G2532</sup> tribulation,<sup>G2347</sup> and<sup>G2532</sup> poverty,<sup>G4432</sup> (but<sup>G1161</sup> thou art<sup>G1488</sup> rich)<sup>G4145</sup> and<sup>G2532</sup> I know<sup>G3588</sup> the<sup>G988</sup> blasphemy<sup>G988</sup> of them which say<sup>G3004</sup> they<sup>G1438</sup> are<sup>G1511</sup> Jews,<sup>G2453</sup> and<sup>G2532</sup> are<sup>G1526</sup> not,<sup>G3756</sup> but<sup>G235</sup> are the synagogue<sup>G4864</sup> of Satan.<sup>G4567</sup>

(Rev 3:9) Behold,<sup>G2400</sup> I will make<sup>G1325</sup> them<sup>G3588</sup> of<sup>G1537</sup> the<sup>G3588</sup> synagogue<sup>G4864</sup> of Satan,<sup>G4567</sup> which say<sup>G3004</sup> they<sup>G1438</sup> are<sup>G1511</sup> Jews,<sup>G2453</sup> and<sup>G2532</sup> are<sup>G1526</sup> not,<sup>G3756</sup> but<sup>G235</sup> do lie;<sup>G5574</sup> behold,<sup>G2400</sup> I will make<sup>G4160</sup> them<sup>G846</sup> to<sup>G2443</sup> come<sup>G2240</sup> and<sup>G2532</sup> worship<sup>G4352</sup> before<sup>G1799</sup> thy<sup>G4675</sup> feet,<sup>G4228</sup> and<sup>G2532</sup> to know<sup>G1097</sup> that<sup>G3754</sup> I<sup>G1473</sup> have loved<sup>G25</sup> thee.<sup>G4571</sup>

e) Related word but not the same word

**G4863** συνάγω sunago *soon-ag'-o*

From **G4862** and **G71**; to *lead together*, that is, *collect* or *convene*; specifically to *entertain* (hospitably): - + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

**The word for church that is sometimes used for a synagogue or another meeting – it is found 79 times translated church and 112 verses total. It is used for any meeting.**

**G1577** ἐκκλησία ekklēsia *ek-klay-see'-ah*

From a compound of **G1537** and a derivative of **G2564**; a *calling out*, that is, (concretely) a popular *meeting*, especially a religious *congregation* (Jewish *synagogue*, or Christian community of members on earth or saints in heaven or both): - assembly, church.

- f) Meeting that is called out – see Acts 19:28-34, neither synagogue nor a church (as we use the meeting).
- g) Some have confused these and assert that the word synagogue and church are the same words. As you can see, a synagogue or other called out group can be translated from **G1577** but the word in Rev 2:9 and 3:9 means is almost always synagogue

**Problems with a Jewish sorcerer – Acts 13:6-12**

Act 13:6 They traveled through the whole island until they came to Paphos. There they met a Jewish sorcerer and false prophet named Bar-Jesus,  
 Act 13:7 who was an attendant of the proconsul, Sergius Paulus. The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted to hear the word of God.  
 Act 13:8 But Elymas the sorcerer (for that is what his name means) opposed them and tried to turn the proconsul from the faith.  
 Act 13:9 Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said,  
 Act 13:10 "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?  
 Act 13:11 Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun." Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand.  
 Act 13:12 When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.

h) This is very interesting – a Jew who served the Devil knowingly

J Vernon McGee -- Act 13:6

**OPPOSITION AT PAPHOS**

It would appear that their ministry didn't have much success at Salamis. At least no record is given of any fruit from their ministry. They cross over the Isle of Cyprus to the other side of the island. In Paphos they encounter this opposition, which is actually satanic, through a sorcerer who had a tremendous influence on the Roman deputy, the governor of that island, Sergius Paulus.

*hhhhhhhhh. There is no way to be sure of the fruit in any Biblical Endeavor*

*iiiiiii. Counting all who went 'forward' may mean nothing.*

*jjjjjjj. Remember to keep the gospel simple but direct – Rom 3:23; 6:23; 10:9-10 or other passages.*

- i) This man's name means, "son of Jesus" or "son of Joshua (Hebrew)"
- j) A man named Paul wanted to hear from Saul (Hebrew name) = Paul (Greek name)  
*kkkkkkkk. This is the difference between this and Abram, Abraham*

IIIIIIII. *Both Abram and Abraham are in the Hebrew*

(a) Easton, Abram == Exalted Father

(b) Easton, Abraham == Father of a multitude

**Abraham (read partly)**

Father of a multitude, son of Terah, named (Gen 11:27) before his older brothers Nahor and Haran, because he was the heir of the promises. Till the age of seventy, Abram sojourned among his kindred in his native country of Chaldea. He then, with his father and his family and household, quitted the city of Ur, in which he had hitherto dwelt, and went some 300 miles north to Haran, where he abode fifteen years. The cause of his migration was a call from God (Act 7:2-4). There is no mention of this first call in the Old Testament; it is implied, however, in Gen. 12. While they tarried at Haran, Terah died at the age of 205 years. Abram now received a second and more definite call, accompanied by a promise from God (Gen 12:1, Gen 12:2); whereupon he took his departure, taking his nephew Lot with him, "not knowing whither he went" (Heb 11:8). He trusted implicitly to the guidance of Him who had called him.

Abram now, with a large household of probably a thousand souls, entered on a migratory life, and dwelt in tents. Passing along the valley of the Jabbok, in the land of Canaan, he formed his first encampment at Sichern (Gen 12:6), in the vale or oak-grove of Moreh, between Ebal on the north and Gerizim on the south. Here he received the great promise, "I will make of thee a great nation," etc. (Gen 12:2, Gen 12:3, Gen 12:7). This promise comprehended not only temporal but also spiritual blessings. It implied that he was the chosen ancestor of the great Deliverer whose coming had been long ago predicted (Gen 3:15). Soon after this, for some reason not mentioned, he removed his tent to the mountain district between Bethel, then called Luz, and Ai, towns about two miles apart, where he built an altar to "Jehovah." He again moved into the southern tract of Palestine, called by the Hebrews the Negeb; and was at length, on account of a famine, compelled to go down into Egypt. This took place in the time of the Hyksos, a Semitic race which now held the Egyptians in bondage. Here occurred that case of deception on the part of Abram which exposed him to the rebuke of Pharaoh (Gen 12:18). Sarai was restored to him; and Pharaoh loaded him with presents, recommending him to withdraw from the country. He returned to Canaan richer than when he left it, "in cattle, in silver, and in gold" (Gen 12:8; Gen 13:2. Compare Psa 105:13, Psa 105:14). The whole party then moved northward, and returned to their previous station near Bethel. Here disputes arose between Lot's shepherds and those of Abram about water and pasturage. Abram generously gave Lot his choice of the pasture-ground. (Compare 1Co 6:7.) He chose the well-watered plain in which Sodom was situated, and removed thither; and thus the uncle and nephew were separated. Immediately after this Abram was cheered by a repetition of the promises already made to him, and then removed to the plain or "oakgrove" of Mamre, which is in Hebron. He finally settled here, pitching his tent under a famous oak or terebinth tree, called "the oak of Mamre" (Gen 13:18). This was his third resting-place in the land.

Some fourteen years before this, while Abram was still in Chaldea, Palestine had been invaded by Chedorlaomer, King of Elam, who brought under tribute to him the five cities in the plain to which Lot had removed. This tribute was felt by the inhabitants of these cities to be a heavy burden, and after twelve years they revolted. This brought upon them the vengeance of Chedorlaomer, who had in league with him four other kings. He ravaged the whole country, plundering the towns, and carrying the inhabitants away as slaves. Among those thus treated was Lot. Hearing of the disaster that had fallen on his nephew, Abram immediately gathered from his own household a band of 318 armed men, and being joined by the Amorithish chiefs Mamre, Aner, and Eshcol, he pursued after Chedorlaomer, and overtook him near the springs of the Jordan. They attacked and routed his army, and pursued it over the range of Anti-Libanus as far as to Hobah, near Damascus, and then returned, bringing back all the spoils that had been carried away. Returning by way of Salem, i.e., Jerusalem, the king of that place, Melchizedek, came forth to meet them with refreshments. To him Abram presented a tenth of the spoils, in recognition of his character as a priest of the most high God (Gen 14:18-20).

In a recently-discovered tablet, dated in the reign of the grandfather of Amraphel (Gen 14:1), one of the witnesses is called "the Amorite, the son of Abiramu," or Abram.

Having returned to his home at Mamre, the promises already made to him by God were repeated and enlarged (Gen 13:14). "The word of the Lord" (an expression occurring here for the first time) "came to him" (Gen 15:1). He now understood better the future that lay before the nation that was to spring from him. Sarai, now seventy-five years old, in her impatience, persuaded Abram to take Hagar, her Egyptian maid, as a concubine, intending that whatever child might be born should be reckoned as her own. Ishmael was accordingly thus brought up, and was regarded as the heir of these promises (Gen. 16). When Ishmael was thirteen years old, God again revealed yet more explicitly and fully his gracious purpose; and in token of the sure fulfillment of that purpose the patriarch's name was now changed from Abram to Abraham (Gen 17:4, Gen 17:5), and the rite of circumcision was instituted as a sign of the covenant. It was then announced that the heir to these covenant promises would be the son of Sarai, though she was now ninety years old; and it

was directed that his name should be Isaac. At the same time, in commemoration of the promises, Sarai's name was changed to Sarah. On that memorable day of God's thus revealing his design, Abraham and his son Ishmael and all the males of his house were circumcised (Gen. 17). Three months after this, as Abraham sat in his tent door, he saw three men approaching. They accepted his proffered hospitality, and, seated under an oak-tree, partook of the fare which Abraham and Sarah provided. One of the three visitants was none other than the Lord, and the other two were angels in the guise of men. The Lord renewed on this occasion his promise of a son by Sarah, who was rebuked for her unbelief. Abraham accompanied the three as they proceeded on their journey. The two angels went on toward Sodom; while the Lord tarried behind and talked with Abraham, making known to him the destruction that was about to fall on that guilty city. The patriarch interceded earnestly in behalf of the doomed city. But as not even ten righteous persons were found in it, for whose sake the city would have been spared, the threatened destruction fell upon it; and early next morning Abraham saw the smoke of the fire that consumed it as the "smoke of a furnace" (Gen. 19:1-28).

After fifteen years' residence at Mamre, Abraham moved southward, and pitched his tent among the Philistines, near to Gerar. Here occurred that sad instance of prevarication on his part in his relation to Abimelech the King (Gen. 20). (See ABIMELECH.) Soon after this event, the patriarch left the vicinity of Gerar, and moved down the fertile valley about 25 miles to Beer-sheba. It was probably here that Isaac was born, Abraham being now an hundred years old. A feeling of jealousy now arose between Sarah and Hagar, whose son, Ishmael, was no longer to be regarded as Abraham's heir. Sarah insisted that both Hagar and her son should be sent away. This was done, although it was a hard trial to Abraham (Gen 21:12). (See HAGAR; ISHMAEL.)

At this point there is a blank in the patriarch's history of perhaps twenty-five years. These years of peace and happiness were spent at Beer-sheba. The next time we see him his faith is put to a severe test by the command that suddenly came to him to go and offer up Isaac, the heir of all the promises, as a sacrifice on one of the mountains of Moriah. His faith stood the test (Heb 11:17-19). He proceeded in a spirit of unhesitating obedience to carry out the command; and when about to slay his son, whom he had laid on the altar, his uplifted hand was arrested by the angel of Jehovah, and a ram, which was entangled in a thicket near at hand, was seized and offered in his stead. From this circumstance that place was called Jehovah-jireh, i.e., "The Lord will provide." The promises made to Abraham were again confirmed (and this was the last recorded word of God to the patriarch); and he descended the mount with his son, and returned to his home at Beer-sheba (Gen 22:19), where he resided for some years, and then moved northward to Hebron.

Some years after this Sarah died at Hebron, being 127 years old. Abraham acquired now the needful possession of a burying-place, the cave of Machpelah, by purchase from the owner of it, Ephron the Hittite (Gen. 23); and there he buried Sarah. His next care was to provide a wife for Isaac, and for this purpose he sent his steward, Eliezer, to Haran (or Charran, Act 7:2), where his brother Nahor and his family resided (Gen 11:31). The result was that Rebekah, the daughter of Nahor's son Bethuel, became the wife of Isaac (Gen. 24). Abraham then himself took to wife Keturah, who became the mother of six sons, whose descendants were afterwards known as the "children of the east" (Jdg 6:3), and later as "Saracens." At length all his wanderings came to an end. At the age of 175 years, 100 years after he had first entered the land of Canaan, he died, and was buried in the old family burying-place at Machpelah (Gen 25:7-10).

The history of Abraham made a wide and deep impression on the ancient world, and references to it are interwoven in the religious traditions of almost all Eastern nations. He is called "the friend of God" (Jam 2:23), "faithful Abraham" (Gal 3:9), "the father of us all" (Rom 4:16).

*mmmmmmmm. Abraham is called the father of us all*

*nnnnnnnn. Gal 4:24-31*

*(c) Hagar is the mother of the damned*

*(d) Sara or Sarah is the mother of the saved*

*oooooooo. Mary is not ever called that yet (through no fault of her own)*

*(e) Roman Catholics pray to Mary*

*(f) Muslims pray to Mary*

*pppppppp. When John 2:1-5 when they wanted her to intercede for him to give more wine, he would not go through her to them*

*(g) Today, Catholics all over the world pray to Mary*

*(h) Muslims treat her so*

*k) He was amazed at Paul's teaching and trusted in the Lord*

*l) The sorcerer was blinded for a period of time*

*qqqqqqqq. The sorcerer was trying to keep his boss from trusting in the Lord!*

*rrrrrrrr. He was blinded (as Paul had been) and his boss trusted the Lord*

ssssssss. Men in OUR government want to stop the spreading of the gospel – may God stop their intents. ← end #19 100228

## D. In Pisidian Antioch

Act 13:13 From Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left them to return to Jerusalem.

### Let's get this straight

- a) John was a part of the Jewish group with headquarters in Jerusalem
- b) Barnabas was a part of the Jewish group in Jerusalem but traveled with Paul
- c) Paul is the first person in the new dispensation in which Paul ultimately states that there is no difference between Jew and Gentile
- d) Eph 3:1-6; 7-13; 14-21
- e) Today we are one in Christ – Eph 2 (using headings from NIV)

*tttttttt. We are alive in Christ 2:1-10*

- (a) We were dead in our sins – Eph 2:1-9
- (b) The gospel and what follows in Eph 2:8-10

*uuuuuuuuu. Today, we are ONE in CHRIST – Eph 2:11-22*

- (c) There are those who are ethnically Jewish but, in the Body of Christ, there are neither Jews nor Gentiles
- (d) The practice of going to Jews first as happened in Acts 13 and during the Acts period and is referenced in Romans 1:16
- (e) The final presentation to Jews as Jews is in Acts 28:17-38

*vvvvvvvvv. Unfortunately, some Jewish Christians insist on the following:*

- (f) They still keep Jewish holy days when Col 2 says that there are no HOLY DAYS today, no matter if you are ethnically Jewish or not
- (g) They teach that Romans 1:16 says we must go to Jews first
  - (i) This is no longer true
  - (ii) This was only true during the period of Acts
    - (a) Ephesians 2:11-22; 3:1-6-4:6
    - (b) This is not true in other ages
  - (iii) You may be Spanish and emphasize witnessing to Hispanics who are usually Roman Catholic
  - (iv) You may be Jewish and witness primarily to them but this is based on your relatives or a special burden in taking the Word to them
  - (v) But, these are based on other matters and not the scriptures

*wwwwwwwww. Whatever, have a burden for the souls of those with whom you talk – this is so important*

### Paul's journey in Acts 13:14-52

- f) Paul invited to speak!

From J Vernon McGee (ACTS 2 disp) Act 13:14-15  
PAUL'S SERMON AT ANTIOCH

Paul follows his method of going first to the synagogue. Jews were scattered throughout the Roman Empire, and they established synagogues in the cities in which they had settled. When visitors would come from Jerusalem, since they would want word from the religious center, they would invite the visitor to say something. This always afforded a marvelous opportunity for the apostle Paul. He certainly took advantage of it here.

This sermon which Paul preached in Antioch of Pisidia is one of the great sermons, in my opinion; yet it is generally passed by today. It is the first recorded sermon of Paul, preached in the synagogue on the Sabbath Day. **When they asked Paul whether he would like to say something, you can be sure that he wanted to say something. That was his whole reason for being there.**

- g) He must have looked like a rabbi or learned person (both are true)

Act 13:14 From Perga they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down.

Act 13:15 After the reading from the Law and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please speak."

xxxxxxx. *For what it is worth, if you are ethnically Jewish (mother a Jew), you are invited into synagogue*

yyyyyyyyy. *It would seem that they would not have invited this if they knew who Paul was unless they wanted to know more of his doctrines?!*

- h) Apparently, there were Gentiles there – perhaps proselytes – recall this is a Gentile who underwent all including circumcision for a male

Act 13:16 Standing up, Paul motioned with his hand and said: "Men of Israel and you Gentiles who worship God, listen to me!

Act 13:17 The God of the people of Israel chose our fathers; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country,

Act 13:18 he endured their conduct for about forty years in the desert,

Act 13:19 he overthrew seven nations in Canaan and gave their land to his people as their inheritance.

Act 13:20 All this took about 450 years. "After this, God gave them judges until the time of Samuel the prophet.

- i) McGee on Acts 13:17-20 -- Notice that Paul is doing the same thing that Stephen did before the Sanhedrin.

zzzzzzzz. *He recounts Israel's history as a nation.*

aaaaaaaaa. *Paul had ordered Stephen to be stoned.*

Act 13:21 Then the people asked for a king, and he gave them Saul son of Kish, of the tribe of Benjamin, who ruled forty years.

Act 13:22 After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own heart; he will do everything I want him to do.'

- j) There is an important situation with David made KING  
bbbbbbbbbb. *The rule about bastards*

(Deu 23:2) A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

cccccccc. *What does this have to do with David? – Enter the story of Judith and Tamar - Genesis 38:1-10*

(a) Tamar had no child and was desperate – Gen 38:11-12

(b) Judah went to shear sheep and Tamar went to get what she wanted (a baby) – Gen 38:13-14

(c) Disguised as harlot, she lures Judah – Gen 38:15-19

(d) The search for the prostitute – Gen 38:20-21

(e) He discovers that Tamar was pregnant and was prepared to burn her to death for her sin – Gen 38:22-24

(f) She shows the trinkets Judah had given her and he admits his sin and spared her life – Gen 38:25-30 – Perez and Zerah

dddddddd. *The genealogy of David*

Rth 4:16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

Rth 4:17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Rth 4:18 Now these are the generations of Pharez: Pharez begat Hezron,

Rth 4:19 And Hezron begat Ram, and Ram begat Amminadab,

Rth 4:20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

Rth 4:21 And Salmon begat Boaz, and Boaz begat Obed,

Rth 4:22 And Obed begat Jesse, and Jesse begat David.

eeeeeeee. *In much of scripture, Satan tries to back God into a corner and Satan always fails!!*

(g) David could be on the throne legitimately

(h) And, Jesus was (in His Body) a descendent of David

fffffff. *Remember, Satan may seem to win but he always loses to the Lord.*

Act 13:23 "From this man's descendants God has brought to Israel the Savior Jesus, as he promised.

Act 13:24 Before the coming of Jesus, John preached repentance and baptism to all the people of Israel.

Act 13:25 As John was completing his work, he said: 'Who do you think I am? I am not that one. No, but he is coming after me, whose sandals I am not worthy to untie.'

*ggggggggg. John the Baptist was not that man and so stated*

k) Again, Jews and Gentiles who worshipped with them

Act 13:26 "Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent.

Act 13:27 The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath.

Act 13:28 Though they found no proper ground for a death sentence, they asked Pilate to have him executed.

Act 13:29 When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb.

Act 13:30 But God raised him from the dead,

Act 13:31 and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people.

Act 13:32 "We tell you the good news: What God promised our fathers

Act 13:33 he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "'You are my Son; today I have become your Father.'

Act 13:34 The fact that God raised him from the dead, never to decay, is stated in these words: "'I will give you the holy and sure blessings promised to David.'

Act 13:35 So it is stated elsewhere: "'You will not let your Holy One see decay.'

Act 13:36 "For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed.

Act 13:37 But the one whom God raised from the dead did not see decay.

Act 13:38 "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.

l) Paul really explains the story of Jesus and the propheets

m) The punch line – the summary statement

Act 13:39 Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.

Act 13:40 Take care that what the prophets have said does not happen to you:

Act 13:41 "'Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.'"

Act 13:42 As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath

*hhhhhhhhh. The work of Christ is more powerful than the law of Moses*

*iiiiiiii. The people wanted them to come the next Sabbath*

*jjjjjjjj. Note: Paul did not have to prepare the Lesson!*

n) Another invitation.

Act 13:43 When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.

Act 13:44 On the next Sabbath almost the whole city gathered to hear the word of the Lord.

o) What a crowd!

p) Think of all of the laws we have about over stuffed buildings!!

q) Next Sabbath

Act 13:45 When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.

r) They were filled with jealousy

s) The Jews did not want Gentiles to even hear the message

*kkkkkkkkkk. They wanted to be the only ones who knew!*

Act 13:46 Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.

*llllllll. This is the formal beginning of the turning to the Gentiles*

*mmmmmmmmmm. The Jews here did not want to share the truth*

*nnnnnnnnnn. They wanted to be the only ones who could know or practice the truth!*  
*oooooooooooo. Their attitude was to have truth that others (Gentiles) did not have!*

t) The Gentiles are not the focus

Act 13:47 For this is what the Lord has commanded us: "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

Act 13:48 When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.

u) Those (Gentiles) appointed to eternal life believed – like Paul (Saul) hit by a big light  
*pppppppppp. This sounds like sovereignty to me.*  
*qqqqqqqqqq. A simple explanation of sovereignty*  
(a) Before saved, look at a building where it says "Whosoever will may come. (limited to Paul's letters but not exact quote) KJV

(Rom 2:1) Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

(Rom 9:33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

(Rom 10:11) For the scripture saith, Whosoever believeth on him shall not be ashamed.

(Rom 10:13) For whosoever shall call upon the name of the Lord shall be saved.

(Rom 13:2) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

(1Co 11:27) Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

(Gal 5:4) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

(Gal 5:10) I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

(b) Once inside, "chosen before" KJV

(Eph 1:4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

*rrrrrrrrrr. Only the saved can know they are chosen but all know they are invited*

Act 13:49 The word of the Lord spread through the whole region.

v) The gospel spread

w) The Jews were MAD

Act 13:50 But the Jews incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region.

Act 13:51 So they shook the dust from their feet in protest against them and went to Iconium.

Act 13:52 And the disciples were filled with joy and with the Holy Spirit.

x) Trouble so they went to another city

*ssssssssss. Persecution may be coming soon – it is already in a number or countries*

*tttttttt. It is so bad in N. Korea that some are smuggling Bibles from China to Korea!*

*uuuuuuuuuu. We are beginning to see the anti-Christian stuff in the public schools and the attempt to do away with nonpublic schools.*

**← end #20,2010 0307**

#### **Note from Darby**

It was a decisive and important moment. These two messengers of the Holy Ghost quote the testimony of the Old Testament with regard to God's purpose towards the Gentiles, of whom Christ was to be the light — a purpose which they accomplished according to the intelligence in it that the Spirit gave them, and by His power. The passage is in Isaiah (Chapter 49), where the opposition of Israel, that made the testimony of Christ useless to themselves, gave God occasion to declare that this work was but a small thing, and that Christ should be a light to the Gentiles, and great even to the ends of the earth.

We shall do well to observe this last circumstance, the energy in action imparted by spiritual intelligence, and the way in which prophetic declarations turn into light and authority for action, when the Spirit of God gives the true practical meaning — the application. Another might not perhaps understand it; but the spiritual man has a full guarantee for his own conscience in the word which he has understood. He leaves the rest to God.

The Gentiles rejoice at the testimony, and the election believe. The word spreads through all the region. The Jews now shew themselves in their true character of enemies to the Lord and to His truth. With regard to them Paul and Barnabas shake off the dust of their feet against them. The disciples, whatever might be their difficulties, are no hindrance to this. The position here taken by the Jews — which, moreover, we find everywhere — makes us understand what a source of grief and pain they must have been to the apostles.

y) Here is a little observation also from Darby

Here Paul is placed before Barnabas; in the former Chapter, Barnabas has the first place.

vvvvvvvvvv. *Some might thus argue the Acts 13 position.*

wwwwwwwww. *But, the first member of the body was saved in Acts 9 so supports Acts 9*

xxxxxxxxxx. *Note, in the sight of God, no one moves from program to another program*

yyyyyyyyyy. *This can lead to a problem but is why mid-Acts people range from Acts 9 to Acts 13*

zzzzzzzzzz. *The true ultras say Acts 28 or Ephesians, etal. But they have a problem with Acts 13 or mid-Acts*

z) They were filled with JOY and with the Holy Spirit

## E. Acts 14

### Iconium – 14:1-5

Act 14:1 At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed.

Act 14:2 But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers.

Act 14:3 So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.

Act 14:4 The people of the city were divided; some sided with the Jews, others with the apostles.

Act 14:5 There was a plot afoot among the Gentiles and Jews, together with their leaders, to mistreat them and stone them.

a) Even today, if you are considered Jewish, you may be invited to attend synagogue  
*aaaaaaaaaa. It is probably not true that you would be allowed to speak*

b) A great number of Jews and Gentiles believed

c) Today, most of the Jews that come to Christ INSIST on keeping the customs of the Jews

d) Look at what Paul has done in his writings to deny this as proper:

*bbbbbbbbbb. Gal 1:1-2 – Paul's apostleship*

*ccccccccc. Gal 1:11-12 – Paul's gospel*

*dddddddddd. Gal 1:13-18 – Paul's doctrine*

*eeeeeeeeeee. 1Cor 15:51 – mystery resurrection*

*fffffff. Phil 3:1-21 – Pauline Bible Studies*

*gggggggggg. Col 2:16-19 – various customs INCLUDING Sabbath*

(a) Many say they keep Sabbath

(b) They do not limit their Sabbath (some use Sunday) to a half mile.

(c) We could keep all kinds of days if we redefined the terms!

e) It is hard to keep a secret if the entire town knows what is plotted!

f) Some have described stoning as one of the worst ways to die.

g) Crucifixion is worse.

h) Our constitution forbids these terrible ways of executing prisoners

i) This is probably why we rarely execute because no one can agree which way gives the least pain!

### In Lystra and Derbe – 14:6-20

j) The plot to kill them drove them to leave

k) J Vernon McGee on 14:5-7 (there may be a problem)

Because they didn't get a very good reception in Iconium, they fled to Lystra and Derbe. However, we know that they came back through Iconium so there must have been some believers there.

l) They continued preaching the gospel – 14:6-7

Act 14:6 But they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding country,  
Act 14:7 where they continued to preach the good news.

m) We need to remind ourselves that the gospel in Paul's letters is distinctive from that of Peter's – Here is Paul's in 1Cor 15

1Co 15:1 Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand.

1Co 15:2 By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

1Co 15:3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

1Co 15:4 that he was buried, that he was raised on the third day according to the Scriptures,

1Co 15:5 and that he appeared to Peter, and then to the Twelve.

1Co 15:6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.

1Co 15:7 Then he appeared to James, then to all the apostles,

1Co 15:8 and last of all he appeared to me also, as to one abnormally born.

1Co 15:9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

1Co 15:10 But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me.

1Co 15:11 Whether, then, it was I or they, this is what we preach, and this is what you believed.

1Co 15:12 But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?

1Co 15:13 If there is no resurrection of the dead, then not even Christ has been raised.

1Co 15:14 And if Christ has not been raised, our preaching is useless and so is your faith.

1Co 15:15 More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised.

*hhhhhhhhhh. Notice—here is the death, burial and resurrection of Christ*

n) Rom 3:23; 6:23 & 10:9,10; 1Thes 4:14

o) Here is more from Rom 8

Rom 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus,

Rom 8:2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

Rom 8:3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,  
Rom 8:4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

Rom 8:5 Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.

Rom 8:6 The mind of sinful man is death, but the mind controlled by the Spirit is life and peace;

Rom 8:7 the sinful mind is hostile to God. It does not submit to God's law, nor can it do so.

Rom 8:8 Those controlled by the sinful nature cannot please God.

Rom 8:9 You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

Rom 8:10 But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.

Rom 8:11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

Rom 8:12 Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it.

Rom 8:13 For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live,

Rom 8:14 because those who are led by the Spirit of God are sons of God.

Rom 8:15 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father."  
Rom 8:16 The Spirit himself testifies with our spirit that we are God's children.  
Rom 8:17 Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.  
Rom 8:18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

- p) Here are some instances: We are looking for evidence of being led by the Spirit  
*iiiiiiiiiii. Do you have a hunger for the Word of God?*  
*jjjjjjjjjj. Do you enjoy being with God's people?*  
*kkkkkkkkkk. Do you enjoy prayer?*  
*llllllllll. Are you concerned about the lost? ← end #21,2010 0502*

q) Notes on Romans 8:5 from J Vernon McGee

"Do mind the things of the flesh." When I was holding a meeting in Middle Tennessee after I was first ordained, I was invited to dinner in a lovely country home. The housewife had prepared some wonderful fried chicken. When we were already sitting at the table, she went out to call her little boy again. After she'd called him several times, she came in and said, "That young'un won't *mind* me." And what she meant was, "That young one will not obey me." Paul, you see, sounds like a good Southerner because he uses this word, "they *mind* the things of the flesh." We have seen that before in the sixth chapter of Romans. My friend, if you live habitually in the flesh and obey the things of the flesh, and the new nature doesn't rebuke you, you must not have a new nature—because "they that are after the Spirit [mind] the things of the Spirit." A believer has been given a new nature, and now he can yield himself to the new nature. And this is an act of the will. This is the new struggle that's brought to our attention. "The flesh" describes the natural man. The Lord Jesus said, "that which is born of the flesh is flesh"—it will always be flesh. God has no program to change the flesh. Rather He brings in something new: "and that which is born of the Spirit is spirit" (Joh 3:6).

A new struggle is brought to our attention. It is no longer the new nature or the believer striving for mastery over sin in the body; it is the Holy Spirit striving against the old nature. The little boy coming home from school was being beaten up by a big bully. He was on the bottom, and the big bully was pounding him very heavily. Then he looked up from his defeated position on the bottom, and he saw his big brother coming. The big brother took care of the bully while the little fellow crawled up on a stump and rubbed his bruises. The believer has the Holy Spirit to deal with the flesh, that big bully. I learned a long time ago that I can't overcome it. So I have to turn it over to somebody who can. The Holy Spirit indwells believers. He wants to do that for us, and He can!

"They that are after the flesh" describes the natural man. Paul paints his picture in Eph 2:1-3. "And you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." This was the condition of all of us until we were saved.

And the "flesh" includes the mind. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col 1:21). It includes the total personality which is completely alienated from God.

The natural man strives and even sets his heart upon the things of the flesh. Here is his diet: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal 5:19-21). It is an ugly brood!

In Colossians Paul says: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Col 3:8-9). The Lord Jesus said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Mat 15:19).

It is humiliating but true that the child of God retains this old Adamic nature. It means defeat and death to live by the flesh. No child of God can be happy in living for the things of the flesh. The prodigal son may get into the pigpen, but he will never be content to stay there. He is bound to say, "I will arise and go to my father." "They that are after the Spirit" are born again, regenerated and indwelt by the Spirit of God. They love the things of Christ. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col 3:1-2). And Paul says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col 3:12). These are just some of the things for which the child of God longs. You and I cannot do these things by effort. It is only as we let the Spirit of God work in our lives that they will appear.

Here is another great principle.

r) They could see that this man had faith to be healed– 14:8-9

Act 14:8 In Lystra there sat a man crippled in his feet, who was lame from birth and had never walked.  
Act 14:9 He listened to Paul as he was speaking. Paul looked directly at him, saw that he had faith to be healed  
Act 14:10 and called out, "Stand up on your feet!" At that, the man jumped up and began to walk.

- s) Paul looked at him and saw that he had faith to be healed – how did he do that?  
*mmmmmmmmmm. He saw his faith through the witness of the Holy Spirit in Paul's mind*  
*nnnnnnnnnn. We get fooled over whether a person really trusted the Lord or not. We are to witness but we really do not know how means it and who doesn't*  
*oooooooooooo. But, we still witness*
- t) This is a multiple healing  
*ppppppppppp. He wasn't crippled*  
*qqqqqqqqqq. He had never walked so his muscles had atrophied; who knows what else?*
- u) Think of the phony stuff in Christian programs and other things. They can't see your heart. How many of the so called healers are phony – this would probably mean that they are lost!
- v) J Vernon McGee on verses 14:8-10

#### THE EVENTS AT LYSTRA

As we have seen, Paul and Barnabas had the gifts of an apostle, the sign gifts. They came into these places without any New Testament with the message of the gospel. What were their credentials? How could they prove their message was from God? The sign gifts were their credentials—they needed them. Today we have the entire Bible, and what it has to say. If only we could get people to do that!

The other day I played golf with a very affable, generous, bighearted man. He is an unsaved man, and he told me very candidly that he was chasing around. Mutual friends had asked me to play with him. I attempted to talk with him about the gospel. He knew the facts of the gospel as well as I do. And you know something else? He believed them. He said he believed that Jesus died and rose again, and he believed that if he put his trust in Jesus, He would save him. So I asked him why he didn't do that. Then he began to mention names, names of certain men whose lives just didn't measure up to their profession of faith. So I said to him, "For goodness sake get your eyes off men. In the first century the apostles performed miracles, and men got their eyes on the apostles. So it was necessary to get their eyes off the apostles and turn them to the Book which presents the Lord Jesus Christ. You need to get your eyes on the Word of God and learn what God says today. He tells us that the important thing is our personal relationship with God through Jesus Christ. All those other men you mention will not even enter into the picture when you stand before the Lord Jesus someday. The only question will be your personal relationship to Jesus Christ as it is revealed in the Word of God. Go to the Word of God." I'll be very frank with you; I didn't really get very far with this man. He did say that I had given him a new approach; he had never heard it that way before. He thought maybe he would try it. I encouraged him again to get his eyes off other Christians because we all have feet of clay.  
The people at Lystra were looking to Paul and Barnabas.

- w) We really have to follow what God gave Paul to give to us. Especially in Paul's later epistles, the miracles had ceased.
- x) Weird reaction based on pagan gods! – **McGee again**

Act 14:12-13

Paul is the leader of the team, the chief speaker, and the people want to make them gods. They bring garlands and sacrifice and are ready to worship them. Fickle! Does it remind you of someone else? In America it is a baseball player one year, then a politician, then a football star, then another politician. By the following year they are all forgotten, and it is someone else new. It is the same way with the preachers. One can preach the Word of God, and everyone will acclaim him as a wonderful preacher. Then the next day they are ready to crucify him.

y) Gods becoming men!!

rrrrrrrrrr. *Fallen angels and women – Gen 6:1-3 – Companion Bible Ap 23, 25, 26*

(a) The world is really pagan – Jude 6-7; 2Pt 2:4-6

(b) Noah perfect in Gen 6:9

sssssssssss. *You would be amazed at the idolatry in the world today*

(c) Buddhists – the coach of the Lakers calls himself a Christian Buddhist – what in the world is that?

(d) Hindus

(e) Muslims – they are practicing warfare in OUR country (DVD)

(f) Roman Catholics have their relics as well

(g) Many others and they are in our country.

Act 14:11 When the crowd saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!"

Act 14:12 Barnabas they called Zeus, and Paul they called Hermes because he was the chief speaker.

Act 14:13 The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates because he and the crowd wanted to offer sacrifices to them.

(h) Zeus<sup>52</sup>

Zeus, the youngest son of Cronus and Rhea, he was the supreme ruler of Mount Olympus and of the Pantheon of gods who resided there. Being the supreme ruler he upheld law, justice and morals, and this made him the spiritual leader of both gods and men. Zeus was a celestial god, and originally worshiped as a weather god by the Greek tribes. These people came southward from the Balkans circa 2100 BCE. He has always been associated as being a weather god, as his main attribute is the thunderbolt, he controlled thunder, lightning and rain. Theocritus wrote circa 265 BCE: "sometimes Zeus is clear, sometimes he rains". He is also known to have caused thunderstorms. In Homer's epic poem the *Iliad* he sent thunderstorms against his enemies. The name Zeus is related to the Greek word *dios*, meaning "bright". His other attributes as well as lightning were the scepter, the eagle and his aeGIS (this was the goat-skin of Amaltheia).

(i) Hermes<sup>53</sup>

Hermes (pronounced /'hɜrmi:z/; Greek Ἑρμῆς) is the great messenger of the gods in Greek mythology and additionally as a guide to the Underworld. An Olympian god, he is also the patron of boundaries and of the travelers who travel across them, of shepherds and cowherds, of the cunning of thieves and liars, of orators and wit, of literature and poets, of athletics and sports, of weights and measures, of invention, and of commerce in general.<sup>[1]</sup> His symbols include the tortoise, the rooster, the winged sandals, the winged hat, and the caduceus (given to him by Apollo in exchange for the lyre). In the Roman adaptation of the Greek religion. (see interpretatio romana), Hermes was identified with the Roman god Mercury, who, though inherited from the Etruscans, developed many similar characteristics, such as being the patron of commerce.

(j) How can people worship something they made?

tttttttttt. *Barnabas and Paul were upset at this as they should have been*

Act 14:14 But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed out into the crowd, shouting:

Act 14:15 "Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made heaven and earth and sea and everything in them.

Act 14:16 In the past, he let all nations go their own way.

<sup>52</sup> <http://www.pantheon.org/articles/z/zeus.html>

<sup>53</sup> <http://en.wikipedia.org/wiki/Hermes>

Act 14:17 Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy."  
Act 14:18 Even with these words, they had difficulty keeping the crowd from sacrificing to them.

uuuuuuuuuu. Here come the Jews who hated Paul and Barnabas

Act 14:19 Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead.

(k) They stoned Paul – usually fatal

Act 14:20 But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe.

(l) Was Paul dead?

(i) McGee on Acts 14:19

How amazing this is. Such fickle people! One day they are ready to worship Paul and Barnabas as gods. The next day they stone Paul to death.

(How like Americans—we follow fads. One time it is the hula hoop. Then it is the miniskirt. We simply follow one fad after another.)

***They stoned Paul and dragged him out of the city "supposing he had been dead." Do you think he was dead? I'll tell you what I think. I think he was dead. Later Paul writes of the experience he had: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2Co\_12:2-4). Who was that man? It was Paul himself. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2Co\_12:7). I don't think that crowd left him there half dead; I think they left him dead. I believe that God raised him from the dead.***

Why would God permit this stoning? Gal 6:7 tells us: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Paul reaped what he had sowed. He had ordered the stoning of Stephen. Maybe someone will object that now he is converted. Yes, but even after conversion we will reap whatsoever we have sown. This is a law of nature as well as a law operating in our lives. We shall reap whatever we sow. Because Saul took part in the stoning of Stephen, years later the same thing happened to him.

(ii) Is he right about the past affecting the present after we are saved?

(iii) The reference to 2Co 12:2-4 is important

2Co 12:1 I must go on boasting. Although there is nothing to be gained, I will go on to visions and revelations from the Lord.

2Co 12:2 I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know—God knows.

2Co 12:3 And I know that this man—whether in the body or apart from the body I do not know, but God knows—

2Co 12:4 was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.

2Co 12:5 I will boast about a man like that, but I will not boast about myself, except about my weaknesses.

2Co 12:6 Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say.

2Co 12:7 To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me.

2Co 12:8 Three times I pleaded with the Lord to take it away from me.

2Co 12:9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

2Co 12:10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

2Co 12:11 I have made a fool of myself, but you drove me to it. I ought to have been commended by you, for I am not in the least inferior to the "super-apostles," even though I am nothing.

2Co 12:12 The things that mark an apostle—signs, wonders and miracles—were done among you with great perseverance.

(iv) This is an amazing passage. How can it be that Paul saw something he was not allowed to tell or unable to tell?

(v) Introduction to Rev 21:1 by McGee

Rev 21:1

### NEW HEAVEN, NEW EARTH, NEW JERUSALEM

John describes the passing of the heaven and earth we know in the opening verse of chapter 21. As usual, I'll follow the Authorized Version with my own literal translation of the Greek text.

*And I saw a new heaven and a new earth: for the first heaven and the first earth passed away: and the sea is no more.*

"And I saw" is the oft repeated statement of John to remind us that he was a spectator to all of these scenes. He was a witness to the panoramic final scene which ushers in eternity.

The Scripture clearly teaches that this present order of creation is to pass away in order to make room for a new heaven and a new earth. The Lord Jesus Christ Himself said, "Heaven and earth shall pass away ..." (Mat 24:35). The old creation was made for the first Adam. Christ, the Last Adam, has a new creation for His new creatures. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa 65:17). "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain" (Isa 66:22).

God had promised Abraham a land forever and David a throne forever. Daniel prophesied of "... a kingdom, which shall never be destroyed ..." (Dan 2:44). The new earth will see the total fulfillment of these prophecies. Consider the faith of the Old Testament worthies: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb 11:13-16). "Heavenly" does not mean they are going to heaven, but that heaven is coming to this earth. This is what we mean when we pray the so-called Lord's Prayer, "Thy kingdom come ... in earth, as it is in heaven" (Mat 6:10).

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2Pe 3:13). In his second epistle Peter declares plainly that the present earth on which we live will be destroyed by fire: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2Pe 3:7, 2Pe 3:10-11).

The chief characteristic of the new earth, as we have suggested, is the absence of the sea. This would automatically change the climate, the atmosphere, and the lighting conditions. It is impossible for the human mind to comprehend the great transformations which will take place in a new creation. The sea in the past has been a barrier and also a border for mankind, which in some cases has been good and in others bad. Also, the sea was an instrument of judgment at the time of the Flood. However, by the disappearance of the sea, the population on the earth can be doubled again and again because of the increase of the land surface.

(vi) It is unique for the new Jerusalem and the new Earth can be described -- Rev 21&22 while what Paul saw can't be described or he was forbidden to describe it!

Rev 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

Rev 21:3 And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Rev 21:4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

Rev 21:5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

Rev 21:6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life.

Rev 21:7 He who overcomes will inherit all this, and I will be his God and he will be my son.

Rev 21:8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death."

Rev 21:9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

Rev 21:13 There were three gates on the east, three on the north, three on the south and three on the west.

Rev 21:14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

Rev 21:15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

Rev 21:16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long.

Rev 21:17 He measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.

Rev 21:18 The wall was made of jasper, and the city of pure gold, as pure as glass.

Rev 21:19 The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

Rev 21:20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of pure gold, like transparent glass.

Rev 21:22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Rev 21:25 On no day will its gates ever be shut, for there will be no night there.

Rev 21:26 The glory and honor of the nations will be brought into it.

Rev 21:27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

Rev 22:4 They will see his face, and his name will be on their foreheads.

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

Rev 22:6 The angel said to me, "These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must soon take place."

Rev 22:7 "Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book."

Rev 22:8 I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me.

Rev 22:9 But he said to me, "Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. Worship God!"

Rev 22:10 Then he told me, "Do not seal up the words of the prophecy of this book, because the time is near.

Rev 22:11 Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy."  
Rev 22:12 "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.  
Rev 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.  
Rev 22:14 "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.  
Rev 22:15 Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood.  
Rev 22:16 "I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star."  
Rev 22:17 The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.  
Rev 22:18 I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book.  
Rev 22:19 And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.  
Rev 22:20 He who testifies to these things says, "Yes, I am coming soon." Amen. Come, Lord Jesus.  
Rev 22:21 The grace of the Lord Jesus be with God's people. Amen. ← end #22,2010 0516

vvvvvvvvvv. Recall that Paul had been stoned to death – Acts 14:19-20

- (m) He accounts his death experience in 2 Cor 12:1-10
- (n) The prosecutor is prosecuted!
- (o) Don't ever brag that you are able to meet every challenge – we must depend on the Lord

xxxxxxxxxxxx. Stoned to death – oh well, time to preach  
xxxxxxxxxxxx. They continued to preach as if nothing had happened

Act 14:20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

yyyyyyyyyyyy. This is absolutely amazing, whether or not he was killed

J Vernon McGee -- Act 14:20

This is miraculous. A man who has been stoned would be brutally wounded. Paul rose up, and the very next day he was able to travel. This is a miracle whether or not he was actually raised from the dead.

- (p) Praying out Old Year and in New Year – many years ago – a man in the church I attended bragged about all that he would be willing to suffer for the Lord –
  - (i) Be careful – you may have such trials – boast for the Lord -- not yourself!
- (q) There is actually a day of prayer for the persecuted church --  
<http://www.persecutedchurch.org/about/index.cfm>
  - (i) Whether or not that is a good cite, there is still the thought – we have it nice – it may get very bad

Act 14:21 They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch,  
Act 14:22 strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

### They set up the local church leadership – this was important

Act 14:23 Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

z) Rules for elders – 1Tim 3:1-7

1Ti 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.  
1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;  
1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1Ti 3:4 One that ruleth well his own house, having his children in subjection with all gravity;  
1Ti 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)  
1Ti 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.  
1Ti 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

aa) Rules for deacons – 1 Tim 3:8-13

*zzzzzzzzzz. The reference to wives no doubt means women so we have deaconess'*

*aaaaaaaaaaaa. Women is a standard translation of this passage not wives*

1Ti 3:8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;  
1Ti 3:9 Holding the mystery of the faith in a pure conscience.  
1Ti 3:10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.  
1Ti 3:11 Even so **must their wives** *be* grave, not slanderers, sober, faithful in all things.  
1Ti 3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.  
1Ti 3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

**Note that this list of leadership is organized and important**

bb) There is no place for the Roman church organization – their doctrine stinks and their organization is wrong

cc) Look at other groups

dd) This is extremely important -- this is almost the first

#### **JFB on this passage**

**Act 14:23-24 when they had ordained them elders**--literally, "chosen by show of hands." But as that would imply that this was done by the apostles' own hands, many render the word, as in our version, "ordained." Still, as there is no evidence in the New Testament that the word had then lost its proper meaning, as this is beyond doubt its meaning in [2Co 8:19](#), and as there is indisputable evidence that the concurrence of the people was required in all elections to sacred office in the earliest ages of the Church, it is perhaps better to understand the words to mean, "when they had made a choice of elders," that is, superintended such choice on the part of the disciples.

**and had prayed with fasting**--literally, "fastings," thus setting them solemnly apart. This last clause confirms our interpretation of the former. For if "ordination" was by prayer and fasting (see [Act 13:3](#)), why should it be said they first "ordained elders," and after that "prayed with fasting?" Whereas if the first clause refer to the choice and the second to the ordination, all is natural.

**they commended**--"committed"

**them**--that is, all these churches.

**to the Lord**--Jesus.

ee) More journeys – no planes, no cars, even horses aren't mentioned

Act 14:24 After going through Pisidia, they came into Pamphylia,  
Act 14:25 and when they had preached the word in Perga, they went down to Attalia.

**Acts 14:26-28 –**

ff) The Passage

Act 14:26 From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed.

Act 14:27 On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles.

Act 14:28 And they stayed there a long time with the disciples.

gg) McGee

Paul and Barnabas return to Antioch to give a report of the work because this is the church that had sent them out. They revealed that God had now definitely opened the door of the gospel to Gentiles. When the gospel started out, the churches were comprised entirely of Hebrews. Then they became partially Gentile. And now the gospel is going definitely to the Gentiles. Now the churches in Asia Minor are comprised entirely of Gentiles. Although there may also have been some Jews in these churches, it seems that in most places the Jews rejected the gospel and the Gentiles received it.

#### F. A pivotal passage – Acts 15:1-41

##### Dissension over circumcision – Acts 15:1-35

- a) Medically, it has not been shown to be advantageous – check the internet. The USA has a lot of non Jews who have been circumcised. Most other countries do not have that.
- b) The issue in Acts is not medical but the law of Moses
- c) Remember, Cornelius – **Acts 10:23-48** (actually, we could cite all of Acts 10)  
*bbbbbbbbbbbbb. He was not circumcised*  
*cccccccccccc. He and his people weren't asked to be circumcised*  
*ddddddddddddd. They had the gift of the Spirit*  
*eeeeeeeeeeeeeee. They spoke in tongues*
- d) What is the **gospel given to Cornelius in Acts 10 by Peter**  
*ffffffffffff. Verse 34-38*

Act 10:34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:  
Act 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.  
Act 10:36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)  
Act 10:37 That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;  
Act 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

- (a) Fear God
- (b) Work righteousness  
*ggggggggggggg. Compare with the gospel in 1Cor 15:1-4*

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;  
1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.  
1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;  
1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:  
1Co 15:5 And that he was seen of Cephas, then of the twelve:  
1Co 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.  
1Co 15:7 After that, he was seen of James; then of all the apostles.  
1Co 15:8 And last of all he was seen of me also, as of one born out of due time.

#### Summary of Feldick – Q and A (2b) What is the difference between the Peter's gospel and Paul's gospel ?

- e) We are getting close to a portion of Scripture that I think has been totally confused by almost all groups, and we're just going to take it for what it says. We're not going to spiritualize it, or allegorize, it we are going leave it right where it is. Verse 36:  
*hhhhhhhhhhhhh. Acts 2:36a*

*"Therefore (because of all that has just taken place. Israel has had The Messiah for three years, performing signs and miracles, they crucified Him, God raised Him from the dead, and sent the Holy Spirit, and everything is falling into place) let all the house of Israel..."*

Feldick --Now you can't put us Gentiles in this verse, unless you force it. Peter is speaking to Jews on Covenant grounds. It's the fulfilling of the Covenant which God made with Abraham. Let's pause for a moment and go to Chapter 3, so you'll know what I'm talking about. And again Peter is preaching to a Jew-only crowd.

*iiiiiiiiiii. Acts 3:24,25*

Scripture and Feldick -- "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." What days? Everything that has just taken place. According to Peter, the Crucifixion, Resurrection, ascension and coming of the Holy Spirit was prophesied. Look at verse 25:

"Ye are the children of the prophets, and of the covenant (only the Nation of Israel. All prophecy is directed to the Nation of Israel, they are the ones that will be at the core of these prophetic events. Even the horrible events in Revelation will be directed primarily at the Jew. But the whole world will also reap the fallout from these events. Jeremiah 30 tells us it's the time of Jacob's trouble) which God made with our fathers, saying unto Abraham, 'And in thy seed (through the Nation of Israel) shall all the kindreds of the earth be blessed.'"

*jjjjjjjjjj. Acts 2:36*

"Therefore let all the house of Israel (He's talking to Jew only) know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

- f) Now we have to compare Scripture with Scripture. Come to the Book of Galatians, and just look at the difference in the language. We just saw Peter accusing the Nation of Israel of killing their Messiah, and now look what Paul tells us here in the Church Age.

*kkkkkkkkkkkk. Galatians 1:3,4a*

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins,..."

*llllllllll. Acts 2:37*

"Now when they heard this (heard what? That they were guilty of crucifying their Messiah. And remember, Peter isn't just talking to 40 or 50 people. He's got thousands out in front of him listening out there in that Temple complex. This is the feast of Pentecost and they have come from everywhere as we seen in verses 9-11) *they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren what shall (what's the pronoun?) we do?'*"

Remember Peter is addressing this great crowd of Jews on Covenant ground. He has accused them of killing their Messiah, and now they are so convicted that I suppose in one way or another word gets up to Peter as he is speaking. And they say, "**Well, Peter, what in the world are we** (and remember that pronoun) **supposed to do?**" Now that is the question coming from the Nation of Israel.

*mmmmmmmmmmmm. Acts 16:25-29*

"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them."

"And suddenly there was a great earthquake (we still haven't left the economy of signs and miracles, and wonders. These will pass off the scene in Paul's ministry at a little later time. But at this time we have a miraculous earthquake with a distinct purpose), so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled." The Roman authority would have killed him if prisoners had escaped.

"But Paul cried with a loud voice, saying, 'Do thyself no harm: for we are all here.'" Although they could have fled they didn't, because this is a Sovereign God at work.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,"

*nnnnnnnnnnnn. Acts 16:30*

"And brought them (Paul and Silas) out, and said, Sirs, what must I do to be saved?" Now look at the comparison.

Peter, preaching in Acts Chapter 2, is dealing with the Covenant Nation of Israel. And they say in verse 37, "**What must we do?**" But God doesn't deal with Gentiles on Covenant ground. He deals with us as

individuals. Every individual has to ask that same question. **"What must I do...?"** Let's compare the answers each were given. In Acts Chapter 2, it is very clear, anyone can understand it. I'm leaving every word the way it's in your Bible and mine. I'm not changing a thing. Israel says, "What must we do?" Look at Peter's answer.

oooooooooooo. Acts 2:38

"Then Peter said unto them, 'Repent, and be baptized (the next two words are crucial) every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,'"

pppppppppppp. Acts 16:31

"And they (Paul and Silas) said, 'Believe on The Lord Jesus Christ, and thou shalt be saved, and thy house.'"

g) Acts 2:38

"Then Peter said unto them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,...'" The whole Nation of Israel had to repent and be baptized.

Winning the whole world has never been implied with Paul. In Acts 15, when even James had to agree that God is using Paul to go to the Gentiles, what was the expression that James used? Calling out a people for His name. That doesn't imply 99 or 100%. Christianity has always been just a small percentage. But we should always be ready to share the Gospel that Paul presents to everyone we come in contact with when the opportunity presents itself. I get a kick out of the Gallop polls, the last one I saw was 60% of Americans were professing Christians. That's a joke because 60% of the Bible belt aren't Bible believing Christians, let alone other vast areas of our country. But it's always been that very small percentage, and it hasn't changed that much. Another comparison here in verse 38:

Is there any mention of the death, burial, and Resurrection? Any mention of the shed blood for atonement? Not a word. But only the name. When you talk about the name of someone, what does that imply? Who he is. If I say the name of one of our Presidents, what do you associate that with? The White House. You speak the name and immediately it's the position that you're tied to. So, Peter doesn't mention death, burial, and Resurrection. But what were they to put their faith in? Who Jesus was. He was The Christ their Messiah, and they had killed Him. But God had raised Him from the dead. They were to repent and be baptized for the remission of sins and then they would receive the gift of the Holy Ghost. In Acts Chapter 10, we have Peter at the house of Cornelius, a Gentile. This is seven years after the Cross. Not a Gentile has been saved. Back in Acts 2, the Jews had to repent and be baptized, then they could receive the Holy Spirit. Now look at what it says here:

h) Acts 10:44

"While Peter yet spake (he hadn't come to the end of his message) these words, the Holy Ghost fell on all them which heard the word. "

And we know they all believed. Have they been baptized yet? No, these are Gentiles who haven't heard anything of the Law. But the moment they believed Peter's message the Holy Spirit came down, and the amazing thing is God had to prove to Peter and these six other Jews that God was doing something totally new, and that was saving Gentiles! Not on the basis of repentance and baptism, **but the moment they heard the word and believed**. Peter is still tied to that Jewish economy, so when he sees what is happening he commands these Gentile believers to be baptized **after** the fact instead of before as we saw in Acts 2:38:

i) Acts 10:47

"Can any man forbid water, that these should not be baptized, which have (past tense) received the Holy Ghost as well as we?"

This isn't a contradiction, this is not Chapter 10 contradicting Chapter 2, but rather a change of events. Ten is Gentile and Two is still Jew. Acts is a transitional book, so always be aware that what was good for the Jew under that Jewish economy seems like a contradiction, but it's not, it's only God changing the program. The moment we believe for our Salvation the Gospel of Grace, that Jesus died for our sins, was buried, and rose from the dead, the Holy Spirit baptizes us and we are saved. Don't put the message that Peter preached and the message that Paul preached in a blender and mix it all up and expect to understand it. That will give you heartburn, and you will never be able to see what you should clearly believe for your Salvation. But if you will realize that God is changing the program when He goes to the Gentiles, and leave the Scriptures right where they are, I believe the Scriptures will be opened to you. So many people come into my classes and almost immediately have their eyes opened. I don't do that, the Holy Spirit does that when you search the Scriptures.

**It is amazing but a surprising number of Christians believe that there is only one gospel in all of scripture**

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?  
Rom 4:2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.  
Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.  
Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.  
Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.  
Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,  
Rom 4:7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.  
Rom 4:8 Blessed *is* the man to whom the Lord will not impute sin.  
Rom 4:9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.  
Rom 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.  
Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:  
Rom 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.  
Rom 4:13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.  
Rom 4:14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:  
Rom 4:15 Because the law worketh wrath: for where no law is, *there is* no transgression.  
Rom 4:16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

j) What did Abraham believe?

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.  
Gen 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?  
Gen 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.  
Gen 15:4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.  
Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.  
Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.  
Gen 15:7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.  
Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

qqqqqqqqqq.      *It was not what we believe at all*  
rrrrrrrrrr.      *In fact, he wasn't even circumcised for 14 years – in Gen*  
17

- k) David talks of transgressions forgiven
- l) Here with Abraham, we find that God did forgive without circumcision and the Jews had to know this

**Back to Acts 15**

- m) The issue of circumcision – Acts 15:1

**Act 15:1** And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

sssssssssss. J Vernon McGee – Acts 15:1

#### THE QUESTION OF CIRCUMCISION

Here is the crux of the issue. It is not simply a question of whether one should be circumcised or not, whether one should eat meat or not. The question is: Must one do any of these things *in order to be saved*? Now we will move on and penetrate a little deeper into their problem.

tttttttttt. McGee misses a big part of the point – We need not be circumcised in *THIS DISPENSATION!*

(a) With Israel, it is very clear – circumcise or else.

(b) In this dispensation it is just as clear – there is no reason to be circumcised for any spiritual reason.

uuuuuuuuuuuu. *By the way, muslims also circumcise but it used to be in the teens*

(c) The origin of circumcision – Gen 17 (KJV)

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

Gen 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

Gen 17:3 And Abram fell on his face: and God talked with him, saying,

Gen 17:4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Gen 17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

Gen 17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Gen 17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

Gen 17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

Gen 17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

(d) All those in Abraham's household **MUST BE CIRCUMCISED**

Gen 17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Gen 17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

Gen 17:16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her.

Gen 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

Gen 17:18 And Abraham said unto God, O that Ishmael might live before thee!

Gen 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

Gen 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Gen 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Gen 17:22 And he left off talking with him, and God went up from Abraham.  
Gen 17:23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.  
Gen 17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.  
Gen 17:25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.  
Gen 17:26 In the selfsame day was Abraham circumcised, and Ishmael his son.  
Gen 17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

(e) Notice – Ishmael – father of Arabs and thus Muslims

(f) Roots – the man's story – his family came to this country as slaves.

(i) The chief had the boys circumcised in their teens – see Ishmael in Gen 17

(ii) The chief sold them into slavery. They are the source of slavery even today. They are the ones who hijack ships, etal.

(iii) I am told that it is more often today for 5 or 6 years old – I wonder if they realize that this came from Abraham & Israel!

(iv) The muslims in Afghanistan apparently Jews forced to be Muslims!

*Roots*<sup>54</sup> is a 1977 American television miniseries based on Alex Haley's work *Roots: The Saga of an American Family*. *Roots* received 36 Emmy Award nominations, winning nine; it also won a Golden Globe and a Peabody Award.<sup>[1]</sup> It received unprecedented Nielsen ratings with the finale still standing as the third-highest rated U.S. television program ever.<sup>[2]</sup> It was shot on a budget of \$6 million.

The series introduced LeVar Burton in the role of Kunta Kinte. It also starred Louis Gossett, Jr. as Fiddler. A sequel, *Roots: The Next Generations*, was broadcast in 1979, and a second sequel, *Roots: The Gift*, was produced as a Christmas movie and lacks the prestige of the original, despite the fact that LeVar Burton and Louis Gossett, Jr. starred.

n) They argued with those who had visited from Judea

Act 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

o) They decided to resolve this problem with those in Judea

Act 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

p) Apparently they taught the conversion of the Gentiles all along the way!

q) CLARKE -- **Act 15:3**

**Being brought on their way by the Church** - That is; the members of the Church provided them with all necessaries for their journey; for it does not appear that they had any property of their own.

**Declaring the conversion of the Gentiles** - Much stress is laid on this: it was a miracle of God's mercy that the Gentiles should be received into the Church of God; and they had now the fullest proof that the thing was likely to become general, by the conversion of Cornelius, the conversion of the people of Antioch, of Cyprus, Pisidia, Pamphylia, Lycaonia, etc., etc.

vvvvvvvvvvvv. Remember, some of the Jewish folks did not understand this new era == dispensation

Act 15:4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

Act 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

<sup>54</sup> [http://en.wikipedia.org/wiki/Roots\\_\(TV\\_miniseries\)](http://en.wikipedia.org/wiki/Roots_(TV_miniseries))

- r) Imagine an argument about circumcision – it is really foreign to our ears  
*wwwwwwwwwwww. But it is still central to the Jews and Muslims  
xxxxxxxxxxxx. Even Christians who are Jewish have a problem here  
and need desperately to learn what is going on here.  
yyyyyyyyyyyy. Many Christian Jews cling to Jewish practices that are  
NOT FOR US. If you want to argue from medicine, try it – there is  
not evidence that circumcisi<sup>o</sup>ni is of any medical advantage*

Act 15:6 And the apostles and elders came together for to consider of this matter.

- s) They had a day long seminar on the subject!!

Act 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

Act 15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

*zzzzzzzzzzzz. Notice that the Pentecostal gifts became the settling  
issue!!*

*aaaaaaaaaaaa. We do not need these gifts today so they are  
gone. But, they needed these gifts as evidence that the Spirit was  
behind it all*

Act 15:9 And put no difference between us and them, purifying their hearts by faith.

Act 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Act 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Act 15:12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

Act 15:13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

Act 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Act 15:15 And to this agree the words of the prophets; as it is written,

Act 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Act 15:17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Act 15:18 Known unto God are all his works from the beginning of the world.

Act 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Act 15:20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

Act 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

- t) The matter becomes settled

Act 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

- u) The document that resulted

Act 15:23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Act 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye *must* be circumcised, and keep the law: to whom we gave no *such* commandment:

Act 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Act 15:26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

Act 15:27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

- v) The document drawn up – they had to hand copy all that they needed! No computer!

Act 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

Act 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Act 15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

Act 15:31 *Which* when they had read, they rejoiced for the consolation.

Act 15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

Act 15:33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

Act 15:34 Notwithstanding it pleased Silas to abide there still.

Act 15:35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Act 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

Act 15:37 And Barnabas determined to take with them John, whose surname was Mark.

Act 15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

Act 15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

Act 15:40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

Act 15:41 And he went through Syria and Cilicia, confirming the churches. ← **end #23,2010 0711**

## XV Acts 16

### A. Lystra and extended tour in Asia Minor – Acts 16:1-11

Act 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Act 16:2 Which was well reported of by the brethren that were at Lystra and Iconium.

Act 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Act 16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

Act 16:5 And so were the churches established in the faith, and increased in number daily.

Act 16:6 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,

Act 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Act 16:8 And they passing by Mysia came down to Troas.

Act 16:9 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.

Act 16:10 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.

Act 16:11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

#### JFB on 16:1-5 and the importance of Timothy

**Act 16:1-5** Then came he to Derbe and Lystra; and, behold, a certain disciple was there--that is, at Lystra (not Derbe, as some conclude from Act 20:4).

**named Timotheus**--(See on Act 14:20). As Paul styles him "his own son in the faith" (1Ti 1:2), he must have been gained to Christ at the apostle's first visit; and as Paul says he "had fully known his persecutions which came on him at Lystra" (2Ti 3:10-11), he may have been in that group of disciples that surrounded the apparently lifeless body of the apostle outside the walls of Lystra, and that at a time of life when the mind receives its deepest impressions from the spectacle of innocent suffering and undaunted courage [HOWSON]. His would be one of "the souls of the disciples confirmed" at the apostle's second visit, "exhorted to continue in the faith, and" warned "that we must through much tribulation enter into the kingdom of God" (Act 14:21-22).

**the son of a certain** . . . Jewess--"The unfeigned faith which dwelt first in his grandmother Lois" descended to "his mother Eunice," and thence it passed to this youth (2Ti 1:5), who "from a child knew the Holy Scriptures" (2Ti 3:15). His gifts and destination to the ministry of Christ had already been attested (1Ti 1:18; 1Ti 4:14);

and though some ten years after this Paul speaks of him as still young (1Ti 4:12), "he was already well reported of by the brethren that were at Lystra and Iconium" (Act 16:2), and consequently must have been well known through all that quarter.

**but his father was a Greek**--Such mixed marriages, though little practiced, and disliked by the stricter Jews in Palestine, must have been very frequent among the Jews of the dispersion, especially in remote districts, where but few of the scattered people were settled [HOWSON].

- a) Clearly, Paul led Timothy to the Lord – 1Ti 1:2; 2Ti 3:10-11; 1:5; 1Ti 1:18; 4:14, 12
- b) Timothy had to be circumcised if Paul and Timothy were to go to Jerusalem – since his mother was Jewish (as is the custom today among Jews who practice as Jews).

**J Vernon McGee on Acts 16:3 – he misses the point that Paul wants to take Timothy with him among Jews who would regard Timothy as a Jew who was not circumcised.**

I want to note carefully the method of the apostle Paul. When he went up to Jerusalem, he took along Titus, a Gentile, who wasn't circumcised—and Paul wasn't about to have him circumcised. However, now Paul wants to take along Timothy as a fellow missionary. He wants Timothy to go out to reach people for Christ. Since he doesn't want any kind of argument or any reason for offense, he has Timothy circumcised. This is not because there is any merit in circumcision, but because he doesn't want it to be an issue. This is what Paul wrote in 1Co 9:19-20: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." Paul did this in order to break down all arguments.

Sometimes people come to me and say they want to join a certain church but that church has a different idea of baptism than they hold. They ask if they should be baptized and join the church anyway. So I ask them, "Is the church a good Bible-teaching church? Does it teach salvation only and alone through faith in the Lord Jesus Christ? Is it a place where you can serve, and be blessed, and grow in grace and in the knowledge of the truth?" If they can answer yes to these questions, then I tell them to go ahead and be baptized and affiliate with that church. There are fundamentals of faith in which there can be no deviation. However, there are forms and rituals which are not essential to salvation, and I believe there is a great deal of elasticity in these areas. This was Paul's feeling. Certainly circumcision had no bearing on Timothy's salvation, but the rite was performed so that the ministry of Timothy with the Jews would not be handicapped.

**Now, there is the rest of Acts 16:4-5**

Paul has another tremendous ministry in Galatia. Not only does he visit the churches which had been founded the first time, but multitudes in other places turn to Christ. New churches are formed and there is an increase in number daily.

- c) We have fewer who would stand for the truth – a real shame
- d) There are some wonderful preachers who do not want to emphasize dispensationalism – and it shows. Some of these have special meetings with some who do not accept dispensationalism at all!

**Journey ultimately to Neapolis: Acts 16:6-11**

- e) We are told in verse that the Holy Spirit told them not to speak the word in Asia  
*bbbbbbbbbbbb. Some claim such things today but they are not a part of our lives*
  - (a) The Lord may keep us from going somewhere but we do not have the direct speech from the Holy Spirit
  - (b) Of course, there are places where you should not attend even if you claim that you want to give the gospel!
  - (c) They relate to the Pentecostal period which definitely closes at the end of Acts*cccccccccccc. Look at those who claim the guaranteed healing as in James 5*

Jas 5:1 Go to now, ye rich, weep and howl for your miseries that are coming upon you.  
Jas 5:2 Your riches are corrupted, and your garments are moth-eaten.  
Jas 5:3 Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days.  
Jas 5:4 Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.

Jas 5:5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.

Jas 5:6 Ye have condemned, ye have killed the righteous *one*; he doth not resist you.

Jas 5:7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain.

Jas 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord is at hand.

Jas 5:9 Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors.

Jas 5:10 Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.

Jas 5:11 Behold, we call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

Jas 5:12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

Jas 5:13 Is any among you suffering? let him pray. Is any cheerful? let him sing praise.

Jas 5:14 Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Jas 5:15 and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

Jas 5:16 Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

Jas 5:17 Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months.

Jas 5:18 And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

Jas 5:19 My brethren, if any among you do err from the truth, and one convert him;

Jas 5:20 let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

*ddddddddddddd. They know that James is of God but do not understand the necessity of rightly dividing the Word of Truth!*

*eeeeeeeeeeeeeee. The death rate is still one apiece (except for those taken up in the Rapture)*

*fffffffffffff. Even J Vernon McGee really has a problem trying to apply James to the present world! Yet he tries!*

*gggggggggggggg. James 1:1 – to the twelve tribes!!!*

- f) The Holy Spirit even told them not to go to Bithynia – Acts 16:7
- g) They went to Mysia and then the Spirit told them to go to Macedonia – Acts 16:8-10
- h) Finally, they went to Macedonia – Acts 16:11

*hhhhhhhhhhhhh. We have the Word and must follow it*

*iiiiiiiiiii. But, we do not hear or sense the Spirit in our lives*

*jjjjjjjjjjj. In spite of Paul's being led of the Spirit, he still suffered greatly.*

- i) You may be clear, based on scripture, of your goals, etc.

*kkkkkkkkkkkkk. but there is no guarantee that there won't be pain, disappoint, etc.*

*lllllllllll. And, there is no little voice or other inward feelings for which you can claim that you heard the voice of the Spirit or its equivalent.*

## B. Philippi – Acts 16:12-40 = chief city of Macedonia

Act 16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

**Philippi was special. Here is a part of McGee on the importance of Philippi**

Philippi was a colony in Macedonia, which means it was a Roman colony. This would be where the Roman governor resided. These people had Roman customs and they spoke Latin. It would be a city where they would "do as the Romans do."

This is their first destination in Europe. Paul went to a strategic center to begin his ministry in Europe. That alone makes the church in Philippi a remarkable church. For other reasons, which we will learn when we get to the Epistle to the Philippians, we will see that this church was close to the heart of Paul. This was the church which loved him; and Paul loved this church. There were wonderful saints in this church, as we shall see.

a) This was a very special colony – like a capital city in a state.

**G2862** κολωνία kolōnia kol-o-nee'-ah

Of Latin origin; a Roman "colony" for veterans: - colony.

b) This made Philippi very special – here is a part of McGee's first note on Phil 1:1

"Paul and Timotheus"—Paul associates Timothy with himself. Paul brings this young preacher and puts him right beside himself, encouraging him. Paul loved this young man Timothy. He was Paul's son in the Lord, that is, he had won him to Christ; and Paul was very interested in him. Paul is constantly identifying certain young preachers with himself.

Now that I am getting old, I receive letters from former students and from many folk who in my ministry over the years have come to a knowledge of Christ. I feel that all of these are my children. I have a lot of children scattered around over this world, and I love them in the Lord. I understand how Paul felt about Timothy. Paul's name has come down through the centuries, and everywhere you hear about Paul, you will hear about Timothy—Paul was responsible for that. How wonderful!

"The servants of Jesus Christ." Paul identifies himself and Timothy as the servants of Jesus Christ. The word *servants* actually means "bondslaves." This is in contrast to his epistle to the Galatians where he was defending his apostleship. He began with, "Paul, an *apostle*." He did the same thing to the Corinthians. He had to declare and defend his apostleship and wanted them to know he was an apostle not *of* men, neither *by* man. He didn't need to defend himself with these Philippians. They loved him, and they accepted his apostleship. They had all been led to the Lord by him. So Paul takes a humble place, his rightful position: "Paul and Timotheus, we both are servants of the Lord Jesus Christ."

"To all the saints in Christ Jesus which are at Philippi." Paul is not writing to one little clique in the Philippian church; he is writing to all the saints, and every believer is a saint. The human family is divided into two groups: the saints and the ain'ts. Saints are believers in Christ. They are saints, not because of their conduct, but because of their position in Christ. *Saint* means "holy," set apart for God. Anything that is holy is separated for the use of God. Even the old pots and pans in the tabernacle were called "holy vessels," and they were probably beaten and battered after forty years in the wilderness. They may not have looked holy, but they were. Why? Because they had been set aside for the use of God. Now that should be the position of every child of God. We are set aside for the use of God. Now, friend, if you ain't a saint, then you are an ain't.

The saints are "in Christ Jesus." What does it mean to be saved? It means to be *in* Christ Jesus. When you put your trust in the Lord Jesus, the Spirit of God comes to dwell in you. The Holy Spirit baptizes you into the body of Christ. You are put in Christ by the Spirit of God.

Now these saints were *in* Christ, but they were *at* Philippi. You see, it doesn't make any difference where you are *at*—that may not be grammatically correct, but it is a true statement. You may be at Los Angeles or Duluth or Moscow or Philippi. It won't make any difference where you are *at*; the important matter is being *in* Christ Jesus. -----

**Now, Paul found a meeting – apparently, it did not have the men it needed to have a synagogue (some say 10 men but I do not know the ultimate source.)**

Act 16:13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

c) Scofield points out that there was no synagogue

d) Our country seems to be going the wrong way – we may find that meetings in homes will be outlawed

**Lydia from the city of Thyatira, came – the Lord opened the heart!**

Act 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Act 16:15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

- e) Note: water baptism in this dispensation is not found later in Paul's ministry – see 1 Corinthians

1Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

1Co 1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

1Co 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1Co 1:15 Lest any should say that I had baptized in mine own name.

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

- f) We also see miraculous gifts, direct leading of the Spirit, etal.  
g) In Paul's prison epistles, we see the maturation of this dispensation.

#### **Paul and Silas Imprisoned – Acts 16:16-24**

- h) This seems to be unique in the Bible

Act 16:16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

- i) McGee – modern equivalent

Don't think this was just foolish superstition. This girl was possessed by a demon. We are seeing a resurgence of demonism in our own day. I have before me now a letter from a Christian woman in El Paso, Texas. She got tied up in spiritism by just fooling around with it, not thinking that it was dangerous. She has quite a story. It was hearing the Word of God through our radio program that delivered her from it. She cried out to God, and He delivered her. Demonism is a reality. This girl in Paul's day was demon possessed. She was a slave girl and her masters were using her to make a big profit. The Mafia had already begun in those days.

- j) Vincent's Word Studies – these can be very real even today!

Spirit of divination (πνεῦμα Πύθωνα)

Lit., a *spirit*, a *Python*. Python, in the Greek mythology, was the serpent which guarded Delphi. According to the legend, as related in the Homeric hymn, Apollo descended from Olympus in order to select a site for his shrine and oracle. Having fixed upon a spot on the southern side of Mount Parnassus, he found it guarded by a vast and terrific serpent, which he slew with an arrow, and suffered its body to rot (πυθεῖν) in the sun. Hence the name of the serpent *Python* (rotting); *Pytho*, the name of the place, and the epithet *Pythian*, applied to Apollo. The name *Python* was subsequently used to denote a prophetic *demon*, and was also used of *soothsayers* who practised *ventriloquism*, or speaking from the belly. The word ἐγγαστριμυθος, *ventriloquist*, occurs in the Septuagint, and is rendered *having a familiar spirit* (see Leviticus 19:31; 20:6, 27; 1 Samuel 28:7, 8). The heathen inhabitants of Philippi regarded the woman as inspired by Apollo; and Luke, in recording this case, which came under his own observation, uses the term which would naturally suggest itself to a Greek physician, a *Python-spirit*, presenting phenomena identical with the convulsive movements and wild cries of the Pythian priestess at Delphi.

- k) This went on and on – her owners were losing money

Act 16:17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

Act 16:18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Act 16:19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

Act 16:20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

Act 16:21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

Act 16:22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

l) When they were mad or upset, they would tear their clothes!!  
*mmmmmmmmmmmmmm. Sear's would love this practice*

Act 16:23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

Act 16:24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

*nnnnnnnnnnnn. Think of this reaction to what happened*

Act 16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

Act 16:26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

m) Anyone want to leave – guess not – the miracles of God

Act 16:27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

*ooooooooooooo. The keeper was responsible and he would rather die than face the consequences*

Act 16:28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Act 16:29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

n) His obvious question – What must I do to be saved  
*ppppppppppppp. He knew who they were and could see the power God gave them*

Act 16:30 And brought them out, and said, Sirs, what must I do to be saved?

o) What must I do to be saved? In 1Cor 15

**1Co 15:1** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

1Co 15:5 And that he was seen of Cephas, then of the twelve:

1Co 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

1Co 15:7 After that, he was seen of James; then of all the apostles.

1Co 15:8 And last of all he was seen of me also, as of one born out of due time.

1Co 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.

*qqqqqqqqqqqq. They told him to believe on the Lord – see 1Cor 15:1-9 above*

Act 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Act 16:32 And they spake unto him the word of the Lord, and to all that were in his house.

Act 16:33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

Act 16:34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Act 16:35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

Act 16:36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

p) Feldick's comments in Book 19 – material on Acts 16:14-15  
*rrrrrrrrrrrr. Acts 16:14b*

"...that she attended unto the things which were spoken of Paul."

A few lessons ago I said God didn't leave The Word in the hands of Angels, but in the hands of mankind. He has almost always used one human instrument to lead another human to a knowledge of Salvation. That's the way God works. That is why I want you to learn to be skilled in the Scriptures so when opportunity arises to share this with someone, you won't stumble, but simply say this is what The Word says. Get a few verses and be able to show someone what The Word really says. In verse 15 she became a believer:

ssssssssssss. Acts 16:15

"And when she was baptized, and her household (in that transition period, baptism in the early days of Paul is still part and parcel each time he has a convert. We'll see this again with the Philippian jailer, but I maintain as Paul goes into deeper and fuller revelations, the importance of water baptism drops away. Many won't agree with me but that's their prerogative. Here, he was still practicing water baptism the moment she believed), *she besought us, saying, 'If ye have judged me to be faithful to the Lord, come into my house, and abide there.' And she constrained us.*"

Now again we have the opposition of a demonically inspired young girl. Later, Paul will demand that the demon come out of her. But let's be careful. This is still in the Book of Acts and none of Paul's letters have been written yet. I think Paul's earliest letter was written about 58 A.D. So all these things are taking place before he writes his epistles. Always keep that in mind when you are studying Acts. But as he has revelations and is instructed to write his epistles which become The Word of God, then you no longer see so much of this, as you do here in his early ministry. Just check it out. So now they are in Philippi, and have cast the demon out of this young girl. Paul never gives us instructions to cast out demons in any of his epistles. So aside from leading someone to Salvation, I personally think that we are to leave exorcism alone. I've seen people who got too involved with this and it totally destroyed their ministry. So just take that for what it is worth. Now verse 19

ttttttttttt. Paul allowed to leave  
uuuuuuuuuuuu. He was a Roman citizen and their was a legal  
score to settle

Act 16:37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

Act 16:38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

Act 16:39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

vvvvvvvvvvvv. They left in style

Act 16:40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed. ← end #24,2010 0801

## XVI Acts 17

### A. Silas (one from the Jews who accompanied Paul)

(Act 15:22) Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

(Act 15:27) We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

(Act 15:32) And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

(Act 15:34) Notwithstanding it pleased Silas to abide there still.

(Act 15:40) And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

(Act 16:19) And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

(Act 16:25) And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

(Act 16:29) Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

(Act 17:4) And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

(Act 17:10) And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

(Act 17:14) And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

(Act 17:15) And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

(Act 18:5) And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

**It is interesting that those of the Jews would go with Paul and witnessed with him – yet they were not in the Body of Christ since they were saved before Paul**

**He and Paul had been beaten and led the man to the Lord**

- a) The message was Pauline as to doctrine
- b) However they did baptize – the admission that Paul was not sent to baptize is revealed later – see 1Cor 1:17

**B. Silvanus – four times in the NT – presumed to be the same as Silas but with different spelling**

(2Co 1:19) For the Son of God, Jesus Christ, who was preached among you by us, *even by me and Silvanus and Timotheus*, was not yea and nay, but in him was yea.

(1Th 1:1) Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is in God the Father and in the Lord Jesus Christ*: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

(2Th 1:1) Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

(1Pe 5:12) By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

**We forget how many different ways there were to spell a name in the 1800's and before**

- a) David Rudabaugh was no doubt a gangster. He was in the 1800's and, when beheaded, looked exactly like one of my brothers. He was born Rodenbaugh
- b) Today, we take names more seriously – Social Card, Driver's License, etal.

**J Vernon McGee (admittedly an Acts 2 dispensationalist); 1Th 1:1 INTRODUCTION**

This introduction is typical of Paul's other epistles, but there are some differences to which we need to call attention. Paul joins Silas and Timothy with himself in his greeting. Remember that Silas and Timothy had just returned to Paul with their report from Thessalonica. By joining their names with his, the Thessalonians would know they are all in agreement concerning this letter.

Also, Paul reveals his humility when he joins these men with himself. Silas and Timothy would have been unknown had not Paul associated himself with them. This is a very noble gesture on the part of Paul. He is always identifying himself with the brethren. He was not aloof, separated, and segregated above all the others who were working for the Lord Jesus.

This is something we need to remember today in regard to the ministry. Don't put your preacher on a pedestal; let him be right down among you. Those of us who are ministers are largely responsible for trying to make a difference between the clergy and laity. When I entered the ministry, I bought a Prince Albert coat with a long coattail. I wore a wing collar and a very white shirtfront and either a white or a black necktie. When I stood up in the pulpit, I looked like one of those little mules looking over a whitewashed fence, and I felt like one when I wore that garb! One day it came to me how ridiculous it was for me to dress differently from the officers and members of my church. None of them wore a robe or a Prince Albert coat, and I was no different from any of them. I don't think that God is asking me to live any differently either. However, when I am teaching the Word of God, I am to be very conscious of the fact that I'm giving out His Word and actually acting in His behalf, and He expects that of everyone who gives out His Word. But as far as living is concerned, God expects all of us to live on a very high plane; the life of the teacher or minister is to be no different from the life of every believer in Christ Jesus.

I wish we could eliminate this distinction between the clergy and the laity. According to the Word of God, it is a false distinction. God has a very high standard of living for all of us. I am frank to say that a paid ministry has been the curse of the church, although I don't think it could have been done otherwise in this day of specialization. However, we need to recognize that the heresies of the church have come in through a paid ministry.

There are two situations in the church which are dangerous. One is a minister who tries to exalt himself. The other is a layman who tries to be an authority on the Bible and has not really studied the Bible but has gone off on a tangent. The greatest discipline for me has been to teach the total Word of God. If a person will teach the *total* Word of God, he will deal with every subject in the Bible—he will be forced to play every key on the organ

and to pull out every stop. It isn't possible to ride one hobbyhorse and emphasize one theme to the exclusion of all others if one teaches the entire Bible. I wish we had that kind of discipline in our churches today. I wish every church would go through the entire Bible.

"Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." They may have a little different life-style and have different problems from the church in Philippi, but, just like the church in Philippi, it is *in* God the Father and *in* the Lord Jesus Christ. We don't read that in his other epistles because this is the first epistle Paul has written. He says it only once, and this will be enough. He won't go over this again. When the Lord Jesus prayed to the Father, He asked, "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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one ..." (Joh 17:21-23). Any believer who is in Christ Jesus is also in God the Father. That is a very safe place to be, safer than any safety deposit box!

"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ" is a formal introduction which Paul uses in all of his epistles. Grace comes first, followed by the peace of God. Both the grace and the peace come from God the Father and from the Lord Jesus Christ.

**Comments in 1Pt 5:12 where Silvanus is writing in 1Peter reminds me of free lance journalists**

1Pe 5:12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

1Pe 5:13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

1Pe 5:14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

c) J Vernon's comments about a brief part from Silvanus in 1Pe 5:12

Peter is the author, but Silvanus wrote this for him. If you don't like the quality of the Greek here, blame Silvanus.

- d) Silas seems to be of help to both Paul and Peter even though Peter and Paul are not themselves in the same dispensation
- e) Most, if not all, of the time, we know exactly what dispensation each was in.
- f) What is important – that you know what dispensation you are in and you hold to that.
- g) One interesting thing in Job – we are never told. Indeed, we really do not now who wrote JOB.

Job 14:12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

Job 14:13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

Job 14:14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

xxxxxxxxxxxxxxxx. *He lived about the same time as Abraham  
xxxxxxxxxxxxxxxx. Post-millennial resurrection yet to glory – is this  
where the people before Israel will go.*

**C. Sosthenes – mentioned in 1Co 1:1 – we will say more in Acts 18**

(Act 18:17) Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

(1Co 1:1) Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

**D. Paul's Journey continues – note that in Acts, he often started with a synagogue**

Act 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

**J Venon McGee on Acts 17:1**

a) REMARKS

In this chapter we continue with Paul on his second missionary journey. In chapter 16 we were with him when he crossed over into Europe, a memorable, significant, revolutionary crossing. It brought the gospel to the ancestors of many of us, who were by no means a superior people. Actually, God chooses the weak things of this world just to let the world know that it is all because of His sovereign grace and not because of merit. We thank Him for sending the gospel over into Europe.

We went with Paul first to Philippi where he received some rough treatment. Yet, a little church came into existence in that town. When we study the epistle to that church, we will find that it was closer to the apostle Paul than any other church or any other group of believers.

Now he continues on his journey. I hope you will follow this on the map. You will notice that he goes to Thessalonica and Berea, still traveling westward into Macedonia, then south to Athens. Thessalonica will be his next significant stop for missionary activity.

#### b) PAUL'S MINISTRY IN THESSALONICA

As we have noted before, Paul used the synagogue as a springboard to get into a city or a community. This would lead him to the devout Jews of the city, and some of those Jews would believe. Never did all of them believe, but some of them did. In fact, most of them would reject him, and this would push him right out to the Gentiles. Then some of the Gentiles believed. This is how a church would come into existence, a local church composed of Jews and Gentiles.

Amphipolis was also called "Nine Ways," which suggests its importance both strategically and commercially. Most cities are built on the pattern of a square, but this was like a roundhouse, and the wall around it was round. It was an important station on the Via Egnatia, a Roman road which was the prominent thoroughfare through that area. It was five hundred miles from the Hellespont to Dyrrhachium on the Adriatic by this road. This would be the highway which the Roman army would use. This was the route the traders would travel. And now here come some missionaries on this road going to Thessalonica. Apollonia was another town on this same Egnatian Road.

Thessalonica was thirty-eight miles west of Apollonia on the Egnatian Road. It was inland but it was a seaport because three rivers flowed into the sea from there. It was a prominent city of that day, another Roman colony. Cassander rebuilt it in about 315 A.D. and it is thought that he named it after Thessalonica, the stepsister of Alexander the Great. There are some warm springs there and the earlier name of the town was Therma or Therme. Cassander was one of the generals of Alexander the Great, and he took over the rule of that area after the death of Alexander. At the time of Paul, however, the city was a Roman colony.

#### The emphasis on Israel stops at the end of Acts

##### c) The episode in Acts 28:16-31

Act 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Act 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Act 28:18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

Act 28:19 But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

Act 28:20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

Act 28:21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

Act 28:22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

Act 28:23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

Act 28:24 And some believed the things which were spoken, and some believed not.

Act 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

Act 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

Act 28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.



1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;  
 1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.  
 1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;  
 1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:  
 1Co 15:5 And that he was seen of Cephas, then of the twelve:  
 1Co 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.  
 1Co 15:7 After that, he was seen of James; then of all the apostles.  
 1Co 15:8 And last of all he was seen of me also, as of one born out of due time.  
 1Co 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.

*ddddddddddddd. Here is the result of the effort – note the words!  
 It is OK to mention the numbers!*

- (d) Some of the Jews believed
- (e) Of the devout Greeks – a great multitude
- (f) Many of the chief women

**The reaction – from the JEWS which believed NOT**

Act 17:5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.  
 Act 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;  
 Act 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.  
 Act 17:8 And they troubled the people and the rulers of the city, when they heard these things.  
 Act 17:9 And when they had taken security of Jason, and of the other, they let them go.

- l) The motive was ENVY
- m) People would rather go to hell with wealth than be a pauper in heaven

**The famous people who got NO LETTER FROM Paul! – the people in Berea**

Act 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.  
 Act 17:11 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 so.  
 Act 17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

- n) Here is the result in Berea – again at a synagogue
  - o) These were more noble than those at Thessalonica
- eeeeeeeeeeeeeee. No mention of the Gentiles  
 ffffffff. They were open to the message*
- (a) Received the word openly
  - (b) Searched the scriptures daily to see if they were right
    - (i) All they could have had is the Hebrew or Aramaic OT
    - (ii) Some messages and perhaps a few early epistles and Mark or other books were available
    - (iii) We really don't know what else but they were testing Paul's statements with what they had
- ggggggggggggggg. Many believed*
- (c) Many of the Jews believed
  - (d) Many Greeks both men and women

Act 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

**The Jews of Thessalonica wanted trouble and stirred the people**

Act 17:14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

Act 17:15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

- p) Paul went to Athens
- q) Eventually Silas and Timothy went to Athens

**The strange place to 'preach on anything' hill in Athens**

- r) The city was given over to Idolatry

Act 17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

- s) He had three audiences – synagogue, devout persons, and the market  
*hhhhhhhhhhhhhh. Have you ever witnessed that way  
iiiiiiiiiii. It used to be more common though I have recently seen  
it in the LA area*

Act 17:17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

- t) Here come the philosophers  
*jjjjjjjjjj. Babblers  
kkkkkkkkkkkkkk. Strange Gods – Jesus and Resurrection!!!!*

Act 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

- u) Bughouse square – some cities have had these but not much anymore. We refer here to one in Chicago but there are other cities that have had these.

Act 17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

Act 17:20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

Act 17:21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

**Washington Square**<sup>55</sup>, also known as **Washington Square Park**, is a park in Chicago, Illinois. A registered historic landmark that is better known by its nickname **Bughouse Square** (derived from the slang of bughouse referring to mental health facilities), it was the most celebrated open air free-speech center in the country as well as a popular Chicago tourist attraction. It was located across Walton Street from Newberry Library at 901 N. Clark Street in the Near North Side community area of Chicago, Illinois, USA.<sup>[2]</sup> It is Chicago's oldest existing small park.<sup>[3]</sup> It is one of four Chicago Park District parks named after persons surnamed Washington (Washington Park, Harold Washington Park, Dinah Washington Park). It was added to the National Register of Historic Places on May 20, 1991.

- v) Paul on Mars' hill – UNKNOWN GOD message

Act 17:22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

- w) This is not the way we might say it now – here is J Vernon McGee's take on Acts 17:22

He begins his message quite formally, "Ye men of Athens." Then he says, "I perceive ... ye are too superstitious." The word *superstitious* is wholly inadequate to say what Paul really means. He is saying that he perceives they are in all things too religious. The Athenians were very religious. Athens was filled with idols. There was no end to the pantheon of the Athenians and the Greeks. There were gods small and gods great; they had a god for practically everything. That is what Paul is saying. They were too religious. I sometimes hear people ask, "Why should we send missionaries to foreign countries? Those people have their religion." I suppose that when Paul went down to Athens, somebody said, "Why are you going down there? They have religion." I am sure Paul would have answered, "That's their problem; they have too much religion." A preacher friend of mine said many years ago, "When I came to Christ, I lost my religion." There are

<sup>55</sup> [http://en.wikipedia.org/wiki/Washington\\_Square\\_Park\\_\(Chicago\)](http://en.wikipedia.org/wiki/Washington_Square_Park_(Chicago))

a great many folk in our churches today who need to lose their religion so they can find Christ. That is the great problem. Some folk say, "People are too bad to be saved." The real problem is that people are too good to be saved. They think they are religious and worthy and good. My friend, we are to take the gospel to all because all men are lost with Christ, which is the reason Paul went to Athens. The Athenians needed to hear the message of the gospel.

Notice that in Athens Paul did not go to a synagogue. He had no springboard in Athens. He begins his masterly address to "Ye men of Athens." After he makes the observation that they are too religious, he continues:

- x) I had a colleague at University of Missouri who asserted that in the Hindu faith there were 200,000,000 gods (We should read fallen angels.)
- y) Here is a more accurate picture (I hope) from Wikipedia

Within Hinduism a large number of personal gods, are worshipped as murtis. These beings are either aspects of the supreme Brahman, avatars of the supreme being, or significantly powerful entities known as devas. The exact nature of belief in regards to each deity varies between differing Hindu denominations and philosophies. Often these beings are depicted in humanoid, or partially humanoid forms, complete with a set of unique and complex iconography in each case. In total, there are 330 thousand of these supernatural beings in various Hindu traditions.<sup>56</sup>

- z) Here Paul shows a clever way to get the scriptures into Mar's Hill  
//////////. *There are a number of christian places today called  
Mar's Hill ...*

Act 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Act 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Act 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

Act 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Act 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

Act 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Act 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Act 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Act 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

Act 17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

Act 17:33 So Paul departed from among them.

Act 17:34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

*mmmmmmmmmmmmmm. Some trusted the Lord  
nnnnnnnnnnnnnn. You never know how many later*

**J.Vernon McGee \_\_Act 17:34**

There was quite an aggregation of converts in the city of Athens. When Paul went to a place and preached the gospel, he had converts. He didn't fail. He succeeded. Wherever the Word of God is preached, there will be those who will listen and believe. ← end #25,2010 0822

**We can't guarantee that at all!**

- aa) We should be very careful here – The worst cases I know are those who professed the Lord and later were proud to be atheists
- bb) We do not know what God is doing in the heart of anyone.

<sup>56</sup> [http://en.wikipedia.org/wiki/Hindu\\_god](http://en.wikipedia.org/wiki/Hindu_god)

cc)Hollywood acting should show us how much you can play a part but not really be the part!

## *XVII Acts 18*

Act 18:1 After these things Paul departed from Athens, and came to Corinth;

A. Here are some interesting comments from J. Vernon McGee on this introductory verse.

### THE MINISTRY OF PAUL AT CORINTH

I have made the trip from Athens to Corinth by bus. Paul probably walked it. It would take a long time to walk that distance although it would be a beautiful walk. I enjoyed the scenery more since I was riding than I would have if I had been walking, I assure you. It goes past the site where the Battle of Salamis was fought at sea. This is where the Persian fleet was destroyed. There are other historical places along that way before you arrive at Corinth.

In our study of the Epistle to the Corinthians, we will see the reason Paul wrote as he did to the believers at Corinth.

For now let me say that the city of Corinth was probably the most wicked city of that day. It was the Hollywood and the Las Vegas of the Roman Empire. It was the place where you could go to live it up. Sex and drink and all other sensual pleasures were there. In Corinth today one can see the remains of a great Roman bath. That is where they went to sober up. In the distance is the temple that was dedicated to Aphrodite (or Venus) in which there were a thousand so-called vestal virgins. They were anything but virgins; they were prostitutes—sex was a religion. Corinth was one of the most wicked cities of the day. Also there were two tremendous theatres there. People came from all over the empire to the city of Corinth.

Paul came to Corinth on his second missionary journey and again on his third journey. I believe it was here where Paul had one of his most effective ministries. It is my judgment that in Corinth and Ephesus Paul had his greatest ministries. Ephesus was a religious center; Corinth was a sin center. Both cities were great commercial centers.

Now notice what Paul does on his first visit to Corinth.

### **When Paul later wrote to the Corinthians, he made a very interesting and unexpected comment in the first verses**

1Co 1:1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,  
1Co 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:

- a) Theirs and ours indicates that there were Jews and Gentiles there. At that time, they were still distinct.
- b) This continues until the end of Acts when **NEW SAINTS** were the same as Gentiles – all are one in the Body of Christ

Eph 2:11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

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

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

- c) Any Jews who trusts in the Lord after this and before the rapture is in the Body of Christ no matter what Jewish festivals they think they must keep  
oooooooooooooooo. *In fact, these Jewish festivals confuse what God requires and what he doesn't require*  
ppppppppppppppp. *Clearly, the Jewish festivals are not for the practice of Jews today*  
qqqqqqqqqqqqqq. *All saints at the rapture go to be with the Lord*  
rrrrrrrrrrrrrr. *After that, God will be dealing with the Jews again as Jews*
- d) Some of the details we have to admit we don't know everything, and TODAY, it doesn't matter since they are not our practice
- e) There is a lot of confusion on this – so many really do not care!

Act 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

**Rome had its problems deciding which non-Romans were allowed to stay and when**

- f) J. Vernon McGee – Acts 18:2

In the city of Corinth he found this Jewish couple, recently come from Rome. The reason they left Rome was because of anti-Semitism which had rolled like a wave over the earth. During the days of the Roman Empire this happened several times. At this time Claudius commanded all Jews to leave Rome. Among those who got out of Rome was a very wonderful couple, Aquila and Priscilla.

ssssssssssss. *Imagine having to move like this*  
tttttttttttt. *Jews have had to do this a lot in history*

- g) These two are somewhat important in Paul's ministry

(Act 18:2) And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

(Act 18:18) And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

(Act 18:26) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

(Rom 16:3) Greet Priscilla and Aquila my helpers in Christ Jesus:

(1Co 16:19) The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

(2Ti 4:19) Salute Prisca and Aquila, and the household of Onesiphorus.

- h) People's New Testament – Acts 18:2

**Found a certain Jew named Aquila.** We have no account of the conversion of these two Christians, so famous in connection with Paul's labors. The fact that he describes Aquila as a Jew seems to imply that he was not yet a Christian. I am of the opinion that they were converted at Corinth. For other notices of them, see **Act 18:18 and Act 18:26 below; Rom 16:3-4; 2Ti 4:19**, and other passages in the Epistles.

**Born in Pontus.** A great province southeast of the Euxine Sea.

**Lately come from Italy.** They had been driven out of Italy by a decree of the Emperor Claudius banishing all Jews from Rome. The Roman historian Suetonius, who lived about fifty years later, alludes to this decree, but states that the Jews made disturbances at the instigation of one *Chrestus*, a form the ancients often used for spelling *Christus*; a mistake of the historian, showing that they did not comprehend the spiritual nature of Christ's reign.

**Same Craft – tentmakers**

- i) Paul still earned a living apart from his preaching and trouble-making!!

Act 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were **tentmakers**.

j) Barnes Notes – extra attention to items from me

The same craft - Of the same trade or occupation.

And wrought - And worked at that occupation. Why he did it the historian does not affirm; but it seems pretty evident that it was because he had no other means of maintenance. He also labored for his own support in **Ephesus Act 20:34 and at Thessalonica, 2Th 3:9-10**. The apostle was not ashamed of honest industry for a livelihood; nor did he deem it any disparagement that a minister of the gospel should labor with his own hands.

For by their occupation - By their trade; that is, they had been brought up to this business. Paul had been designed originally for a lawyer, and had been brought up at the feet of Gamaliel. **But it was a regular custom among the Jews to train up their sons to some useful employment, that they might have the means of an honest livelihood.** Even though they were instructed in the liberal sciences, yet they deemed a handicraft trade, or some honorable occupation, an indispensable part of education. Thus, Maimonides (in the Tract Talin. Torah, chapter i., section 9) says, “the wise generally practice some of the arts, lest they should be dependent on the charity of others.” See Grotius. The wisdom of this is obvious; and it is equally plain that a custom of this kind now might preserve the health and lives of many professional people, and save from ignoble dependence or vice, in future years, many who are trained up in the lap of indulgence and wealth.

They were tentmakers - σκηνοποιοὶ skēnopoioi. There have been various opinions about the meaning of this word. Many have supposed that it denotes “a weaver of tapestry.” Luther so translated it. But it is probable that it denotes, as in our translation, “a manufacturer of tents, made of skin or cloth.” In Eastern countries, where there was much travel, where there were no inns, and where many were shepherds, such a business might be useful, and a profitable source of living. It was an honorable occupation, and Paul was not ashamed to be employed in it.

#### **But, he preached every sabbath in the synagogue – to Jews and Greeks**

Act 18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

Act 18:5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

k) Part of Paul’s emphasis to the Jews – Jesus was Christ

l) Most Jews still have a problem with this!

m) Some Jews have become secular and do not seem to care about anything biblical

#### **Paul reacted to the hatred the Jews had for the Lord**

n) This is an unusual event – Paul decides that they are going to reject a special ministry to the Jews

o) He sets his new direction – He will go to the Gentiles

#### **B. He will set this as part of his goal throughout the rest of Acts**

Act 18:6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

#### **Barnes on this verse – Acts 18:6**

And when they opposed themselves - To him and his message.

And blasphemed - See the notes on Act\_13:45.

He shook his raiment - As an expressive act of shaking off the guilt of their condemnation. Compare Act\_13:45. He shook his raiment to show that he was resolved henceforward to have nothing to do with them; perhaps, also, to express the fact that God would soon slake them off, or reject them (Doddridge).

Your blood ... - The guilt of your destruction is your own. You only are the cause of the destruction that is coming upon you. See the notes on Mat\_27:25.

I am clean - I am not to blame for your destruction. I have done my duty. The gospel had been fairly offered and deliberately rejected; and Paul was not to blame for their ruin, which he saw was coming upon them.

I will go ... - See Act\_13:46.

#### **Notice that our duty is never beyond the presentation of the truth!**

Act 18:7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

#### The physical structure of the synagogue and Justus

a) This joining hard means that they shared a common wall – like a town house

Act 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

b) This baptising doesn't mean that we are to be baptized

Act 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

Act 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

#### The issue of baptizing in 1Cor 1

1Co 1:1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

1Co 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:

1Co 1:3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

1Co 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

1Co 1:5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

1Co 1:6 Even as the testimony of Christ was confirmed in you:

1Co 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

1Co 1:8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

1Co 1:9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

1Co 1:11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

1Co 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1Co 1:15 Lest any should say that I had baptized in mine own name.

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

c) Paul baptized but it was not his ministry

d) We really see a change as we go through Acts

e) If Paul did not baptize or think it important then we must be the same.

f) The obvious 'other side of the coin is in John 4

Joh 4:1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

Joh 4:2 (Though Jesus himself baptized not, but his disciples,)

g) So when Paul says that God did not send him to baptize, he means him and all who were to follow Paul

h) Many are confused about baptism – remember, it belongs to Israel.

#### Paul's somewhat long ministry and the enemy following

Act 18:11 And he continued *there* a year and six months, teaching the word of God among them.

Act 18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

Act 18:13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

#### The charge is that Paul was saying things contrary to the OT Law – McGee – Acts 18:13

They didn't mean contrary to the law of the Roman Empire or contrary to the law of Corinth. They meant contrary to the law of the Mosaic system.

## McGee on Acts 18:13, 14-17

### i) Act 18:13

They didn't mean contrary to the law of the Roman Empire or contrary to the law of Corinth. They meant contrary to the law of the Mosaic system.

### j) Acts 18:14-17 – Says Gallio did the right thing

I have read and heard Bible expositors condemn this man Gallio in no uncertain terms. He is pictured as an unfeeling typical judge of that day. I want to say something for the defense of Gallio. I thank God for him, and I personally think that he took the right position. I'll tell you what I mean by that. He is probably the first person who made a decision between church and state. Gallio said that if the matter was concerning religion or about some religious thing, then they should take it and handle it themselves. He was a Roman magistrate and he was concerned with enforcing Roman law. But when the case did not involve Roman law, he would not interfere. He told them to handle religious matters themselves. He adopted a "hands off" policy. I like Gallio. He separated church and state. He would not interfere with Paul preaching in the city of Corinth. Corinth was a city of freedom, including religious freedom. Since the issue had to do with religion, he asked them to settle it themselves.

Now I want to say this: I wish the Supreme Court of the United States would adopt the same policy. I wish they would adopt a "hands off" policy when it comes to matters of religion. What right does a group of secular men have to come along and make a decision that you can't have prayer in the schools? If a community wants prayer in their school, then they should have prayer in their school. If they are not having prayer in school, then the state should not force prayer in school. We claim to have freedom of speech and freedom of religion in our land. The unfortunate thing is that our freedoms are often curtailed. They are abused and misdirected. Under the guise of separating church and state, the freedom of religion is actually curtailed. If we are going to separate church and state, then the state should keep its nose out of that which refers to the church.

If this man Gallio were running for office, I would vote for him. I think we need men with this kind of vision. It says Gallio cared for none of those things. Of course not! He is a secular magistrate. He is not going to try to settle an argument about differences in doctrine. That's not his business, and he'll stay out of it. I would vote for him.

### k) Now lets read the passage in question

Act 18:14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

Act 18:15 But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

Act 18:16 And he drave them from the judgment seat.

Act 18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

**Paul stayed there a long time and then left.**

**Paul had a vow so he left and went to Syria**

Act 18:18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

### l) Are Vows OK – McGee says YES

#### **PAUL SAILS FOR ANTIOCH**

There are a great many folk who find fault with Paul because he made a vow. They say that this is a man who preached that we are not under law but we are under grace, and so he should not have made a vow. Anyone who says this about Paul is actually making a little law for Paul. Such folk are saying that Paul is to do things their way. Under grace, friend, if you want to make a vow, you can make it. And if you do not want to make a vow, you don't have to. Paul didn't force anyone else to make a vow. In fact, he said emphatically that no one has to do that. But if Paul wants to make a vow, that is his business. That is the marvelous freedom that we have in the grace of God today.

There are some super-saints who form little cliques and make laws for the Christian. They say we can't do this and we can't do that. May I say to you very candidly that our relationship is to the Lord Jesus Christ, and it is a love affair. If we love Him, of course we will not do anything that will break our fellowship with Him. Don't insist that I go through your little wicket gate; I am to follow Him. He shows me what I can and cannot do in order to maintain fellowship with Him.

If one wishes to eat meat, there is freedom to eat meat. If one wishes to observe a certain day, there is freedom to observe it. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"

(1Co 10:31). The important thing is to do all to the glory of God. Eating meat will not commend you to God and neither will abstaining from meat commend you to God.

Let's not find fault with Paul here. Poor Gallio and Paul surely do get in trouble with their critics right in this particular passage. I want to defend both of them.

Paul is now returning from his second missionary journey and now he is going back to Antioch. He sails from Cenchrea, which is the seaport over on the east side. There is a canal through the Corinthian peninsula today, but there was none in that day. They would actually pull the boats overland. I have a picture taken to show the rocks that are worn by the boats which were pulled over the isthmus to the other side. Cenchrea was the port of Corinth on the eastward side. Paul goes there with Aquila and Priscilla, and they take ship there. He is not going westward any farther; he is sailing for home.

m) He goes to Ephesus – he had not been permitted to do this on the second journey

Act 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

n) He left to keep a feast in Jerusalem – In Acts, Paul goes back and forth with the Jews and Gentiles

1) *It was very different in his epistles*

2) *McGee on this – Acts 18:20-21*

Again someone may ask what business Paul has in keeping feasts. Remember his background. He is a Jew like Simon Peter. He has the background of the Mosaic system. He knows a lot of his friends will be in Jerusalem for the feast. He wants to go up to witness to them. He feels that he must by all means keep this feast that is coming in Jerusalem. He is under grace. If he wants to do that, that is his business.

However, he did see that there was a great door open in Ephesus. He has the heart of a missionary, and he wants to return to them. Ephesus was one of the great cities of the Roman Empire.

1) *McGee doesn't understand the difference between Acts 2 and Paul's ministry – too bad—many have failed to see the difference*

o) We are not to give different rules to Gentiles and Jews – but in Acts this did happen and we must see what God does with it.

Act 18:20 When they desired *him* to tarry longer time with them, he consented not;

Act 18:21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

p) Paul concludes his second journey – see note from McGee

Act 18:22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

He landed at Caesarea. Caesarea and Joppa were the ports from which one could go up to Jerusalem. He went to Jerusalem and gave his report there. Then he went back up north to his home church, which was in Antioch. This concludes the second missionary journey of Paul.

Notice that it isn't long before he starts out on his third journey.

### His third trip

Act 18:23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

q) Apollos is here

1) *Eloquent – he knew how to talk*

2) *Mighty in the scriptures – assume he knew much of the OT*

3) *Think of our advantages – books, computers, even the ability to bring it all together in our computer!*

4) *eSword and all other aids!*

5) *Muslims talk of memorizing Quran – about the size of the NT*

6) *Apollos knew nothing beyond the baptism of John – that might not include even Matt, Mk, Luke, John*



1Co 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.

1Co 15:10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

1Co 15:11 Therefore whether *it were* I or they, so we preach, and so ye believed.

### C. The real beginning of Acts 19

Act 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

Act 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

#### **Scotfield Act 19:2 -- Have**

Not as in A.V, "since ye believed," but as in R.V. And margin reference, "Did ye receive the Holy Spirit when ye believed?" Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking backward to an accomplished redemption. ([Rom 8:9](#)); ([1Co 6:19](#)); ([Eph 1:13](#)).

#### **This does not mean that they denied the trinity but that they did not have the gifts!**

- a) In fact, they did not know of the gifts being active
- b) The plural God throughout the OT includes the Father, Son and Holy Spirit for it represents three or more
- c) Christ is the one in the trinity we can see and hear

Gen 1:1 In the beginning God created the heaven and the earth.

Gen 1:2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Gen 1:3 And God said, Let there be light: and there was light.

Gen 1:4 And God saw the light, that *it was* good: and God divided the light from the darkness.

Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Gen 1:7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

Gen 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Gen 1:10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Gen 1:12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

Gen 1:13 And the evening and the morning were the third day.

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Gen 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gen 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

Gen 1:17 And God set them in the firmament of the heaven to give light upon the earth,

Gen 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

Gen 1:19 And the evening and the morning were the fourth day.

Gen 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

Gen 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

Gen 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Gen 1:23 And the evening and the morning were the fifth day.

Gen 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Gen 1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen 1:29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

Gen 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

Gen 1:31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

**The plural is three or more, there is also one representing two**

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Total KJV Occurrences: 2605; Here are some in Genesis  
god, 2366

Gen 1 (32), Gen 3:1 (2), Gen 3:3, Gen 3:5, Gen 3:8-9 (3), Gen 3:13-14 (2), Gen 3:21-23 (3), Gen 4:25, Gen 5:1 (2), Gen 5:22, Gen 5:24 (2), Gen 6:2, Gen 6:4, Gen 6:9, Gen 6:11-13 (3), Gen 6:22, Gen 7:9, Gen 7:16, Gen 8:1 (2), Gen 8:15, Gen 9:1, Gen 9:6, Gen 9:8, Gen 9:12, Gen 9:16-17 (2), Gen 9:26-27 (2), Gen 17:3, Gen 17:7-9 (3), Gen 17:15, Gen 17:18-19 (2), Gen 17:22-23 (2), Gen 19:29 (2), Gen 20:3, Gen 20:6, Gen 20:11, Gen 20:13, Gen 20:17 (2), Gen 21:2, Gen 21:4, Gen 21:6, Gen 21:12, Gen 21:17 (3), Gen 21:19-20 (2), Gen 21:22-23 (2), Gen 22:1, Gen 22:3, Gen 22:8-9 (2), Gen 22:12, Gen 24:3 (2), Gen 24:7, Gen 24:12, Gen 24:27, Gen 24:42, Gen 24:48, Gen 25:11, Gen 26:24, Gen 27:20, Gen 27:28, Gen 28:4, Gen 28:12-13 (3), Gen 28:17

**J. Vernon McGee in Acts 19:1-2**

**PAUL'S MINISTRY IN EPHESUS**

You will remember that Paul had come through Ephesus on his return trip from his second missionary journey and had told them that he would come back to them if God so willed. He had not stayed in Ephesus previously and had had no ministry there. Now he returns to Ephesus, but he has been preceded there by that great preacher, Apollos. You recall that Apollos did not know anything about the death and resurrection of Jesus Christ until Aquila and Priscilla had talked to him. All he had been preaching was the baptism of John, which was as far as his knowledge went. As a result of this, the people who had heard his preaching had been instructed only as far as the baptism of John and had not even heard of the Holy Spirit. Paul detected that. "Have ye received the Holy Ghost *since* ye believed?" is a poor translation. Both verbs *receive* and *believe*, are in the same tense. The American Standard Version translates the verse more accurately: "Did ye receive the Holy Spirit when ye believed?" Paul is asking them, "When you believed, did you receive the Holy Spirit?" Their response was that they had not even heard that there was a Holy Spirit. They had been instructed up to the baptism of John. They had not been taught about the Lord Jesus and didn't know anything about Pentecost.

d) Once again, a Jew seemed not to know about the events of Pentecost – they needed TV or the RADIO!!

**Unto what then were you baptized – Acts 19:3**

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

- e) They did not know a lot that had happened and J Vernon McGee desperately needed to rightly dividing the Word of God
- f) Most miss greatly what was happening in the NT and do not realize how the twelve differ from Paul

**Act 19:3 – comments from McGee**

You see that these people were baptized, but they were not saved. They had not received the Holy Spirit because they were not saved. Friend, the moment you trust Christ you are regenerated by the Spirit of God, you are indwelt by the Spirit of God, you are sealed by the Spirit of God, and you are baptized into the body of believers by the Spirit of God. This happens the moment you believe and trust Christ. Paul detected that this had not happened to these people. Now Paul explains to them that they must trust the Lord Jesus to be saved. They respond to his message and many believe.

- g) If we assume that there must be a visible witness of the Holy Spirit then only the Pentecostals are saved!!
- h) McGee did not practice the pentecostal miracles of the Holy Spirit in HIS ministry!  
*www. Actually, if you want to see their message look at Acts 2?????*

Act 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.  
 Act 19:5 When they heard *this*, they were baptized in the name of the Lord Jesus.

- i) Some interesting conclusions from JFB

**Act 19:5-7 When they heard this**--not the mere words reported in [Act 19:4](#), but the subject expounded according to the tenor of those words.  
**they were baptized**--not however by Paul himself ([1Co 1:14](#)).  
**in the name of the Lord Jesus**--into the whole fulness of the new economy, as now opened up to their believing minds.

- j) Sounds like a dispensationalist
- k) This is especially interesting since the greek word for dispensation is oikonomia from which we get the word 'economy.'

(1Co 9:17) For<sup>G1063</sup> if<sup>G1487</sup> I do<sup>G4238</sup> this thing<sup>G5124</sup> willingly<sup>G1635</sup> I have<sup>G2192</sup> a reward.<sup>G3408</sup> but<sup>G1161</sup> if<sup>G1487</sup> against my will,<sup>G210</sup> a dispensation<sup>G3622</sup> of the gospel is committed<sup>G4100</sup> unto me.  
 (Eph 1:10) That in<sup>G1519</sup> the dispensation<sup>G3622</sup> of the<sup>G3588</sup> fulness<sup>G4138</sup> of times<sup>G2540</sup> he might gather together in one<sup>G346</sup> all things<sup>G3956</sup> in<sup>G1722</sup> Christ,<sup>G5547</sup> both<sup>G5037</sup> which<sup>G3588</sup> are in<sup>G1722</sup> heaven,<sup>G3772</sup> and<sup>G2532</sup> which<sup>G3588</sup> are on<sup>G1909</sup> earth,<sup>G1093</sup> even in<sup>G1722</sup> him.<sup>G846</sup>  
 (Eph 3:2) if<sup>G1489</sup> ye have heard<sup>G191</sup> of the<sup>G3588</sup> dispensation<sup>G3622</sup> of the<sup>G3588</sup> grace<sup>G5485</sup> of God<sup>G2316</sup> which is given<sup>G1325</sup> me<sup>G3427</sup> to<sup>G1519</sup> you-ward.<sup>G5209</sup>  
 (Col 1:25) Whereof<sup>G3739</sup> I<sup>G1473</sup> am made<sup>G1096</sup> a minister,<sup>G1249</sup> according<sup>G2596</sup> to the<sup>G3588</sup> dispensation<sup>G3622</sup> of God<sup>G2316</sup> which is given<sup>G1325</sup> to me<sup>G3427</sup> for<sup>G1519</sup> you,<sup>G5209</sup> to fulfil<sup>G4137</sup> the<sup>G3588</sup> word<sup>G3056</sup> of God;<sup>G2316</sup>

- l) The word translated dispensation is in Strong's Dictionary as G3622. We get our english word economy from this greek word.

**G3622** οἰκονομία oikonomia **Total KJV Occurrences: 10**

**dispensation, 4** [1Co 9:17](#), [Eph 1:10](#), [Eph 3:2](#), [Col 1:25](#)

**steward, 3** [Luk 16:3](#), [Luk 16:8](#), [Tit 1:7](#)

**stewardship, 3** [Luk 16:2-4](#) (3)

- m) Get this from esword or (<http://bible.christiansunite.com/jfbindex.shtml>)

Act 19:6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.  
 Act 19:7 And all the men were about twelve.

**Again, notice that this is not what we do today – indeed this did not continue into Paul's later epistles**

**Comments on these 19:6-7 from McGee**

**Act 19:6-7**

These men could now speak the gospel in other languages—in tongues that could be understood. Ephesus was a polyglot city of the Roman Empire. There were many languages spoken there, just as there had been in Jerusalem on the Day of Pentecost. East and West met all along that coast. It was a great city of that day. These men were now able to give the good news of Christ to the entire city. Notice there were twelve men. This was the beginning of the ministry at Ephesus. Paul had a great ministry in Corinth and an even greater ministry in Ephesus.

**It is interesting that missionaries work very hard to learn another language and this is even true for “modern day pentecostals(?)”**

**There are those who do not feel they have even been close to the Lord until they speak in tongues even though they have no concept of what they ‘said.’**

n) Paul’s ministry here was in a synagogue and he preached there for three months

Act 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

o) Eventually, he had to leave there and moved to a ‘school of Tyrannus’

Act 19:9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

p) McGee on this school—**Act 19:8-10**

Paul had to leave the synagogue because there was a great deal of opposition to him. He moved his place of operation and did his speaking daily in the school of Tyrannus.

What was this school of Tyrannus? Well, it was a school that was conducted for the Ephesians. They had a siesta in the middle of the day, probably for two or three hours. Paul, I imagine, rented the space and at siesta time, in the middle of the day, he preached the Word of God for a period of two years. As a result, the whole province of Asia heard the Word of God, both the Jews and the Greeks.

This gives us some concept of how the Word of God was growing in that day. Apparently from this vantage point the church in Colosse came into existence. You see, Paul wrote to the Colossians as he did to the Romans before he had visited them. Yet he was the founder of those churches. How could this be? By the simple fact that from the school of Tyrannus the gospel sounded forth—it went out everywhere. When the Corinthians wanted Paul to come over to them, he wrote to them, "For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries" (1Co 16:7-9). For two years the gospel sounded out so that everyone in the province of Asia had heard it. Probably the seven churches of Asia Minor came into existence through the preaching of Paul the apostle here at Ephesus. This may have been where he had his greatest ministry.

Act 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

**He was in a central place and so the message went throughout what they considered Asia**

Act 19:11 And God wrought special miracles by the hands of Paul:

Act 19:12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

q) What a ministry – McGee comments -- **Act 19:11**

There are different words used in the Greek which our Bible translates as "miracles." Here the word for "miracle" is *dunamis* from which we get our word *dynamite*. It means "an act of power." God wrought special powers by the hands of Paul. He is exercising the gifts of an apostle.

This was a great religious center, possibly more than Athens or any other place. The great temple of Diana was there, and the worship connected with it was satanic to the very core. Now in order to meet that kind of opposition, God granted some special powers to Paul.

r) McGee on the cloths they use in **Act 19:12**

What were these handkerchiefs and aprons which are mentioned here? Well, actually we could call them sweat cloths. Paul used them as he worked. Remember that he was a tentmaker and this was in a warm climate. While he was working, he would be perspiring. He would use these cloths, these handkerchiefs and aprons, to wipe his brow. They were dirty. They had perspiration from his body on

them. People would come and pick up these dirty cloths and would be healed of their diseases! In that area there were the mystery religions which used white garments and emphasized that everything must be very clean and white. Everything had to be just so. It seems that God was rebuking all of that sort of thing. He used these dirty sweaty cloths to heal people.

This reveals the special power that was granted to the apostle Paul. As far as I know, this is the only incident like this that ever took place—including the day in which we live. It is almost blasphemous for anyone to send out a little handkerchief and claim there is a power in it. Paul's handkerchief was an old sweat cloth. God used that to rebuke the heathen, pagan religions of that day. Diseases were healed and evil spirits went out of them when they picked up these dirty, sweaty cloths.

**Here comes trouble – certain Jews tried to repeat what Paul did**

s) There were seven sons of one and chief of the priests

Act 19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

Act 19:14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

t) The evil spirit knew about Jesus and Paul but not these.

xxxxxxxxxxxxx.      *This evil spirit know Jesus and Paul – this may imply that they were afraid of Jesus and Paul*

yyyyyyyyyyyyyyy.      *The evil spirit then went after the phonies*

Act 19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

Act 19:16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

u) Jesus name was magnified due to this attempt of POWER

Act 19:17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

v) Act 19:18-19 – a big bonfire

Act 19:18 And many that believed came, and confessed, and shewed their deeds.

Act 19:19 Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

w) Word of God grew and prevailed

Act 19:20 So mightily grew the word of God and prevailed.

Act 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

x) McGee on Acts 19:22

This is the time that he wrote Corinthians. Apparently Timothy and Erastus took the letter to deliver it. Although it was addressed to the Corinthians, the letter would reach the people in Macedonia, which would include Philippi and Thessalonica, and also the churches in Achaia, which would include Athens and Corinth. It was in this letter that Paul wrote that a great and effectual door was open for him in Ephesus but that there were many adversaries. We can see now that the adversaries were satanic. This was a center of pagan religion and of Satan worship. The Satan worship we see today is not something new at all.

Act 19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

y) McGee on Acts 19:23

Christianity had no name for the churches at that time—certainly no denominational name. It was simply called "that way." It was a new way, that is certain. The way was the Lord Jesus who Himself said, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Joh 14:6).

Act 19:23 And the same time there arose no small stir about that way.

Act 19:24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

z) McGee on Acts 19:24 – sounds like a lot of things

**Act 19:24** The temple of Diana was a great pagan temple, and it was the center of business. It was the bank of that day. It was also the center of sin. Gross immorality took place around it. It is true that religion can go to a lower level than anything else. That temple was one of the seven wonders of the ancient world, the largest Greek temple that was ever built. It was beautiful and it was adorned with works of art, but the image of Diana or Artemis was hideous. It was not the Diana of the Greeks, a graceful image, but was the crude, many-breasted, oriental Diana. They were selling those silver images, and it was big business. Paul's ministry was interfering with it.

Act 19:25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Act 19:26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

Act 19:27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

**McGee on Act 19:25-27** You can see that the uproar of the silversmiths led by Demetrius was centered, actually, around their bread and butter. They made those little images and sold them, and they were doing very well. Many people would come to the temple of Diana in Ephesus since it was one of the seven wonders of the ancient world. So these men were getting rich by selling these images. I tell you again, you cannot step on a man's pocketbook without hearing him say, "Ouch!" The worship of Diana had spread throughout Asia. Ephesus was a center of commerce and a center of religion and a center of worship. It was a center for the Oriental and the Occidental, a place where East and West did meet—the worst in both came to Ephesus.

aa) Money is more important than truth to almost all people. The countries in that day actually was willing to put money ahead of truth.

Act 19:28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

bb) Paul would have been mobbed if the disciples didn't stop him from leaving Acts 19:29-30

Act 19:29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

Act 19:30 And when Paul would have entered in unto the people, the disciples suffered him not.

cc) A mob was forming so Paul had to leave carefully!

Act 19:31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

Act 19:32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

dd) McGee says that Alexander was probably a convert who was with Paul

Act 19:33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

Act 19:34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

ee) McGee on 19:35-36

The townclerk was, of course, a local official who told them that they were making too much out of this whole thing. He says, "Look at this great temple and at the great Diana. Nothing could happen to them. Nothing could be said against them!" Now, of course, they have been in ruins for nearly two thousand years.

Act 19:35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

Act 19:36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

ff) McGee on 19:37-38



- c) Current roles where the miraculous is no more and scriptures are complete.  
*bbbbbbbbbbbbbbbbb. Evangelists – church starters and do not include miraculous*  
*ccccccccccccccc. Teaching Pastors – no inspiration but lots of study needed*
- d) These distinctions are very important – we have all kinds of preachers who claim that they have the miraculous – but no more
- e) Unfortunately, people do the opposite of what is here in the Word
- f) Barnes needed to see the distinctions in these verses to contrast this with today

See Barnes on Eph 4:11

And he gave some, apostles - He gave some to be apostles. The "object" here is to show that he has made ample provision for the extension and edification of his church. On the meaning of the word "apostles," and on their appointment by the Saviour, see the notes on [Mat 10:1](#).

And some, prophets - He appointed some to be prophets; see the [Rom 12:7](#), note; [1Co 12:28](#), note; [1Co 14:1](#), notes.

And some, evangelists - see the notes on [Act 21:8](#); compare [2Ti 4:5](#). The word does not elsewhere occur in the New Testament. What was the precise office of the evangelist in the primitive church, it is now impossible to determine. The evangelist "may" have been one whose main business was "preaching," and who was not particularly engaged in the "government" of the church. The word properly means "a messenger of good tidings;" and Robinson (Lexicon) supposes that it denotes a minister of the gospel who was not located in any place, but who traveled as a missionary to preach the gospel, and to found churches. The word is so used now by many Christians; but it cannot be proved that it is so used in the New Testament. An explanation of the words which here occur may be found in Neander on the Primitive Church, in the Biblical Repository, vol. iv. pp. 258ff The office was distinct from that of the "pastor," the teacher, and the "prophet:" and was manifestly an office in which "preaching" was the main thing.

And some, pastors - Literally, "shepherds" - ποιμένας poimenas; compare [Mat 9:36](#); [Mat 25:32](#); [Mat 26:31](#); [Mar 6:34](#); [Mar 14:27](#); [Luk 2:8](#), [Luk 2:15](#), [Luk 2:18](#), [Luk 2:20](#); [Joh 10:2](#), [Joh 10:11-12](#), [Joh 10:14](#), [Joh 10:16](#), where it is rendered "shepherd and shepherds;" also [Heb 13:20](#); [1Pe 2:25](#); in [Mat 26:31](#); [Mar 14:27](#); [Heb 13:20](#); [1Pe 2:25](#), it is applied to the Lord Jesus as the great shepherd of the flock - the church. It is rendered "pastors" only in the place before us. The word is given to ministers of the gospel with obvious propriety, and with great beauty. They are to exercise the same watchfulness and care over the people of their charge which a shepherd does over his flock; compare the notes on [Joh 21:15-16](#). The meaning here is, that Christ exercised a special care for his church by appointing "pastors" who would watch over it as a shepherd does over his flock.

And teachers - see the notes on [Rom 12:7](#).

**Unfortunately, most, even in a ministry DO NOT KNOW WHERE LEADERS FIT**

**J Vernon McGee -- on Eph 4:11-13**

I translate it this way: "He Himself gave some [as] apostles, and some [as] prophets and some [as] evangelists, and some [as] pastors and teachers." This verse does not refer to the gifts He has given to men, although it is true that it is He who has given the gifts. What Paul is saying here is that Christ takes certain men who have been given certain gifts and He gives *them* to the church.

Now notice the purpose for which these men are given to the church: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These gifted men are given to the church that it might be brought to full maturity.

"Till we all attain unto the unity of the faith, and of the full knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ." This may sound selfish, but I trust it is understood. What is the purpose of the church in the world? It is to complete itself that it might grow up.

"He Himself"—this is very emphatic—it is the Lord Jesus Himself who gives gifted men to perfect the church. The Lord Jesus is the One who has the authority and is the One who bestows gifts.

He gave "some, apostles" to the church. An apostle was a man who had not only seen the resurrected Christ but had also been directly and personally commissioned by Him to be an apostle. He enjoyed a special inspiration. This is why Paul could state: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;).... For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" ([Gal 1:1](#), [Gal 1:12](#)). This office, by virtue of its very nature, has long since disappeared from the church.

He gave "some, prophets." Here, as in other epistles, this has reference to New Testament prophets. They were men who were given, as were the apostles, particular insight into the doctrines of the faith (see [Eph 3:5](#)). They were under the immediate influence and inspiration of the Holy Spirit, which distinguishes them from teachers (see [1Co 12:10](#)). There is no one around today with the office of apostle or prophet in that sense. They themselves passed off the scene long ago, but they are still members of His church. His church exists not only on earth; part of the church is up in heaven with Him. They are part of that host which is in the presence of God. In another sense they are still with us today. Aren't we studying the Epistle to the Ephesians right now? And who wrote it? The apostle Paul, and he is still with us even though he is up in heaven with Christ. He is absent from the body but present with Christ. Yet he is still a member of the church and he is still an apostle to us.

"Some, evangelists." The evangelists were traveling missionaries. Paul was an evangelist. They were not evangelists as we think of them today. There was no committee or organization to set up a campaign. They went into new territory, and they did it all alone with the Spirit of God who went before them.

He also gave, "some, pastors." These men were the shepherds of the flock.

He gave "some, teachers," the men who were to instruct the flock. This is the gift which is mentioned in [Rom 12:7](#); [1Co 12:28-29](#); and [1Ti 3:2](#).

God has given all these men to the church so that the church might be brought to full maturation where there will be inhibitions. You see, the church is not to make a "nut" of herself before the world; she is not to appear ignorant before the world. All these men are to prepare the church so that the believers might do the work of ministering and building up the body of Christ.

We call the pastor of a church a minister, but if you are a Christian, you are as much a minister as he is. You don't have to be ordained to be a minister. The pastor has a special gift of teaching the Word of God so that his members, those who are under him, might do the work of the *ministry*—they are the ones to go out and do the visitation and the witnessing. I am afraid we have the church in reverse today.

At one time Dr. Lewis Sperry Chafer led his own singing and also did the preaching when he started out as an evangelist. A dear lady came to him one night and said, "Dr. Chafer, you're doing too much. You ought not to lead the singing and do the preaching both. Why don't you get someone else to do the preaching?" Well, he was a musician, but he was primarily a great teacher. Teaching was his great gift, and he used it to equip others for the ministry.

At this point let me say that probably no man in the church has all the gifts; so do not expect your pastor or your minister to be all things. Don't take the viewpoint that he has many gifts. His business is to build the members of the church for the work of the ministry.

Here is a little article that appeared in the bulletin of a small church in the East:

For centuries the principal responsibility for evangelism has been borne by the clergy. The laity were neither called to evangelistic activity nor believed it to be their responsibility. One of the most significant developments in the church (possibly the single most important development in recent centuries) is the revival of lay activity and the growing recognition that the layman is called to a ministry no less important than that of the minister. Elton Trueblood has said, "The Reformation has opened up the *Bible* to the common man; a new Reformation will open up the *ministry* to the common man."

I agree with this article wholeheartedly, and I rejoice that today we are seeing laymen becoming more involved. So many young people today, young Christians, are getting involved in doing the witnessing. Now they need teaching. I think the only reason in the world that they listen to me is because they feel that I can teach them. Believers need teaching so that they can do the work of the ministry.

Sometimes folk get excited when they hear another using my materials. I had a call from a lady in Ohio. Apparently a preacher there was doing a pretty good job of imitating me. He was teaching from my book on Ruth and was even using my illustrations. She said, "I think it is terrible, and you ought to stop him." I asked her if he was doing a good job, and she said he was. So I said, "Praise the Lord, I always felt someone would come along who would do it much better than I do it." You see, my business is to try to prepare others to do the work of the ministry.

One minister wrote and said that he wanted to preach a sermon of mine and asked if he could have permission to do that. I replied, "There is only one thing I ask of you. Do it better than I did, brother." Use the material. We are to build up the body of Christ.

I am going to talk to you very frankly. Don't expect your pastor to do it all. He is there to train you that you might do the work of the ministry and that the church might become mature. We are not to

act like a bunch of nitwits today. We are to give a good, clear-cut, intelligent witness to the world. I think the greatest sin in the local church today is the ignorance of the man sitting in the pew; he doesn't know the Word of God, and that is a tragedy. I would hate to get into an airplane if the pilot didn't know any more about flying than the average church member knows about Christianity and the Word of God. The plane wouldn't make it—I think it would crash before it got ten feet into the air. That is the condition of the church today. All believers need to be trained in the Word of God so they can do the work of the ministry.

- g) To give credit, we often footnote everything to death
- h) Yet, TODAY, we must give credit where owed
- i) I still like his attitude here and wish we could use it more!
- j) Too bad, he did not understand when the present dispensation began!

### C. Barnes Notes on Acts 20:1

Act 20:1

The uproar - The tumult excited, by Demetrius and the workmen. After it had been quieted by the town-clerk, [Act 19:40-41](#).

Embraced them - Saluted them; gave them parting expressions of kindness. Compare the [Luk 7:45](#) note; [Rom 16:16](#) note; [1Co 16:20](#) note; [2Co 13:12](#) note; [1Th 5:26](#) note; [1Pe 5:14](#) note. The Syriac translates this, "Paul caned the disciples, and consoled them, and kissed them."

To go into Macedonia - On his way to Jerusalem, agreeably to his purpose, as recorded in [Act 19:21](#).

D. We often forget that when we separate from each other, we may not see each other until we are in glory

**The whole world seems to hate christians and it may be that, when we part from each other, we will not see each other until we are in glory**

**We should treat each other as if we may never see each other again until glory**

Act 20:3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

Act 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

### E. McGee on Acts 20:3-4

The men named are all believers who had come to Christ under the ministry of Paul. He has quite a delegation now. These men have become missionaries.

We need to recognize that when Paul went through Greece and Macedonia, he visited all the churches which he had founded there. He would have stopped at Athens and Corinth, at Thessalonica and Berea and Philippi. So he retraced his steps and visited all the churches that were in Europe—or at least in the European section of his third journey.

**I don't think they had written records, etc. but it must have been quite a number**

**No churches that held thousands – most would have been little groups**

**The sum total was something**

**By the way, they did have auditoriums for 'games'**

**Note – the town of Berea is on the list and still there had been no reason to send a letter.**

**This must have been some faithful and studious group**

Act 20:5 These going before tarried for us at Troas.

Act 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

### F. The unleavened bread – *Barnes on Acts 20:6*

**After the days of unleavened bread** - After the seven days of the Passover, during which they ate only unleavened bread. See Exo. 12.

**In five days** - They crossed the Aegean Sea. Paul, when he crossed it on a former occasion, did it in two days [Act 16:11-12](#); but the navigation of the sea is uncertain, and they were now probably hindered by contrary winds.

**Comments on feast of unleavened bread as taught to Armstrong's group**

G. Some Christians have celebrated the Feast of Unleavened Bread. This does not mean that we are to do it.

**The apostle Paul told Christians to keep this festival. What does the Feast of Unleavened Bread mean for Christians today? -- NOTHING<sup>57</sup>**

God instituted the seven-day Feast of Unleavened Bread, which immediately follows the Passover (Leviticus 23:6-8). Historically it commemorated the ancient Israelites fleeing from slavery in Egypt in such haste that they didn't have time to leaven their bread or let it rise (Exodus 12:33-34).

God commanded the Israelites to keep this festival by removing leaven (such as yeast) out of their homes for seven days and to avoid eating any leavened foods during this time. The first and last days of this weeklong festival are set apart as holy convocations—annual Sabbaths—days devoted to rest and meeting together to be taught and to worship God.

Jesus identified leaven as a symbol of sin (Matthew 16:6-12; Mark 8:15; Luke 12:1). Members of the Church started by Christ continued to celebrate this festival by putting leaven out of their homes for the week as a symbol of the sinless lives and attitudes God desires of His people. Paul, the apostle to the gentiles, even commanded the Church members in Corinth, "Let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:8).

After accepting Christ's sacrifice for our sins, we must follow His example in living a life of righteousness, striving to keep sin out of our life.

It was during the Feast of Unleavened Bread that Jesus was raised from the dead—a vital factor for us to be delivered out of sin and on the path to God's Kingdom. Christians who celebrate this festival see that its meaning leads directly to the meaning of the third festival of God, the Feast of Pentecost.

H. The first day of the week – Acts 20:7

Act 20:7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

**It is not clear whether this is a command or a convenience**

**J Vernon McGee's comments on this topic and this has been a common practice though some do not have such a practice**

**Act 20:7**

There are several things I want to say about this verse. I want you to note that it was upon the first day of the week that they came together. Where we have a record of the day on which the early church met, it was always the first day of the week. Paul tells the Corinthians that they are to bring their gifts on the first day of the week (see 1Co 16:2). In our verse in Acts here it says that "when the disciples came together to break bread" it was "upon the *first* day of the week." This means that they celebrated the Lord's Supper on Sunday. It was on this day that Paul preached to them. The early church met on the first day of the week. That was the important day because it was the day when Jesus came back from the dead. Under the old creation the seventh day was the important day, the Sabbath Day. That belongs to the old creation. On the Sabbath Day Jesus was dead, inside the tomb. On the first day of the week He came forth. We meet on that day because we are now joined to a living Christ. That is the testimony of the first day of the week.

Now the other thing that interests me about this verse is that Paul was going to leave them the next day; so he preached all the way to midnight. Now, I do not know any congregation that would listen to me until midnight. I'm of the opinion that there aren't many preachers who would preach until midnight in these days in which we live. However, this is Paul's last visit. It is a tender meeting. He is getting ready to leave and he will not be back. This gives him an excuse to preach that long.

I tell congregations very frankly that I'm a long-winded preacher. I'm known as that. I love to teach the Word of God. I have a system of homiletics that I never learned in the seminary. I picked it up myself—in fact, I got it from a cigarette commercial. This is it: It's not how long you make it but how you make it long. I believe in making it long; my scriptural authority for it is that Paul did it. He spoke until midnight. You can't help but smile at that.

a) There are several comments about this

<sup>57</sup> <http://www.ucg.org/bible-faq/christians-celebrate-feast-unleavened-bread.htm>

dddddddddddddd. Sone in the Corinthian church went next door to the synagoge on Saturday  
eeeeeeeeeeeeeeee. People do not always meet on Sunday today in this country

b) The long message may not have always been a good practice

**The possible consequence of a long sermon!**

Act 20:8 And there were many lights in the upper chamber, where they were gathered together.  
Act 20:9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.  
Act 20:10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

c) The consequence and compare with churches today – McGee -- **Act 20:9**

A friend of mine who preached up in the country of Middle Tennessee invited me to come there to hold some meetings in his church. In the summertime they would have quite protracted meetings at their Bible conference. It was interesting that in the back of the church there was a place for several pallets. When a little fellow would go to sleep, the mother holding him would simply get up and take him to the back of the room and put him down on the pallet. When another little fellow would go to sleep, his mother would get up with him and do the same thing. There would be six or more children asleep in the back of that church. One night after several mothers had put their children down on the pallet, my friend interrupted his message and remarked, "I'm a better preacher than the apostle Paul! Paul preached until midnight and he put only one to sleep. I'm preaching here until about nine o'clock and I've already put four to sleep!"

I confess that Paul's experience has always been a comfort to me. When I look out at the congregation and see some brother or sister out there sound asleep, I say to myself, "It's all right. Just let them sleep. Paul put them to sleep, too."

Can't you just see this Eutychus? It says that "he sunk down with sleep." He was sound asleep, and I can imagine that he was snoring. He fell from the third loft—which means he was higher than the second floor. It is no longer a laughable experience. If this had been the end, it would have been a tragedy. But notice what happens.

d) Paul raised this man from the dead – this could be done in the days of Paul but such miracles are not around today!

Act 20:11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.  
Act 20:12 And they brought the young man alive, and were not a little comforted.

**Act 20:10-12 -- McGee**

Paul raised this boy from the dead. You will remember also that Simon Peter raised Dorcas from the dead. This was a gift that belonged to the apostles. After the canon of Scripture was established, the sign gifts were not manifested—they disappeared from the church. When Dr. Luke writes that they "were not a little comforted," he means they were really thrilled that this precious young man had been raised from the dead and was back in their midst. And now Paul continues to preach through the night even until daybreak. What a rebuke that is to us! In some churches there is a chorus of complaint if a pastor preaches ten or even five minutes longer than usual. These early believers sat up all night listening to Paul. I know someone is going to say, "If I could listen to Paul, I'd listen all night, too." Paul probably was nothing more than a humble preacher of the gospel. We do know that Apollos was an eloquent man, but that is not said of Paul. These believers simply wanted to hear the Word of God. How wonderful that is!

**Paul walked while the others sailed – Acts 20:13**

Act 20:13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

**McGee**

Now they are traveling again. Dr. Luke and others of the group sailed to Assos but Paul traveled on foot. Why do you suppose Paul did that? Well, I'm sure it was so that he could witness along the way.

I think as he walked, there were many places along the way where he would stop to witness to people.

***You need a map to understand***

Act 20:14 And when he met with us at Assos, we took him in, and came to Mitylene.

Act 20:15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

**Paul wanted to be at Jerusalem on the day of Pentecost**

Act 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

e) He didn't want to miss Ephesus and Miletus (this was the port of Ephesus.)(McGee)

f) **Barnes** fills in some of this

**Act 20:17**

\*He sent to Ephesus - Perhaps a distance of twenty or thirty miles.

\*The elders of the church - Who had been appointed while he was there to take charge of the church. See the notes on [Act 15:2](#).

Act 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

**Act 20:18 -- Barnes**

And when they were come to him - The discourse which follows is one of the most tender, affectionate, and eloquent which is anywhere to be found. It is strikingly descriptive of the apostle's manner of life while with them; evinces his deep concern for their welfare; is full of tender and kind admonition; expresses the firm purpose of his soul to live to the glory of God, and his expectation to be persecuted still; and is a most affectionate and solemn farewell. No man can read it without being convinced that it came from a heart full of love and kindness; and that it evinces a great and noble purpose to be entirely employed in one great aim and object - the promotion of the glory of God, in the face of danger and of death.

Ye know - From your own observation. He had been with them three years, and could make this solemn appeal to themselves that he had led a faithful and devoted life. How happy is it when a minister can thus appeal to those with whom he has labored in proof of his own sincerity and fidelity! How comforting to himself, and how full of demonstration to a surrounding world, of the truth and power of the gospel which is preached! We may further remark that this appeal furnishes strong proof of the purity and holiness of Paul's life. The elders at Ephesus must have had abundant opportunity to know him. They had seen him, and heard him publicly, and in their private dwellings. A man does not make such an appeal unless he has a consciousness of integrity, nor unless there is conclusive proof of his integrity. It is strong evidence of the holiness of the character of the apostles, and proof that they were not impostors, that they could thus appeal with the utmost assurance to those who had every opportunity of knowing them.

From the first day - He was with them three years, [Act 20:31](#).

Into Asia - Asia Minor. They would probably know not only how he had demeaned himself while with them, but also how he had conducted in other places near them.

After what manner I have been with you - How I have lived and acted. What has been my manner of life. What had been his mode of life he specifies in the following verses.

At all seasons - At all times.

**Paul's summary of his love of the brethren and the consequences of the hatred the Jews had against Paul. Most of us have not been this faithful. The world will soon be taking believers as targets – as this dispensation comes to its end!!**

g) Paul's faithfulness to the Lord

Act 20:18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,  
Act 20:19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:  
Act 20:20 And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,  
Act 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

h) The future is scary and unknown

Act 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:  
Act 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

*ffffffffffff. When we stand for the truth we do NOT KNOW JUST what God will allow the enemy to do to us*

- (a) It used to be that believers had rights in the classroom and in the university
- (b) But, we are seeing people fired just because they know and love the Lord
- (c) We who have been in that battle and admitted our faith used to be allowed but may not have that right in the future
  - (i) UMC debate on creation and evolution -- some still are upset that this was allowed about 30 years ago!
  - (ii) It will be interesting how often that is allowed

*gggggggggggggggg. Paul did not know just what would befall him – but he stood his ground*

- (d) Don't assume that you can claim faithfulness in the future when most have not shown faithfulness in the past!

Act 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.  
Act 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

i) Now Paul makes a claim that is amazing

Act 20:26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.  
Act 20:27 For I have not shunned to declare unto you all the counsel of God.

j) Paul was faithful in his proclamation of the truth.

Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

- k) Here are some amazing thing that Paul said would happen because of men's hatred of truth.
- l) Look at the list

*Phonies from the outside that want to destroy the church*

Act 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

*Phonies from the inside that want to destroy the church*

Act 20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

*Paul warned them of these things unceasingly for three years! His knowledge of these possibilities no doubt came from the Spirit throughout his ministry.*

- m) We can rest assured that these things are happening TODAY to every ministry whrere some think that they can profit – either financially or another profit

Act 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

- n) Even for a small group, there are ways that Satan will try to destroy the efforts
- o) There are some websites that are fairly good on cults :
- p) One is at [http://www.mmoutreachinc.com/jehovahs\\_witnesses/counterfeit.html](http://www.mmoutreachinc.com/jehovahs_witnesses/counterfeit.html)

*Here are some comments on this site:(this might help)*

*This is put here for you to consider – unfortunately there are many phonies in the world and in the churches*

*It is amazing how much money there is in 'religion'*

## Counterfeit Christianity HOW TO IDENTIFY A CULT

### WHAT IS COUNTERFEIT CHRISTIANITY?

Webster's Dictionary defines a cult as;

1. A system of religious worship.
2. Devoted attachment to a person, principle, etc.
3. A sect.

Webster's then goes on to define a sect as a "religious denomination".

With this hazy definition for a cult, it is no wonder people are confused. We need to turn from the pages of the dictionary to the pages of the Bible.

### A CULT IS COUNTERFEIT CHRISTIANITY

"Counterfeit Christianity" is probably the best description we can give for a cult. Counterfeit Christianity is an imitation of real Christianity. Bible terms like "Jesus Christ", "Resurrection", "Salvation" and "Atonement" are used by the Cult, but entirely different meanings have been assigned to these terms by the various cult groups.

Like counterfeit money which is sometimes difficult to detect, so it is difficult to detect counterfeit Christianity, since it looks like the real thing. Experts examining counterfeit money often hold it up to a strong light and look for identifying marks. Counterfeit Christianity also has identifying marks which can be seen when held up to an even stronger light, the light of God's word, the Bible.

We are repeatedly warned in Scripture to watch out for false prophets, false teachers, and false doctrine. To do this, we need to examine the prophecies, teachings, and doctrines of the various groups claiming to be Christian, and then we need to expose them. This is what the Apostle Paul did in 2 Timothy 2:17,18, where he said,

"...Among them are Hymenaeus and Philetus, men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faith of some."

Jesus named, "the deeds of the Nicolaitans, which I also hate." (Revelation 2:6).

All this "detecting" of a Cult takes time, so we need some methods whereby we can readily detect a cult without time-consuming research. This is possible, and we outline the methods here.

### EARLY DETECTION AND THE TRUE CHURCH

We are at an advantage if we know what to expect from a cult. Cultists are very well trained to appear "Christian", and indeed believe they are the true church, and you need the deliverance!

Therefore, be bold and ask the question, "Do you believe the group you represent is the ONLY TRUE CHURCH on the face of the earth? "

If they reply that they are, or if they are evasive, making remarks like, "Well, every church has a measure of truth BUT....", you have made an early detection of a Cultist!

Every Christian, if asked the same question, regardless of his denomination, would reply that the true church is comprised of believers in the Lord Jesus Christ, and that HE (not some organization) is THE WAY, THE TRUTH, AND THE LIFE. (John 14:6). No legitimate denomination would claim that they alone and their members have salvation EXCLUSIVELY, but the Cults (the counterfeits) do.

### **EARLY DETECTION AND THE BIBLE**

Again, under the subject of early detection of a Cult, find out if the person talking to you believes in MORE THAN THE BIBLE.

For example, the Mormons will SAY they believe the Bible, but they will be anxious to let you know that they have FURTHER REVELATION in the form of the Book of Mormon, Pearl of Great Price, etc., which they also consider inspired.

Jehovah's Witnesses believe the Bible, especially their own altered version, The New World Translation, which has altered most scriptures dealing with the Deity of Christ. Jehovah's Witnesses will tell you that the Bible can only be understood by their particular organization, the Watchtower Society. I often ask Jehovah's Witnesses,

"Has anyone ever become a Jehovah's Witness by studying the Bible alone?" Of course not. Other Cults also believe they have EXCLUSIVE UNDERSTANDING of the Bible, as it is explained to them by their particular prophet.

Watch out for anyone trying to interpret Scripture for you, or using the Bible like a "dictionary". That is, they make their point, and then refer to isolated texts, often hop scotching all over the Bible to "prove" their point. Used this way, the Bible can be made to say almost anything. Here are two Scriptures that don't belong together: "Judas went out and hanged himself", coupled with "Go thou and do likewise". Behold! A new doctrine formed in exactly the way the cults use the Bible.

Also, be careful of groups stressing prophecy out of proportion to other subjects in Scripture. "Prophecy Seminars" are often the first step into a cult group.

Remember also, that it is the Holy Spirit who will guide you into all truth, not some self-appointed prophet or organization. John 16:13 reads,

"But when He, the Spirit of truth comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."

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### **WHERE ARE THE CULTS EVANGELIZING?**

The Holy Spirit, through the Apostle Paul gives the Church divine warning in 2 Corinthians, chapter 11, verse 4, that there would be those "COMING TO US" (that is, the Church), and preaching to us "ANOTHER JESUS", a "DIFFERENT GOSPEL", with a "DIFFERENT SPIRIT". This is perhaps the best definition of a Cult in the Bible. In Verse 13, Paul further tells us that their leaders would be disguised as "apostles of Christ". Although Satanically-inspired, they would appear as "angels of light". Therefore do not think a cult has to appear bad to be bad.

On the contrary, a Cult often looks extra good. How do you think the person at your door became so deceived, except that the cult looked so good to them? Bear in mind that you are usually not talking to a deliberate deceiver, but a poor, misguided soul. Cults may look and seem like genuine Christians, perhaps even just another denomination. Do not look on the outward appearance--use your detectors!

Many Cults have begun as "interdenominational Bible Study Groups". As long as neighborhood study groups are under the headship outlined in the Bible in Ephesians 4:11-15, you are protected under the "umbrella" of oversight outlined in Scripture, but if one "lone ranger" leader is answering to no one for his teachings, then look out! As long as he is teaching truth, you are fine, but if he goes out into "left field" with some doctrine, you will go with him into deception.

The purpose of the Cults is to divide the body of Christ. The thrust of their "missionary activities" is not to the unchurched, but to believers in Christ. Missionaries often tell of going to the unsaved and preaching the gospel, finally getting a church going, and then "here come the cults!" We all need to heed the warning in Scripture, "Keep your eye on those who cause divisions among you--and turn away from them". (Romans 16:17).

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### **DETECT WHAT "SALVATION" THE CULT OFFERS**

Without fail, the Cults have done away with salvation by GRACE alone. Their salvation is always GRACE PLUS WORKS, and in their organizations you can never be SURE of your salvation until your death, or "until Armageddon".

Cults keep you in a constant state of anxiety and fear of impending judgment. The strongest witness the Christian can present in this situation is the ASSURANCE they have RIGHT NOW that they ARE SAVED! Good works are a RESULT of salvation, not a CONDITION of salvation.

"For by GRACE you have been saved through faith; and that not of yourselves, it is the GIFT OF GOD; NOT AS A RESULT OF WORKS, that no one should boast. (Eph. 2:8,9).

"...God has GIVEN US eternal life, and this life is in His Son. These things I have written to you who BELIEVE in the name of the Son of God, in order that you may KNOW that you HAVE ETERNAL LIFE." (1 John 5: 11 & 13).

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### **RECOGNIZE THE TWO CLASSES IN THE CULTS**

In the world of the Cults, there are two classes of people. At the high levels, we find the DECEIVERS. At the lower levels, we find the DECEIVED. Remember, you will usually be dealing with the honest-hearted DECEIVED ones, so remember our instructions in 2 Timothy 2: 24-26,

"And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance, leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will."

Those using 2 John as an excuse not to witness to the Cultists, should realize that this admonition not to let such a one into their house is referring to anyone who "does not abide in the teachings of Christ" (vs.9), obviously now-departed members of the Christian congregation. This describes most high-ranking cult leaders, but those at your door usually have never "abided" in the doctrine of Christ. Indeed, most of them have had Christ misrepresented to them, and do not even know who Christ really is.

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### **WHAT DO THE CULTS THINK OF JESUS CHRIST?**

This question is the most important one we could possibly ask, for every Cult presents "another Jesus" (2 Cor. 11:4). Listed at the end of this booklet are the names of the various cults and their teachings on the person of Jesus Christ. Cults are often unwilling to share with you their REAL view on Christ until they have drawn you in and won your friendship.

It may be necessary for YOU to present THEM with their own doctrine, and confront them on this most important issue. Remember, if we have the right Jesus Christ we are right for all eternity, but if we have the wrong Jesus Christ, we are wrong for all eternity!

The prime question to ask the Cultist is, "Do you believe that Jesus Christ is ALMIGHTY God, manifest in the flesh?" (Matthew 1:23, John 1:1,14, etc.)

If they cannot agree, you have detected a cult! Jesus is NOT some lesser or extra god, or any kind of an angel. He is not just one of many prophets and gurus, or an extraordinarily good man, but He is THE ONLY TRUE GOD (1 Tim. 1:16,17). As Jesus is TRULY GOD, He is also TRULY MAN (Romans 5:15, 1 Tim. 2:5). This is the Jesus Christ of the Bible, truly God, truly man! For a fuller explanation, please refer to our book "Coping with the Cults" and the chapter "Defending the Deity of Jesus Christ to the Cults".

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### **CULTS OFTEN HUMANIZE GOD AND DEIFY MAN**

Eastern mysticism and humanism have been making steady inroads of late into the Christian Church. Beware of any teacher telling you that you can be "a god", or "part of God" or the "Godhead" or "Godfamily". Especially be on guard for those calling God a "Godforce". Remember that the original lie that Satan whispered in Eve's ear way back in the Garden of Eden was that she could be "as God" or "a god". There is only ONE TRUE GOD (Deut. 6:4), and we are his creation, not His equal. Watch out for the groups that humanize God and deify man.

### IN CONCLUSION

Remember that persons who have been led into Cults have gone because they were sincerely seeking for God, and no true Christian bore witness to them. Or, after receiving Christ they received wrong teaching, supposing that what they did pleased God. Cults are clever counterfeits for those not grounded solidly in Bible teachings. It is not too late to lead them to the true Christ, or win them back to their original commitment.

Remember to fight SPIRITUAL BATTLES with SPIRITUAL WEAPONS. Prayer is your chief weapon. Take your authority as a Christian and bind the spirit of deception operating in the Cultist's life, loosing him/her to hear the Gospel of Christ. (See Matthew 18:18-20). Prepare yourself to witness as the Holy Spirit makes opportunity for you, by becoming acquainted with cult views on Christ and Salvation, as well as the Scriptures to correct these views.

**After a warning, Paul commends them to God. Paul did not profit from the truth.**

**Here is Paul's parting words – he no doubt knew what could happen**

q) Paul knew how terrible these things could evolve

**This is a very emotional 'good bye'**

**Such things are happening in this world.**

Act 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.

Act 20:33 I have coveted no man's silver, or gold, or apparel.

Act 20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

Act 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Act 20:36 And when he had thus spoken, he kneeled down, and prayed with them all.

Act 20:37 And they all wept sore, and fell on Paul's neck, and kissed him,

Act 20:38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

### J Vernon McGee -- Act 20:35-38

This is a tender meeting between Paul and the elders of the church in Ephesus. These men love Paul and he loves them. It is difficult for them to let him go, knowing that they will not see him again in this life. They bid him a touching farewell. ← end #28,2010 1010 Acts 28

## XX Acts 21

Act 21:1 And when it came to pass that were parted from them and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara:

### A. Clarke on Acts 21:1

Act 21:1

**Came with a straight course** - Having had, as is necessarily implied, wind and tide in their favor.

**Coos** - An island in the Archipelago, or Aegean Sea, one of those called the Sporades. It was famous for the worship of Aesculapius and Juno; and for being the birthplace of Hippocrates, the most eminent of physicians, and Apelles, the most celebrated of painters.

**Rhodes** - Another island in the same sea, celebrated for its Colossus, which was one of the seven wonders of the world. This was a brazen statue of Apollo, so high that ships in full sail could pass between its legs. It was the work of Chares, a pupil of Lysippus, who spent twelve years in making it. It was 106 feet high, and so great that few people could fathom its thumb. It was thrown down by an earthquake about 224 years before Christ, after having stood sixty-six years. When the Saracens took possession of this island, they sold this prostrate image to a Jew, who loaded 900 camels with the brass of it; this was about a.d. 660, nearly 900 years after it had been thrown down.

**Patara** - One of the chief seaport towns of Syria.

Act 21:2 and having found a ship crossing over unto Phoenicia, we went aboard, and set sail.

## B. McGee on Acts 21:1-2

### PAUL at Tyre

Are you following him? He took a ship at Miletus and they sailed down to the southern coast of Asia Minor to Patara. There they changed ships. Now he is headed for Tyre on the seacoast north of Caesarea. It was actually on the coast of Israel in what was ancient Phoenicia. Today that is Lebanon.

Act 21:3 And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden.

## C. It is interesting how Luke paints travel pictures as well as the dispensational stuff

Act 21:4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.

## D. Acts 21:4 – McGee sheds some interesting light on this passage. He is an Acts 2 dispensationalist but still hits this one very good

This is the verse used by those Bible teachers who feel that Paul made a great mistake when he went up to Jerusalem. It shows that these men spoke to Paul through the Holy Spirit. If I understand this correctly, the Spirit of God is not going to contradict Himself. I believe He is saying the same thing here that He had said before. Paul is not to go up to Jerusalem unless he is prepared to make the required sacrifice. Paul keeps saying that he is willing to make the sacrifice. He is perfectly willing to lay down his life for the Lord Jesus. That is the way I think it should be understood.

For several reasons I do not believe that Paul stepped out of the will of God when he went up to Jerusalem. He had a sentimental reason for going there, but it was a good reason. He was carrying the offering from the gentile Christians to the suffering saints in Jerusalem. He wanted to present this to the church in Jerusalem with his own hands, because it was his hands that at one time had wasted the church in Jerusalem. He had been partly responsible for the state of penury in which the saints in Jerusalem found themselves. Paul did not want to send some representative to Jerusalem; he wanted to go to Jerusalem himself.

Another reason I do not believe that Paul stepped out of the will of God is because of his writings later on. When Paul was in prison in Rome, the church at Philippi sent to him an expression of their sympathy. They loved him and they sympathized with his condition. But Paul wrote to them, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel" ([Php 1:12](#)). Because what happened to Paul did not hinder the spread of the gospel, I do not believe that Paul was out of the will of God.

Furthermore, you remember that when the Lord appeared to Ananias and told him to go to Paul after his conversion, He said to Ananias, "... Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake" ([Act 9:15-16](#)). Up to this point in our study of Acts, Paul has not appeared before kings and rulers, but we know it is in the will of God that he should do so. In the next chapters we will find that he does go before kings. He will testify before King Agrippa. It is probable that he appeared before Nero in Rome. We know for certain that he reached those who were in Caesar's household because he sent greetings from them in his Epistle to the Philippians ([Php 4:22](#)), which was written while he was a prisoner in Rome.

Finally, as I have already mentioned, in [2Ti 4:7](#) Paul writes, "... I have finished my course..." This was written at the end of his life. It seems to me that he would not say that if for a time he had stepped out of the will of God. I must confess that as I look back over my own ministry, I am confident that I stepped out of the will of God for a brief time. I didn't do it purposely. I did it ignorantly. I did it in a headstrong manner. I think the Lord has a way of making these things up to us. But I do not think that Paul at the end of his life could write that he had finished his course if he had been out of the will of God.

I have spent some time on this because there is controversy over it. I have several very good friends in the ministry who do not agree with my point of view, but we are still friends. I love these brethren in the Lord. I just tease them and say I hope they will see the light someday. As one of them said to me, "When we get in the presence of the Lord, we will all be in agreement."

#### E. Now, verse 5 and the emphasis on prayer and kneeling

Act 21:5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell;

McGee Again, this is a lovely thing that Paul did here. Paul and the people with him kneeled down there on the shore and prayed.

Friend, the best position to be in while praying is kneeling. However, you can pray in any posture and anywhere. Since I drive a great deal, I have learned to pray in the car. (When you drive the freeways of Southern California, you had better learn to pray!) But the most appropriate posture when we come into the presence of Almighty God is to kneel.

Act 21:6 and we went on board the ship, but they returned home again.

Act 21:7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.

McGee on these two verses:

I have often wondered why Paul didn't stay there longer than that. You will notice the marvelous reception given to him and the number of believers in all these various places at that time. There must have been millions of believers in the Roman Empire by the end of the first century.

Act 21:8 And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

Act 21:9 Now this man had four virgin daughters, who prophesied.

#### F. There are several things about this meeting.

##### 1. It is possible that this Philip had not seen Paul since Paul was out to kill all Christians.

###### Act 8:40

**Philip was found at Azotus** - From the time he left the eunuch, he was not heard of till he got to Azotus, which, according to Dr. Lightfoot, was about 34 miles from Gaza, and probably it was near Gaze that Philip met the eunuch. The Azotus of the New Testament is the Ashdod of the old. It was given by Joshua to the tribe of Judah, [Jos 15:47](#). It was one of the five lordships which belonged to the Philistines, and is a seaport town on the Mediterranean Sea, between Gaza on the south, and Joppa or Jaffa on the north. Herodotus reports, lib. ii. cap. 157, that Psammeticus, king of Egypt, besieged this city 29 years, which, if true, is the longest siege which any city or fortress ever endured.

##### 2. Clarke's notes on Acts 8:40

**Preached in all the cities, till he came to Caesarea** - This was Caesarea in Palestine, formerly called Strato's Tower, built by Herod the Great in honor of Augustus. There was an excellent harbour here made by Herod; and, after the destruction of Jerusalem, it became the capital of the whole land of Judea. It must be always distinguished from Caesarea Philippi, which was an inland town not far from the springs of Jordan. Whenever the word Caesarea occurs without Philippi, the former is intended. As Philip preached in all the cities of Palestine till he came to Caesarea, he must have preached in the different cities of the Philistine country, Ashdod, Akkaron, and Jamnia, and also in the principal parts of Samaria, as these lay in his way from Gaza to Caesarea. As there was a readier disposition to receive the word in those places, the Spirit of the Lord, under whose guidance he acted, did not suffer him to accompany the eunuch to Abyssinia. It appears, from [Act 21:8](#), that Philip settled at Caesarea, where he had a house and family, four of his unmarried daughters being prophetesses. It is likely that his itinerant mission ended here; though he continued occasionally to perform the work of an evangelist, and to bring up his family in the knowledge and fear of God, which is the most imperious duty that any master of a family can be called on to perform, and which it is impossible for any man to accomplish by substitute; and which none can neglect without endangering his own salvation.

### 3. This man's daughters were still virgins:

- r) Today, this would be a rarity but the passage treats it as something not always true even then
- s) They all prophesied – this seems a bit unusual, usually we expect men to prophesy

Act 21:10 And as we tarried there some days, there came down from Judaea a certain prophet, named Agabus.

### 4. Agabus mentioned in Acts 11:28 see notes from Clarke

#### Act 11:28

Agabus - This prophet, of whom we know nothing, is once more mentioned, [Act 21:10](#). He was probably a Jew, but whether converted now to Christianity we cannot tell.

Act 21:11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

### 5. This is an amazing message from the Holy Spirit

- b) Have you ever heard anyone claiming pentecostal powers TODAY give a negative message at all – let alone one that is actually terrible
- c) McGee's comment on this Acts 21:10-11

The Holy Spirit is revealing to Paul what will happen to him when he goes up to Jerusalem. It is as though He is saying, "Paul, this is what you are going to face. Are you willing to do it?" God doesn't want Paul to feel that He let him stumble unwittingly into a trap. Paul knows what awaits him, and he still is perfectly willing to go. Actually, this prophet is not telling him anything new. Back in chapter 20, when he was still in Asia Minor, he already knew that bonds and afflictions waited for him.

- a. *If this is a message to see if Paul can handle it, where is there another scripture with the same heads-up*
- b. *We have to understand that when this might happen to us, we may not want to endure at all but we ask God to give us the ability and willingness to take what God directs us.*

### 6. The Holy Spirit miraculously showed them that Paul had a rough road ahead

- a) They plead Paul to not go up

Act 21:12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

Act 21:13 Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

- b) McGee on verses Acts 21:12-13

Remember that this is Dr. Luke writing. He and the others didn't want to see Paul go to Jerusalem. The Spirit of God is revealing to Paul that he is going to be bound. Paul is not only willing to be bound but is also willing to die for Jesus in Jerusalem. He asks the believers not to cry and to break his heart. It is touching here to see the concern of the believers for the apostle Paul. My, how they loved him!

- t) Paul understood taking a stand for the Lord
- u) Are you willing to live for the Lord even if you suffer – it may happen

### 7. We need to understand that we too may be punished and killed for our faith in the Lord

Act 21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

- v) Let us understand the will of the Lord and its consequences

Act 21:15 And after these days we took up our baggage and went up to Jerusalem.

- w) Time to get ready! – Clarke

**Took up our carriages** - Αποσκευασαμενοι; We made ourselves ready; packed up our things; got our baggage in order. This is what the text means.

Act 21:16 And there went with us also *certain* of the disciples from Caesarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

x) Barnes comments on Acts 21:16

**One Mnason of Cyprus** - The original in this place would be better translated, "And brought us to Mnason of Cyprus, an old disciple," etc. It is evident that, though Mnason was originally of Cyprus, yet he was now an inhabitant of Jerusalem, and was well known to the disciples at Caesarea. It is possible that he might have been at Caesarea, and accompanied Paul to Jerusalem; but the more correct interpretation of the passage is, that Paul and his fellow-travelers were conducted to his house in Jerusalem, and that he was not with them in the journey.

**Of Cyprus** - See the notes on [Act 4:36](#).

**An old disciple** - An early convert to Christianity - perhaps one who was converted before the crucifixion of the Saviour.

**With whom we should lodge** - In whose house we were to take up our abode. The rites of hospitality were shown in a distinguished manner by the early Christians.

Act 21:17 And when we were come to Jerusalem, the brethren received us gladly.

y) They were welcomed -- fabulous

Act 21:18 And the day following Paul went in with us unto James; and all the elders were present.

z) Barnes' comment on this verse – Act 21:18

**Unto James** - James the Less. See the notes on [Act 15:13](#). He resided at Jerusalem. Compare [Gal 1:19](#). It is not improbable that he was the only one of the apostles then at Jerusalem; and there is reason to believe that the church at Jerusalem was left under his particular care. It was natural, therefore, that Paul and his companions should take an early opportunity to see him. James was the cousin of our Lord, and in [Gal 1:19](#) he is called the Lord's brother. On all accounts, therefore, he was entitled to, and would receive, particular respect from the early disciples.

#### **8.A rehearsal of events – he could preach a long message so – was this true here**

Act 21:19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.

#### **9.They glorified God (not Paul) contrast that with today**

#### **10.McGee on Acts 21:19-21**

Act 21:20 And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law:

Act 21:21 and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs.

The Jews twisted a little what Paul was actually doing. Paul did not really teach the things that they claimed he was teaching.

We come now to another interesting passage about which good Bible expositors offer different explanations. Was Paul out or in the will of God when he went to Jerusalem and took a Jewish vow that evidently involved a sacrifice?

The believers here in Jerusalem speak of the thousands of Jewish converts to Christ. These Jews who had found their completion in Jesus Christ had not forsaken the Mosaic Law. However, they could not insist that Gentiles must come under the Law. On the other hand, Gentiles could not insist that the Jews forsake the *practices* of the Law—*provided they were not trusting them for salvation*. Those who insist that the grace of God did not force the Gentiles to keep the Mosaic Law seem to forget that the same grace permits the Jew to continue in its *precepts* if he feels it is the will of God.

For example, we know that Peter had eaten nothing contrary to Mosaic Law until he visited Paul in Antioch. Also, Jewish believers had an abhorrence of eating anything that had been sacrificed to idols. This did not bother the conscience of the Gentile. However, if the eating of such meat offended the conscience of another believer and caused him to stumble, then it was wrong. Paul makes it very clear that meat does not commend us to God. "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse" ([1Co 8:8](#)).

Paul also wrote that if a person was brought up under certain customs, the grace of God allows him to follow those customs after he has accepted the Lord Jesus as his Saviour. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing,

but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called" (1Co 7:17-20).

Paul applies this principle in winning people for Christ. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (1Co 9:19-23). I do not think that we should criticize Paul for what he does here in Jerusalem. Grace permitted Paul to take a Jewish vow to win the Jews. If he had been a Gentile, it would have been questionable for him to adopt a foreign custom.

With that as a background, we understand Paul's action.

Act 21:22 What is it therefore? They will certainly hear that thou art come.

Act 21:23 Do therefore this that we say to thee: We have four men that have a vow on them;

Act 21:24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.

Act 21:25 But as touching the Gentiles that have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication.

Act 21:26 Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

#### 11. McGee on Acts 21:22-26

Now what should Paul do? He has arrived at Jerusalem and has been given a royal reception by the church. He has given them the gift from the gentile churches. They have listened to his report and rejoiced in the way God has saved the Gentiles. Now they turn to Paul and tell him that there are thousands of Jews in Jerusalem who are trusting Christ and have accepted Him as their Messiah and Savior. None of them want to have a division in the church. There is only one church of Jesus Christ, not a Jewish church and a gentile church. A Jew who comes to Jesus Christ does not stop being a Jew. So they say to Paul, "Look, you are a Jew. That is your background. And you want to win the Jews for Christ." Paul says, "I sure do!" So they say, "Since you are a Jew, it wouldn't hurt you to go with these four Jewish men who have made a vow. They have shaved their heads and are going into the temple. Would you go along with them?" Paul says, "Sure."

Paul didn't take this vow because he was commanded to do so. He took this vow because he wanted to win these people.

Friend, you don't have to take a vow. But if you want to take a vow, you can. If you want to shave your head with a vow, that is your business. If you want to take a vow and let your hair grow long, that is your business. It is all right with the Lord. Under grace you have a right to do these things. Under grace you have the right to make a vow if you want to do so—just so you understand that you are not *saved* by what you do but by the grace of God.

aa) This is a big distinction with what we read in Ephesians 3:1-12

**Eph 3:1** For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—

Eph 3:2 if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward;

Eph 3:3 how that by revelation was made known unto me the mystery, as I wrote before in few words,

Eph 3:4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ;

Eph 3:5 which in other generation was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit;

Eph 3:6 *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel,

Eph 3:7 whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.

Eph 3:8 Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ;

Eph 3:9 and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;

Eph 3:10 to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God,  
Eph 3:11 according to the eternal purpose which he purposed in Christ Jesus our Lord:  
Eph 3:12 in whom we have boldness and access in confidence through our faith in him.  
Eph 3:13 Wherefore I ask that ye may not faint at my tribulations for you, which are your glory.

bb) What a distinction – we are not to mimic Acts today but Paul's epistles

### **12. Here comes trouble and lies and distortion**

cc) Acts 21:27-28 – They assume rather than getting the facts

Act 21:27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,  
Act 21:28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

dd) Acts 21:29 – the people assume they understood all that happened

Act 21:29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

ee) Acts 21:30-32 – bitterness and hatred of Paul

Act 21:30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.  
Act 21:31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.  
Act 21:32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

ff) The attitude from McGee – Acts 21:30-32 ← **end #29,2010 1107 Acts 29**

Notice their bitterness and hatred of Paul. They hate him because he is teaching that one does not need to go through the Mosaic system to be saved. Paul is right in following one of the customs of his people if he wants to. He is trying to win his own people. Although it didn't accomplish the purpose that he had in mind, I think it accomplished a God-given purpose.  
The mob would have killed Paul if the captain and the soldiers had not intervened.

gg) More pandemonium – (base word – all of the demons!)

Act 21:33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.  
Act 21:34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.  
Act 21:35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;  
Act 21:36 for the multitude of the people followed after, crying out, Away with him.

hh) Comments on above from McGee on Acts 21:33-36

Since the captain couldn't learn anything from the mob, he took Paul to the castle in order to find out what the charge was against him. The mob was not willing to settle for anything less than the death of Paul.

Act 21:37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

ii) McGee on Acts 21:37

The captain was amazed. He thought that he had bound a common criminal, but this man speaks fluent Greek. The captain understood that because he was a foreign emissary.

### **We leave this chapter with another confusion of who Paul was and wasn't**

Act 21:38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?  
Act 21:39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

Act 21:40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

**The way the world is heading, we might soon see things of this sort in our country  
In many countries, believers are beaten and killed – are YOU READY?**

## *XXI Acts22*

A. Off of the subject just for now – Eph vs. Matthew – chosen before creation vs. chosen since creation!

### **1.Eph – before creation!!**

(Eph 1:4 KJV) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

### **2.Matt 25:34 – prepared for you from the foundation of the world -- creation**

Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

### **3.Another off of the subject - what are the ten commandments**

jj) 1.Did Paul repeat all of the ten commandments – Ex 20

Exo 20:1 And God spake all these words, saying,  
Exo 20:2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

**1. Exo 20:3 Thou shalt have no other gods before me.**

**2. Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:**

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

Exo 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

**3.Exo 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.**

**4.Exo 20:8 Remember the sabbath day, to keep it holy.**

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

Exo 20:11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

**5.Exo 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.**

**6.Exo 20:13 Thou shalt not kill.**

**7.Exo 20:14 Thou shalt not commit adultery.**

**8.Exo 20:15 Thou shalt not steal.**

**9.Exo 20:16 Thou shalt not bear false witness against thy neighbour.**

**10.Exo 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.**

Exo 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

Exo 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Exo 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Exo 20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

Exo 20:22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Exo 20:23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

Exo 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

Exo 20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

Exo 20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

## **2. Paul repeats 9 of the big ten and specifically rejects the one about the sabbath**

**Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:**

2. This is forbidden today
3. Yet, **the seventh day adventists** specifically count this as a basic rule even though it violates the message of Paul. This means that they constantly ignore Col 2:16!
4. Unfortunately, a number of denominations practice a phony sabbath not realizing that Col 2:16 forbids any part of it.
5. Friends of mine, who are not dispensational, say that they practice this but they drive their cars more than half a mile to get to church and do this on Sunday not Saturday

### **B. Conversion— Acts 22:1-21**

#### **1. Matthew Henry on Acts 22:1-11**

Act 22:1-11

The apostle addressed the enraged multitude, in the customary style of respect and good-will. Paul relates the history of his early life very particularly; he notices that his conversion was wholly the act of God. Condemned sinners are struck blind by the power of darkness, and it is a lasting blindness, like that of the unbelieving Jews. Convinced sinners are struck blind as Paul was, not by darkness, but by light. They are for a time brought to be at a loss within themselves, but it is in order to their being enlightened. A simple relation of the Lord's dealings with us, in bringing us, from opposing, to profess and promote his gospel, when delivered in a right spirit and manner, will sometimes make more impression than laboured speeches, even though it amounts not to the full proof of the truth, such as was shown in the change wrought in the apostle.

Act 22:1 Brethren and fathers, hear ye the defence which I now make unto you.

Act 22:2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

Act 22:3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

Act 22:4 and I persecuted this Way unto the death, binding and delivering into prisons both men and women.

Act 22:5 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 journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.

Act 22:6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

Act 22:7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

Act 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

Act 22:9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

Act 22:10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Act 22:11 And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.

#### **1. It is important to note that Paul's salvation was clearly of the LORD**

kk) Is this true of all who are saved?

ll) Paul showed the utmost appropriate attitude

- a. *If and when this happens to us, we should understand the appropriate way to respond to such people.*
- mm) Paul's conversion shows definitely that he was chosen in Christ by Christ.
  - b. *We can argue about the Sovereignty of the Lord's choice of believers but the case of Paul is hard to refute*
  - c. *When were people chosen?*
- nn) We will have all kinds of things to happen to believers for they are happening to people all over the earth
  - d. *God has been kicked out of the schools for which WE PAY.*
  - e. *There is more respect for the mosque in NY than the Bible in NY*
  - f. *There is a current attempt to add Muslim laws to the Oklahoma laws*

## 2.From McGee

Act 22:10-15

Notice that Paul had been given a private interview with the Lord Jesus. I believe that the Lord talked with him and taught him when he spent time out on that Arabian desert.

Act 22:12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,

Act 22:13 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.

Act 22:14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.

Act 22:15 For thou shalt be a witness for him unto all men of what thou hast seen and heard.

### 3.It is important to note that Paul was baptized but was not sent to baptize as stated in 1Cor 1

Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

1Co 1:11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

1Co 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

1Co 1:15 Lest any should say that I had baptized in mine own name.

1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

### 4.Compare with Christ when he was said to have baptized in John though he hadn't baptized personally

Joh 4:1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

Joh 4:2 (Though Jesus himself baptized not, but his disciples,)

### 5.We are not water baptizing in the epistles of Paul and specially his later epistles

a)baptism in Paul – not water

(Rom 6:4 KJV) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(Eph 4:5 KJV) One Lord, one faith, one baptism,

(Col 2:12 KJV) Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

b)baptize in Paul

(1Co 1:17 KJV) For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

d) But, this was different in the Acts period

#### **6. Acts 22:16-20 McGee**

Paul never forgot that he had been present at the stoning of Stephen and actually had had charge over it. It left an indelible impression on his mind and prepared him for his own conversion.

Act 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

Act 22:17 And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance,

Act 22:18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me.

Act 22:19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee:

Act 22:20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.

#### **7. Notice that he knew from the beginning, he would go to the Gentiles – Acts 22:21**

##### **C. The reaction**

Act 22:21 And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

Act 22:22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.

#### **McGee -- Act 22:21-22 --**

Paul mentions the Gentiles because he has been out in the gentile world speaking to them about Jesus Christ. The Jews know that. The minute he mentions the Gentiles, it is just like lighting a fuse. They will hear him no longer.

Act 22:23 And as they cried out, and threw off their garments, and cast dust into the air,

Act 22:24 the chief captain commanded him be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.

#### **McGee – Acts 22:23-24**

You see, when Paul lapsed over into the Hebrew tongue and spoke to the mob in Hebrew, the captain stood there not able to comprehend what he was saying. The captain simply could not grasp what was happening nor could he understand the problem. All he could do when the mob broke into this rage was to take Paul inside the castle. He thought that since Paul was a prisoner, he would find out the truth about the whole matter by whipping him.

#### **Act 22:23 -- Clarke**

Cast off their clothes - Bishop Pearce supposes that shaking their upper garments is all that is meant here; and that it was an ancient custom for men to do so when highly pleased or greatly irritated; but it is likely that some of them were now actually throwing off their clothes, in order to prepare to stone Paul.

Threw dust into the air - In sign of contempt, and by way of execration. Shimei acted so, in order to express his contempt of David, **2Sa 16:13**, where it is said, he cursed him as he went, and threw stones at him; or, as the margin, he dusted him with dust. Their throwing dust in the air was also expressive of extraordinary rage and vindictive malice. The apostle, being guarded by the Roman soldiers, was out of the power of the mob; and their throwing dust in the air not only showed their rage, but also their vexation that they could not get the apostle into their power. It is still used as a token of hostility and defiance. M. Denon, (Travels in Egypt, vol. iii. p. 98), on coming down the Nile to Cairo, stopped at the ancient city of Antinoe, to examine its ruins. "Being desirous of obtaining a view of the whole of these ruins, we ascended a little hill, and soon perceived the inhabitants of the modern village assembling behind an opposite eminence: scarcely had we come over against them than, supposing our intentions to be hostile, they called out for assistance, and threw dust into the air, in token of defiance. The alarm spread, and they began firing upon us."

##### **D. Act 22:25 Clarke – citizenship meant something to them**

**And as they bound him, etc.** - They were going to tie him to a post, that they might scourge him.  
**Is it lawful, etc.** - The Roman law absolutely forbade the binding of a Roman citizen. See the note on [Act 16:37](#).

Act 22:25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

### E. The power of Roman Citizenship THEN

Act 22:26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman.

Act 22:27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.

Act 22:28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a *Roman* born.

Act 22:29 They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

Act 22:30 But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them. **← end #29,2010 ?1107? Acts 29**

## XXII – Acts 23

Act 23:1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

### A. Clarke on this verse – Acts 23:1

**I have lived in all good conscience** - Some people seem to have been unnecessarily stumbled with this expression. What does the apostle mean by it? Why, that, while he was a Jew, he was one from principle of conscience; that what he did, while he continued Jew, he did from the same principle; that, when God opened his eyes to see the nature of Christianity, he became a Christian, because God persuaded his conscience that it was right for him to become one; that, in a word, he was sincere through the whole course of his religious life, and his conduct had borne the most unequivocal proofs of it. The apostle means, therefore, that there was no part of his life in which he acted as a dishonest or hypocritical man; and that he was now as fully determined to maintain his profession of Christianity as he ever was to maintain that of Judaism, previously to his acquaintance with the Christian religion.

#### 1. What about our lives?

- a) He lived in all good conscience before God – this is almost a unique assertion
- b) Paul is clearly saying that he was not dishonest or hypocritical.
- c) Where are you in this list?

#### 2. We may face this type or thing if the Lord tarries and this country goes down the tubes as it seems to be doing

Act 23:2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

### B. Clarke on this verse Act 23:2

Act 23:2

The high priest, Ananias - There was a high priest of this name, who was sent a prisoner to Rome by Quadratus, governor of Syria, to give an account of the part he took in the quarrel between the Jews and the Samaritans; see Joseph. Antiq. lib. xx. cap. 6, s. 8; but whether he ever returned again to Jerusalem, says Dr. Lightfoot, is uncertain; still more uncertain whether he was ever restored to the office of high priest; and most uncertain of all whether he filled the chair when Paul pleaded his cause, which was some years after Felix was settled in the government. But Krebs has proved that this very Ananias, on being examined at Rome, was found innocent, returned to Jerusalem, and was restored to the high priesthood; see Joseph. Antiq. lib. xx. cap. 9, s. 2; but of his death I find nothing certain. See Krebs on this place, (Observat. in Nov. Testament. e Flavio Josepho), who successfully controverts the opinion of Dr. Lightfoot, mentioned at the beginning of this note. There was one Ananias, who is said to have perished in a tumult raised by his own son about five years after this time; see Jos. Antiq. lib. x. cap. 9. War, lib. ii. cap. 17.

To smite him on the mouth - Because he professed to have a good conscience, while believing on Jesus Christ, and propagating his doctrine.

Act 23:3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

### C. McGee on this verse – sounds like TODAY!

Act 23:3

Under Roman law no man was to be punished until judgment had been handed in. Just because a man is arrested and accused of a certain crime does not grant liberty to those who had arrested him to abuse him. In that day the Roman law actually granted a great deal of justice. However, this incident and the trial of Jesus make us recognize that even the Roman law could be twisted and turned. Justice is dependent upon the one who is executing the law.

In our day there are a great many people who feel that if we change our form of government, or at least if we change our party from the one that is in power—whichever it may be—this will give us a solution to all our problems. It has never solved our problems in the past. The men who began our system of government had a great consciousness of God. Although a man like Thomas Jefferson was a deist and could not be called a born-again believer, he had a conviction that the Bible was the Word of God and he respected it. We don't find that in our leadership today, and yet we wonder why the system won't work. We think we need to change the system. Do you know what we need? We need to change men's hearts. It is man that needs changing, not the system.

The high priest orders Paul smitten on the mouth, and Paul speaks out against him very strongly. This should dispel the idea that Paul was some sort of pantywaist. The concept that humility makes a person a sort of Mr. Milquetoast is all wrong. Actually, humility and meekness mean that you submit yourself to the will of God, regardless of the cost. Paul is a meek man and a humble man, but he is not about to take injustice lying down. He calls this man a whited wall. "While you are judging me according to the Mosaic Law, you are breaking the Law yourself." That reveals that Paul also knew the Law. A man cannot be condemned or punished before judgment has been handed down.

Act 23:4 And they that stood by said, Revilest thou God's high priest?

### D. Did this indicate Paul's problems with his eyes as indicated by McGee Acts 23:4

Paul didn't know this man was the high priest. Certainly he would recognize the high priest on sight. Before his conversion he had been a Pharisee in judgment. I think this is another evidence that Paul had an eye disease and didn't see too well. As we go into the Epistles, we will find other statements which indicate that Paul had trouble with his vision.

Act 23:5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

### E. They were to show honor to the leaders – see McGee

Paul knew the Law. He knew every detail of it. He knew that the Law said that rulers were to be respected.

This is something else that we have forgotten today. I personally believe that the president of the United States, regardless of who he is or how bad he is, ought never to be made a subject of a cartoon. He should not be ridiculed because of the position he holds. We should respect the office. We as human beings need to respect authority. Paul wrote: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom 13:7). It is interesting that he wrote this at a time when Nero was on the throne in Rome, and Nero was a madman.

**1. This should warn us about how we address and discuss our President and others who rule over us. Admittedly, our constitution allows open criticism of leaders but we should be careful beyond this.**

### F. More material in this direction from Clarke on Acts 23:5

I wist not, brethren, that he was the high priest - After all the learned labor that has been spent on this subject, the simple meaning appears plainly to be this: -

St. Paul did not know that Ananias was high priest; he had been long absent from Jerusalem; political changes were frequent; the high priesthood was no longer in succession, and was frequently bought and sold; the Romans put down one high priest, and raised up another, as political reasons dictated. As the person of Ananias might have been wholly unknown to him, as the hearing was very sudden, and there was scarcely any time to consult the formalities of justice, it seems very probable that St. Paul, if he ever had known the person of Ananias, had forgotten him; and as, in a council or meeting of this kind, the presence of the high priest was not indispensably necessary, he did not know that the person who presided was not the sagan, or high priest's deputy, or some other person put in the seat for the time being. I therefore understand the words above in their most obvious and literal sense. He knew not who the person was, and God's Spirit suddenly led him to denounce the Divine displeasure against him.

Thou shalt not speak evil of the ruler of thy people - If I had known he was the high priest, I should not have publicly pronounced this execration; for respect is due to his person for the sake of his office. I do not see that Paul intimates that he had done any thing through inadvertence; nor does he here confess any fault; he states two facts: -

1. That he did not know him to be the high priest.
2. That such a one, or any ruler of the people, should be revered. But he neither recalled or made an apology for his words: he had not committed a trespass, and he did not acknowledge one. We must beware how we attribute either to him in the case before us.

## G. Divide and Conquer – Acts 23:6-

### 1. Like turning the Democrats against the Republicans! It always seems to work!

Act 23:6 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.

Act 23:7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

Act 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Act 23:9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

- a) Spiritually: liberals against conservatives

### 2. A Great Dissension – concern over Paul's safety

Act 23:10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

- b) The Lord stood by him and encouraged him

a. *Have you ever wished that it were this way today?*

Act 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.

- c) The conspiracy to kill Paul

Act 23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

Act 23:13 And they were more than forty which had made this conspiracy.

Act 23:14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

- a. *This group admitted that they were going to kill*
- b. *There were 40 – could easily overpower the guards*
- c. *Today, that would be a crime*

Act 23:15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something perfectly concerning him: and we, or ever he come near, are ready to kill him.

Act 23:16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

- d. *Paul wanted the chief captain to hear this from his nephew. (I don't think he called Paul uncle Paul!)*

Act 23:17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

Act 23:18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

e. *McGee's analogy to Acts 23:19-22*

**Act 23:19-22** In this way the captain is alerted to the plot against Paul.

Let's stop to note something here. I find today that there is a group of super-pious folk, very sincere and very well-meaning, which tells me I should not go to a doctor concerning my cancer or other illnesses but that I should trust the Lord to heal me. Well, I certainly do trust the Lord; I have turned my case over to the Great Physician, and I believe He provides doctors. It would have been a simple thing for Paul to have told his nephew, "Thanks for telling me the news, but I'm trusting the Lord—so you can go back home." But we find here that Paul used the privileges of his Roman citizenship which were available to him. Obviously the Lord provides these means and He expects us to use them. This in no way means that we are not trusting Him. Rather, we are trusting God to use the methods and the means to accomplish His purpose.

- f. *There may be other ways – we often feel that drugs are used too often. We still have a free country but some are trying to get rid of that! They might succeed!*

- g. *40 to 4-6 is overwhelming*

Act 23:19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

Act 23:20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

Act 23:21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

Act 23:22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things to me.

- h. *Here is a counter plan!*

- i. *The beasts are horses*

- j. *Paul's being a Roman saved his skin again.*

Act 23:23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

k. *Wow – McGee -- Act 23:24*

This is quite an army that is going to escort Paul down to Caesarea. Is this what one calls trusting the Lord? Of course it is the captain who has ordered it, but Paul has called for this type of protection from him. Certainly Paul is in the will of God in doing this. It certainly reveals the danger that Paul was in. There is no doubt that the Jews had every intention of putting him to death.

He is sending Paul to Caesarea to appear before Felix, the governor. The Roman governors had their headquarters in Caesarea and only occasionally went up to Jerusalem. Pilate had had his headquarters there. The ruins of that Roman city are still there today. It has a lovely situation on the coast.

I can understand why those Romans would rather live in Caesarea than in Jerusalem. The climate was delightful when I was there, and I got very cold in Jerusalem.

Paul is to be sent to Felix in Caesarea. This will remove Paul from the danger in Jerusalem.

Act 23:24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

Act 23:25 And he wrote a letter after this manner:

l. *McGee – Acts 23:25*

Although Dr. Luke may have had the actual letter, when he says the letter was "after this manner" it probably means that he didn't have access to the letter but is giving us the sense of it.

Act 23:26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

Act 23:27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

*m. He worded it so that he can get credit for rescuing a Roman  
n. McGee on Acts 23:28-29*

It is clear that Claudius Lysias never did know exactly what the charge was against Paul. He knew it pertained to their law. Under Roman law Paul was not guilty of anything worthy of death or of imprisonment.

Act 23:28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

Act 23:29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

*o. McGee Act 23:30-35*

We will find that his accusers were quick to come down to Caesarea. They didn't hesitate to follow Paul. As we move along, I think you will detect that Paul is not defending himself as much as he is witnessing for Christ. The Lord Jesus had said he would witness before governors and rulers and kings. He is being brought before them. This is God's method. Paul is in the will of God, and God is carrying out His purpose.

Act 23:30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

Act 23:31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

Act 23:32 On the morrow they left the horsemen to go with him, and returned to the castle:

Act 23:33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.

Act 23:34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

Act 23:35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

*p. Down but not out!*

## *XXIV – Acts 24*

### A. Before Felix

#### 1. Paul before Felix – McGee -- Act 24:1

The accusers didn't waste time. They came down after five days in order to press charges against Paul. They brought with them a man named Tertullus who would act as the prosecuting attorney. He was a clever and well-prepared man. The charge he brought was very well prepared, too. It was brief and to the point. I think he did the best he could with the charges he had.

**Act 24:1** And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

In our system, the state has the prosecutors while the defender has to bring their own attorneys

Act 24:2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

#### 2. Tertullus begins with 'flattery' (or so it seems) toward the bench – Acts 24:3

Act 24:3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

a) Actually, it never hurts to admit that Felix had the upper hand – for either side

b) McGee -- **Act 24:4-5** -

He calls Paul a mover of sedition. He couldn't prove that, of course.

Act 24:4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

Act 24:5 For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

- c)No proof, just talk – a lot of that happens even in our courts. There have been those who were put to death and years after, we now know they were innocent.
- d)sedition is false – sedition = trouble maker – clearer false
- e)a ringleader of the Nazarenes (follower of Christ) – certainly true
- f)Are you a ringleader of Jesus Christ – I hope so!

### 3. McGee – Acts 24:6-9

The "Jews" are the religious rulers who came down to press charges.

Notice he makes subtle insinuations about the way the chief captain handled the case. He cannot charge him with dereliction of duty, but there is a faint breath of criticism to the governor. He says the Jews could have handled this case adequately themselves. He has nothing but flattery for Felix, unjust charges against Paul, and subtle insinuations against Claudius Lysias.

So the charges against Paul are that he is a mover of sedition, he is a leader of a rebellious sect, and he has profaned the temple. Tertullus presents these charges for the religious rulers. Now Paul makes his defense before Felix.

Act 24:6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

Act 24:7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

Act 24:8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

Act 24:9 And the Jews also assented, saying that these things were so.

### 4. McGee -- Act 24:10-11

Paul is saying that he is delighted to present his case before Felix. He knows that Felix has been a judge of the people for a long time, which means that Felix understands their customs. So what Paul is going to say will not be something that will be strange or foreign to Felix.

Act 24:10 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:

Act 24:11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

### 5. McGee -- Act 24:12-14

Since Felix understands the customs of the Jews, Paul tells him that he went up to Jerusalem to worship according to their custom. In substance he says, "I am in agreement with my nation. Only I must confess that the way in which I worship God is to them heresy." But Paul makes it clear that the way he worships is according to the message to the fathers, that is, the Old Testament.

Act 24:12 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:

Act 24:13 Neither can they prove the things whereof they now accuse me.

Act 24:14 But this I confess unto thee, that after the way 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:

### 6. McGee -- Act 24:15

Have you noticed that the Resurrection is the very center of Christianity? It has been from the very beginning, friend. "What think ye of Christ?" is always the test. Did He die for your sins? Was He raised from the dead? Paul immediately comes to the core: the Resurrection.

Act 24:15 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.

**7.No other faith teaches this way –**

- a)The muslims try to claim that Mohammed went to heaven under the direction of Allah but there is nothing there.
- b)The Jews saw great evidence of the resurrection of Jesus.

Act 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

**8.Paul's conscience is clear – Is yours?**

**9.Paul came to bring gifts which he had gathered for them**

Rom 15:25 But now I go unto Jerusalem to minister unto the saints.  
Rom 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.  
Rom 15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.  
Rom 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.  
Rom 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.  
Rom 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;  
Rom 15:31 That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;  
Rom 15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

Act 24:17 Now after many years I came to bring alms to my nation, and offerings.

**10.His accusers did not even show up – No witnesses on the other side—Acts 18&19**

Act 24:18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

Act 24:19 Who ought to have been here before thee, and object, if they had ought against me.

**11.Paul challenges his opponents to give testimony of his guilt before the council – they chose not to do so!**

Act 24:20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

**12.The real issue is the resurrection – Acts 24:21**

- a)McGee – the importance of the resurrection

He tells Felix again that the real issue is the Resurrection. The Resurrection is the very heart of the gospel message. Christ died for our sins, was buried, and was raised again on the third day. In fact, I think of Christianity as an arch supported by two pillars. One pillar is the death of Christ and the other pillar is the resurrection of Christ. Without one or the other the arch would fall.

Act 24:21 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.

- b)Who else died and then was resurrected?
  - 1)Mohammed?
  - 2)Any Others?

Act 24:22 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.

**13.Comments by McGee on Acts 24: 22**

Felix had been hearing about "that way"; he knew the death and resurrection of Christ was being preached. He realized that Paul was the expert, that Paul was the man who could tell him all about it. So he deferred the Jews because he wanted to have another hearing with Paul about this matter. He

told the Jews he would wait until Lysias could come down, and then he could get the real story about what had happened to Paul. Apparently he could make no decision from the contradictory testimony that was offered here. Tertullus was making certain accusations. Paul said the real issue was the Resurrection. So he defers judgment.

#### 14. McGee on Acts 24:23

Actually, Felix should have freed Paul. However, he was a politician, an astute politician. He does give Paul a great deal of liberty while still keeping him a prisoner.

Act 24:23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

#### 15. McGee on Acts 24:24-25

##### **FELIX HAS PAUL IN FOR A PRIVATE AUDIENCE**

A sinner will never have "a convenient season" to hear the gospel.

This man Felix already knew something about the gospel, or "the Way," which is synonymous with what we today call Christianity or the Christian faith. I personally would like to see the name "the Way" restored because *Christianity*, as it is used today, is a most abused word and has lost its real meaning.

I heard a man, actually a good preacher, say the other day that we live in a Christian nation. My friend, we don't live in a Christian nation! This country is not Christian by any stretch of the imagination. We have a lot of church members, but the number of real Christians composes a small minority today.

Felix called Paul in to explain to him the gospel which had induced this entire situation. He called Paul in "and heard him concerning the faith in Christ." Some Bible teachers caption this section "Paul's Defense Before Felix." I disagree with that. Paul was not defending himself here. What he was doing in this second appearance before Felix was witnessing to him, trying to win this man for Christ.

The scriptural record does not present this man Felix in the bad light that secular history does. I would like you to know what a rascal he really was. To know the man, we must turn to the record of that day. Felix was a freed slave who through cruelty and brutality had forged to the front. He was a man given to pleasure and licentiousness. By the way, his very name means "pleasure." The Roman historian, Tacitus, says this concerning him: "Through all cruelty and licentiousness he exercised the authority of a king with the spirit of a slave." This was the man into whose hands Paul was placed. Yet the Scripture does not condemn him.

His wife Drusilla sat there alongside him. Again secular history turns the spotlight on her for us. She was a daughter of Herod Agrippa I. Her father killed the apostle James—we have already seen that in [Act 12:1-2](#). The great uncle of this woman had slain John the Baptist. Her great-grandfather tried to kill the Lord Jesus Christ.

This couple of rascals, Felix and Drusilla, are in an exalted position. They probably would never have attended a church in which the gospel was preached, nor would they have gone to hear Paul the apostle if he had come to town to preach. Yet here are these two who have this great opportunity given to them under the most favorable circumstances. They have a private interview with the greatest preacher of the grace of God that the world has ever known. God gives them a private sermon. Their palace becomes a church and their thrones become almost a mourner's bench. Oh, the wonder of the grace of God to give these two a chance! The hour of salvation struck for them. The door of the kingdom was opened and they had their opportunity to enter. This is in fulfillment of the verse in the second psalm: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth" ([Psa 2:10](#)). It appears that they heard Paul with a great deal of interest. I think Felix would have liked to have made a decision for Christ. But he didn't make that decision. He wanted to wait for a convenient season. My friend, the sinner will never have a convenient season to hear the gospel. Man does not set the time; God does.

Paul reasoned with him of righteousness, temperance, and judgment to come. This makes a very good sermon, by the way. Righteousness here is, I think, the righteousness of the Law, which man cannot attain. In other words, the Law reveals that man is a sinner, and he cannot even present a

legal righteousness that would be acceptable to God. A sinner must have a standing of legal righteousness before God, and he cannot provide it for himself. So God provides it for him in Christ Jesus. That is the "robe" of righteousness which comes down like a garment over those who put their trust in Christ. That is the righteousness "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" (Rom 3:22). Paul reasoned with this man about the righteousness of the Law which he could not meet and the righteousness which Christ provides the sinner who puts his trust in Him. Then Paul talked of temperance, which is self-control. Felix was a man mastered by passion and cruelty. These two, Felix and Drusilla, great sinners, living in sin, did not know what real freedom was. Then Paul spoke about the judgment to come, which is the final judgment at the Great White Throne of Rev 20:11-15.

Friend, today your sins are either on you or they are on Christ. If your sins are on Christ, if you have put your trust in Him, then He paid the penalty for your sins over nineteen hundred years ago. They do not lie ahead of you for judgment in the future. But if your sins today are still on you, then there is yet a judgment to come. People don't like to hear about judgment to come.

Felix and Drusilla did not like to hear about it either. But if your sins are not on Christ, that is, if you have not trusted Him as your Savior, then you are going to come up for judgment. You can close this book right now, but that doesn't alter a thing. You cannot escape the fact that you are coming up for judgment.

Very few preachers touch on this subject. Those who still teach the Bible are the only ones who mention it at all, and most preachers soft-pedal it. I received a letter from a college professor in Virginia who wrote, "I listened to you and I was about ready to tune you out when I found out you were a hell-fire and damnation preacher. But I noticed that you didn't handle it in a crude way, and then I noticed that you did offer salvation; so I continued to listen to you." Hell-fire and damnation is a pretty good subject if it is used to lead one to Christ, friend. But it should never be used alone without the message of salvation which we have in Christ Jesus.

It is interesting to observe Felix here. When Paul had to appear before Felix, Ananias the high priest, the elders, and the great orator Tertullus came to bring their charges against him. Felix could immediately see that they had no real charge. He should have let Paul go free. But Felix was most of all a politician and did not want to antagonize the Jews. He did not do what was right but did what was politically expedient. Then Felix had this private interview with Paul, and Paul apparently really touched him. Yet he delayed his decision and postponed the day.

It has been proven out in the history of the human family for nineteen hundred years that folk can keep postponing making a decision for Christ until they come to the place where they cannot make a decision for Him at all. That is the reason that most decisions for Christ are made by young people—we ought to try to reach young people for Christ. Also this is the reason a person need not think that because he is getting older he is becoming smarter. Older people just become more hardened to the gospel. Years ago I heard the late Dr. George Truett, a great prince of the pulpit in Dallas, Texas, tell an incident that illustrates this fact. It was at the celebration of his fiftieth anniversary that a lawyer friend, who was not a Christian, came to him. He said, "George, you and I came here to Dallas at the same time. You were a young preacher and I was a young lawyer. I must confess that when I first heard you, I was moved a great deal by your sermons. Very frankly, there were nights when I couldn't sleep. As the years wore on, the day came when I could listen to you and *enjoy* hearing you. Your message didn't disturb me at all. And you're a much greater preacher today than you were at the beginning." The lawyer chuckled about it. He didn't realize how tragic it was. He didn't realize the place to which he had actually come. "Go thy way for this time; when I have a convenient season, I will call for thee," said Felix. That time never came for Felix. That time never came for the lawyer in Dallas. That time does not come for a great many people who postpone receiving Christ.

Act 24:24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

Act 24:25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

#### **16.Felix wanted a bribe -**

Act 24:26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

**17.Politics beats fairness – Sounds like some things we see in our courts**

Act 24:27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound. ->>end #30,2010 0109 11 Acts 30

**XXV – Acts 25**

A.J.V.McGee --- Acts 25:1-4

**PAUL APPEARS BEFORE FESTUS**

It seems that Festus understood the situation. I'm of the opinion that Felix told him about Paul's imprisonment, and I think he explained the circumstances. I'm sure he told Festus that he had brought him to Caesarea to protect him from being put to death by the Jews. So when Festus gets word from the Jews that they want Paul in Jerusalem, he says, "Oh, I won't bring him down here. I'm going back to Caesarea myself. I'm not going to stay around in Jerusalem." Here was another Roman who preferred Caesarea to Jerusalem.

The enemies of Paul certainly didn't waste any time getting to the new governor to try to get a judgment against Paul. I don't know whether Festus was actually aware of their plan to ambush the party and kill Paul. I think he was, but it doesn't really say that he knew about it. However, he refused to accede to their demands and requested instead that they come to Caesarea to bring charges.

**Act 25:1** Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

Act 25:2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

Act 25:3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

Act 25:4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*.

**A.Our courts seem to be stacked at times also. It is interesting how much these wanted Paul dead – Just as Paul wanted Christians dead before God saved him!**

**B.We may find ourselves treated this way – Mrs. Clinton definitely wants the christians to have no way of testifying for the Lord.**

**C.Clinton on our country's demographics – Author – Chris Jones**

Former President Bill Clinton told an Arab-American audience that the U.S. is no longer dominated by Christians and Jews. He also said Americans need to be "mindful" of the changing demographics that led to the election of president Obama.

Former President Bill Clinton has told an Arab-American audience of 1,000 people that the U.S. is no longer just a black-white country, nor a country that is dominated by Christians and a powerful Jewish minority

In a speech to the group on Saturday, Clinton said that given the growing numbers of Muslims, Hindus and other religious groups here, Americans should be mindful of the nation's changing demographics, which led to the election of Barack Obama as president.

*We all know Bill Clinton has a tough time telling the truth and this is another example of that.*

a)We may find ourselves soon living a lot like Paul

Act 25:5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

Act 25:6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

Act 25:7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

b)The enemy has no facts, they just want to murder Paul

c)Paul must defend himself even though the other side has **NO FACTS**

Paul is again called upon to defend himself against the accusations of the Jews. However it provides an opportunity to present the gospel to Festus.

- d)The others heard the gospel
- e) McGee

This Festus is another rascal. Paul is not only in the midst of a den of thieves, he is in the midst of a bunch of rascals.

- f)Everyone has a solution that is not appropriate – Paul did nothing
  - a) *If you keep trying, you can find a crooked solution!*

Act 25:8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

Act 25:9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Act 25:10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

g)McGee – Acts 25:10

There are some people who think that Paul made a mistake here, that he should never have appealed to Caesar. They think he should simply have let his case rest with Festus. Friend, don't you see that Festus was going to use Paul for his own political ends? Festus was going to take Paul back to Jerusalem. Perhaps Festus was receiving bribes from the Jews who had come from Jerusalem. I am reluctant to criticize Paul. I don't think that he made a mistake here. Paul was a Roman citizen and he exercised his rights as a citizen, which was the normal and the right thing for him to do. Going back to Jerusalem would have surely meant death for him. He doesn't purposely make himself a martyr. In fact, he did what he could to avoid martyrdom.

Friend, there are a people today who wear a hair shirt—and God didn't give it to them. In other words, they like to take the position of a martyr. I've had a number of people who have told me that I should rejoice that I have a cancer because now I can suffer for Christ and maybe die for Christ. Well, I can tell you, I don't feel that way about it. I want to get rid of the cancer. I want to live. I think a person is depressed spiritually and mentally if he wants to put on a hair shirt and lie on a cold slab. Martin Luther tried that and he found it didn't accomplish anything.

You will remember that two years before this the Lord had appeared to Paul and had promised him a trip to Rome ([Act 23:11](#)). That's what is taking place. He went to Rome by the will of God. He was in chains—but the Lord hadn't told him *how* he would get to Rome. This was God's method for him. When Paul wrote to the Romans, he told them that he was praying to be able to come to Rome and he asked them to pray that he might be able to come ([Rom 1:9-10](#); [Rom 15:3-32](#)). I believe he went to Rome by the will of God.

Act 25:11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

h) Acts 25:11 -- McGee

I detect a note of impatience here. Rome was noted for its justice, and Paul respected authority. However, Paul is not getting justice, and so he makes a legal appeal. God intended that Paul use his rights as a Roman citizen. It is very interesting for us to observe that God leads some people in one way and leads others in another way. Some of the others could not claim the protection of Roman citizenship.

I knew a wonderful Christian man and wife whom the Lord had blessed in a material way. They had built a lovely home, a home in which it was always a delight to visit. The man told me that he felt under conviction because he had a lovely home, and he wanted to open his home and use it for Christian witnessing and testimony as much as possible. So I asked him, "Did you ever stop to think that God blessed you materially and gave you such a nice home because He knew you were the kind of a man who would use his home for Him?" Then I said to him, "You just go ahead and fall into a sweet sleep every night, knowing that you are in the will of God and thanking Him for that lovely home." Now the Lord didn't give me that kind of a home because evidently He doesn't intend for me to use my home for that type of thing.

What has the Lord done for you, friend? Whatever it is, you should use it for Him. If you are in a political position, you should use that position for Him. If the Lord has put something in your hand, use it for Him. Remember that Moses had a rod in his hand—just a rod, but he was to use it for God. That is the whole thought here. Paul had his Roman citizenship. It was a rod in his hand. He's going to use it, use it for God. I don't think that Paul made a mistake here.

Act 25:12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

- i) To Caesar he must go
- j) Look at all the believers who are beaten to death for their testimony for the Lord

Act 25:13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

- k) Politicians tend to hang together!

Act 25:14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

Act 25:15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

- l) They stayed quite a long time – the problem didn't go away – Acts 25:14-15

Agrippa and Bernice stayed there quite a long time. Dr. Luke calls it "many days." Finally they ran out of conversation. Even a king and a governor finally run out of things to talk about. When there was a lull in the conversation, Festus said, "Oh, by the way, I should tell you about a prisoner that we have here. It's a rather odd, unusual case. His name is Paul and he was arrested and brought down here by Felix. Felix left him for me. I'd like you to hear him."

Act 25:16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

McGee – Acts 15:16) I'd like to call your attention to this. We sometimes think that Roman law was not just because we have seen how it went awry in the case of the Lord Jesus and also in the case of the apostle Paul. However, this was not because of the law but because of the crooked politicians. We still operate under the principle of Roman law that no man is to be sentenced until he has been brought into the presence of his accusers and his crime established.

Act 25:17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

Act 25:18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

Act 25:19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

- m) The issue of the resurrection – 17-19 – This is a cornerstone of our faith and must be so
- n) Festus and now Caesar – McGee – Acts 25:20-22

Actually, Festus was in a sort of hot seat here. The charge against Paul was sedition and for that he should die, but he had committed no crimes. Now Paul has appealed to Caesar. What are you going to do with a prisoner like that? So he asked Agrippa to help him out. I'm of the opinion that Agrippa had previously heard about Paul and was actually anxious to hear him. He wanted to know more about the charges and he wanted to hear what Paul would have to say. So they arranged for a meeting. It is interesting to see how this meeting was arranged by a king and a governor. Yet all the while they were actually fulfilling prophecy even though they were unaware of this. Paul is to appear before kings, as the Lord had said.

Act 25:20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

Act 25:21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

Act 25:22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

o)Acts **25:23** -- McGee

#### THE HEARING BEFORE FESTUS AND AGRIPPA

What a scene this was! Wherever did a preacher have a greater audience than this man? The setting is dramatic with great pomp and ceremony. Paul appears in chains before this august company of rulers and kings. Festus is asking Agrippa to help him frame a charge against Paul to send him to Caesar.

Acts 25:23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

p)A marvelous sermon (in the next chapter)

Act 25:24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *a/so* here, crying that he ought not to live any longer.

Act 25:25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

Act 25:26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

Act 25:27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

### XXVI – Acts 26

**Sermon before Agrippa – McGee considers this the greatest sermon of Paul ever recorded. Too bad that he doesn't understand the uniqueness of the Pauline ministry!**

#### a) PAUL'S TESTIMONY BEFORE AGRIPPA

- b) The appearance of Paul before Agrippa is, in my judgment, the high point in the entire ministry of this apostle. It is a fulfillment of the prophecy that he should appear before kings and rulers. Undoubtedly it was God's will that he should come before King Agrippa. I have already indicated that this made a profound impression on me when I memorized it. I must confess that it had some effect upon my decision later on to study for the ministry.
- c) There are several features about this chapter that we ought to note before we get into Paul's message before King Agrippa. First of all, I want to make it clear again that Paul is not on trial. This is not a court trial. Paul is not making a defense before Agrippa. He is preaching the gospel. In view of the fact that this great apostle had appealed to Caesar, not even King Agrippa could condemn him, and he is certainly out of the hands of Governor Festus, as the final verse of this chapter confirms: "Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar" (v. **Act 26:32**). They no longer had the authority to condemn him. Neither could they set him free. They are helpless. So Paul is not attempting to make a defense. Rather he is trying to win these men for Christ.
- d) This was not a trial, but it was a public appearance of Paul before King Agrippa and the court so that they might learn firsthand from the apostle what "that way" really was. You see, everyone was talking about *The Way*.

Someone would ask another, "Say, have you heard about this new thing, *The Way*?" The other would reply, "Well, I have heard some things about it. It is something new going around. What's it all about?" I would imagine that even Festus and Agrippa had some sort of exchange like that. Agrippa would have said, "I've been hearing about this but I'd like to know more about it. We ought to get it from an expert." Therefore they have this public appearance to explain *The Way*. I think this was one of the most splendid opportunities that any minister ever had to preach Christ. There has never again been an opportunity quite like this.

- e) This was an occasion filled with pagan pomp and pageantry. It was a state function filled with fanfare and the blowing of trumpets. There was the tapestry and tinsel. The function was attended by all the prominent personages of that section and the prestige of Rome. There must have been a scramble for people to be able to attend this occasion. The purple of Agrippa and the pearls of Bernice were in evidence. There were the gold braid and the brass hats of the Roman Empire. The elect and the elite, the intelligentsia and the sophisticates had all turned out in full regalia. There would be the pride and ostentation and the dignity and display which only Rome could put on parade in that day.
- f) Notice again how Dr. Luke records it: "And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth" ([Act 25:23](#)).
- g) This stirs the imagination. I trust that somehow we can picture this scene before us as we listen to the message of Paul. This elaborate gathering is for just one purpose: to hear from a notable prisoner by the name of Paul. He is the one who has already been over the greater part of the Roman Empire, certainly the eastern part of it, preaching *The Way*.
- h) When the door of that great throne room swings open, a prisoner in chains is ushered into this colorful scene. He is dressed in the garb of a prisoner, and he is chained to two guards. He is unimpressive in his personal appearance. This is the man who teaches and preaches the death, the burial, and the resurrection of Christ for men because they are sinners and need a Savior. This is the one who can speak with authority about the new *Way*. And they will listen to this man because he knows how to speak and because he is an intelligent man. The light of heaven is on his face. He is no longer Saul of Tarsus but Paul the apostle. What a contrast he is to that gay, giddy crowd of nobility gathered there!
- i) Festus told how the Jews had tried to kill Paul. My, how they hated him, and yet they had no real charge against him. That whole crowd looked at Paul, and I rather think that he looked over the whole crowd.
- j) Paul is not a scintillating personality. Some liberal has called him, "Pestiferous Paul." Well, you can call him that if you want to. Maybe in the Roman Empire that is what they thought of him. Remember that the Lord Jesus had said, "If the world hate you, ye know that it hated me before it hated you" ([Joh 15:18](#)). This man is true to the Lord Jesus, so the world will hate him.
- k) I do not think, frankly, that Paul was physically attractive. Yet he had the dynamic kind of attraction which the grace of God gives to a man. He was energized by the Holy Spirit. Oh, that you and I might be able to say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ

liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal 2:20).

- l) Now let's turn our eyes from the glitter and the glamour of the occasion to the two men who stand out in this assembly: Agrippa and Paul. What a contrast! One of them is in purple, the other is in prison garb. One is on a throne, the other is in shackles. One wears a crown, the other is in chains. Agrippa is a king, but in the slavery of sin. Paul is a chained prisoner, rejoicing in the freedom of sins forgiven and liberty in Christ. Agrippa is an earthly king who could not free Paul nor himself. Paul is an ambassador of the King who had freed him and who could free Agrippa from the damning effects of sin.
- m) We need to remember that King Agrippa was a member of the family of Herod. He belonged to the rottenest family that I know anything about. It is the worst family that is mentioned in the Bible. I think old Ahab and Jezebel were like Sunday school kids compared to the Herod family. You know the old bromide about giving the Devil his due. Well, let's give the Herods their due. Agrippa was an intelligent man and a great man in many respects in spite of his background. He knew the Mosaic Law, that is, he knew the letter of it. Paul rejoiced in this because it gave him an opportunity to speak to a man who was instructed and who would understand the nature of the charges.
- n) As I have said before, I can't help but believe that Paul was getting a little impatient during those two years of incarceration. He had appeared before the mob in Jerusalem, before the captain, then before Felix (publicly, then privately many times), then he appeared before Festus. Now he must appear before Agrippa. None of these other men fully understood the background of the charges against Paul. Neither did they understand the gospel. This is true even of the Roman captain in Jerusalem. It is amazing that these people could have lived in that area, have been exposed to Christians, have heard the apostle Paul, and still not really have understood. Yet that was the situation.
- o) Paul's plea to Agrippa to turn to Christ is magnificent. It is logical and it is intelligent. Rather than being a defense, it is a declaration of the gospel.

Act 26:1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

Act 26:2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

Act 26:3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

p) Paul gives him credit and then uses this 'credit' to build his speech

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

Act 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

q) The Pharisees stood for something

Act 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

Act 26:7 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.

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

r) God could clearly raise the dead, give us an amazing number of animals – he is God – most people have no god in any way!

Act 26:9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.  
Act 26:10 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.  
Act 26:11 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.  
Act 26:12 Whereupon as I went to Damascus with authority and commission from the chief priests,

s) His unusual conversion – no other story like this one!

Act 26:13 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.  
Act 26:14 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.  
Act 26:15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.  
Act 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;  
Act 26:17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,  
Act 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.  
**Act 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:**  
Act 26:20 But shewed first unto them of Damascus, and at Jerusalem, 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.  
Act 26:21 For these causes the Jews caught me in the temple, and went about to kill me.  
Act 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:  
Act 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.  
Act 26:24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.  
Act 26:25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.  
Act 26:26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.  
Act 26:27 King Agrippa, believest thou the prophets? I know that thou believest.  
Act 26:28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.  
Act 26:29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.  
Act 26:30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:  
Act 26:31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.  
Act 26:32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

t) More on the sermon – Acts 26:2-23

u) ***Paul is now speaking to a man who understands what he is talking about. Agrippa is an intelligent man, he knows the Mosaic Law, and he understands the Jewish background. Paul really rejoices in this opportunity to speak to such an instructed man who will understand the true nature of the case. Paul likewise is well instructed in the Mosaic Law, but Paul has met Christ. Now the Law has a new meaning for him.***

*The soul of Paul is flooded with a new light. Now he sees that Christ is the end of the Law for righteousness. Now he knows that God has supplied that which He had demanded. He knows that God is good and that through Christ God is gracious. Paul wants King Agrippa to know this. There is a consummate passion filling the soul of the apostle as he speaks. I think this is his masterpiece. His message on Mars' Hill is great, but it does not compare at all to this message.*

- v) Although there were probably several hundred people present to hear this message, Paul is speaking to only one man, King Agrippa. Paul is trying to win this man for Christ. -- **AMAZING**
- w) Paul starts with a very courteous introduction, telling Agrippa how he rejoices in this opportunity. Then he proceeds to give King Agrippa a brief sketch of his youth and background. Then he tells of his conversion. Finally he makes his attempt to reach the man for Christ.
- x) Now first of all I am going to ask you to read this entire message without interruption. Actually it tells its own story. Then I shall make some comments about it.
- y) After Paul gives a simple explanation of his conduct, which was the natural outcome of his background, he goes on to tell how he lived a Pharisee, and then of the experience he had on the Damascus road.
- z) He said, "I thought I should do many things contrary to the name of Jesus of Nazareth." The Lord Jesus has never had an enemy more bitter and brutal than Saul of Tarsus. He had an inveterate hatred of Jesus Christ and of the gospel. He tells how he wasted the church in Jerusalem and how he shut up many of the saints in prison. This is one reason he could endure two years of prison and such abuse from the religious leaders. He had been one of them. He knew exactly how they felt.
- aa) Then in verse **Act 26:13** he recounts his experience on the Damascus road, how the Lord Jesus waylaid him, how he fell to the ground and heard Jesus speak to him. Then Paul realized he was going against the will of God. Many years later, as he was writing to the Philippians about this experience he said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (**Php 3:7-8**). A revolution really took place in his life. He had trusted religion, but when he met Jesus Christ, he got rid of all his religion. What was gain he counted loss. Jesus Christ, whom he had hated above everything else, became for him the most wonderful Person in his life.
- bb) Then Paul describes for Festus and King Agrippa the reality of the vision he had. The Lord commissioned him to preach to the Gentiles and promised to deliver him from them. That was a telling blow since there he stands before these two powerful Gentiles who cannot touch him because he has appealed to Caesar—and yet he is able to preach the gospel to them!
- cc) Beginning with verse **Act 26:19**, Paul tells his response to the vision that he had. "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." The implication is, "What else could I have done? Wouldn't you have done the same thing?"

- dd) From the beginning Paul is making it clear that *The Way* is a development and fulfillment of the Old Testament. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (v. [Act 26:22](#)). It is not contrary to the Old Testament.
- ee) Now Paul presents the gospel to this man King Agrippa—and all the crowd assembled there that day heard it. "That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (v. [Act 26:23](#)). ***I think Paul emphasized that word Gentiles because the king was a Gentile.*** Notice that he has presented the gospel: that Christ died for our sins, that He was buried, and that He rose again. Paul, as always, emphasized the Resurrection. Friend, we should never preach the death of Christ without also preaching about His resurrection. Paul confronts that august assembly with the fact that God has intruded into the history of man and that God has done something for man. God demonstrated His love—God so loved the world that He gave His Son.

(ff) Suddenly there is an interruption. Evidently Governor Festus is on a hot seat. ->>end #31,2011  
0123 Acts 31

## XXVII – Acts 27

**Act 27:1** And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

Act 27:2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

Act 27:3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

Act 27:4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

Act 27:5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

Act 27:6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

Act 27:7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

Act 27:8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

Act 27:9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

Act 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

Act 27:11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

Act 27:12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

Act 27:13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

Act 27:14 But not long after there arose against it a tempestuous wind, called Euroclydon.

Act 27:15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

Act 27:16 And running under a certain island which is called Claudia, we had much work to come by the boat:

Act 27:17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

Act 27:18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

Act 27:19 And the third *day* we cast out with our own hands the tackling of the ship.

Act 27:20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

Act 27:21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

Act 27:22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

Act 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Act 27:24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

Act 27:25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

Act 27:26 Howbeit we must be cast upon a certain island.

Act 27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

Act 27:28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

Act 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

Act 27:30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

Act 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

Act 27:32 Then the soldiers cut off the ropes of the boat, and let her fall off.

Act 27:33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

Act 27:34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

Act 27:35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

Act 27:36 Then were they all of good cheer, and they also took *some* meat.

Act 27:37 And we were in all in the ship two hundred threescore and sixteen souls.

Act 27:38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

Act 27:39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

Act 27:40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

Act 27:41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

Act 27:42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

Act 27:43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

Act 27:44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

## XXVIII – Acts 28

**Act 28:1** And when they were escaped, then they knew that the island was called Melita.

Act 28:2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Act 28:3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

Act 28:4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

Act 28:5 And he shook off the beast into the fire, and felt no harm.

Act 28:6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Act 28:7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

Act 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

Act 28:9 So when this was done, others also, which had diseases in the island, came, and were healed:

Act 28:10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

Act 28:11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

Act 28:12 And landing at Syracuse, we tarried *there* three days.

Act 28:13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

Act 28:14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

Act 28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Act 28:16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Act 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Act 28:18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

Act 28:19 But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

Act 28:20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

Act 28:21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

Act 28:22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

Act 28:23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

Act 28:24 And some believed the things which were spoken, and some believed not.

Act 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

Act 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

Act 28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

Act 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

Act 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

Act 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Act 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

