

Acts 11:27 — 12:23

May 18, 1976

Acts 11:27

Who these prophets were that came from Jerusalem, I do not know. It doesn't tell me. But it's in the plural and so there was more than just Barnabas, more than Agabus.

Acts 11:28

“Agabus” - In Acts 21:10, is the same fellow. It's real interesting. In Deuteronomy 18:22 “presumptuously” - means out of his own mind. “Thou shalt not be afraid of him” - means don't pay any attention to what he says.

“by” - through

“signified by the Spirit” - made known by the revelation that the spirit gave him.

“death” famine

“world” - is not the word *cosmos*. It's the inhabited world, where people were living.

“which came to pass in the days of Claudius Caesar” – approximately 44AD. Prophesied before but came to pass later. But even though it came to pass later, the believers acted immediately.

Acts 11:29

“relief” - for ministering

That's a tremendously interesting verse to me. Immediately after this declaration came to pass before the actuality of the famine occurred, the believers went to work; they carried it out.

“every man according to his ability” every man according to his freedom of will and what he wanted to share is the text literally, according to usage.

“determined” made up their mind

In other words, they prepared themselves for the coming famine. According to their ability; I believe that the Christian believers took care of themselves, their families, and also took care of sending their abundant sharing to Judaea, Jerusalem area, because that's how they got blessed with God's Word in the first place, and they helped all the believers in that area to get their food stuffs and everything together that when the famine occurred, the body of believers was not hurt.

According to Josephus, I think there were four famines during the next five years, between 44 and 49 or 50 A.D., if I remember correctly, long famines. That 29th verse is a lot bigger than any of us have ever seen. Again, let me do it for you. After the prophecy by Agabus, they believed what Agabus said and they went to work.

“every man” - I believe that “every” is without exception; every believing disciple, according to his ability. If he only had the ability to share, in our terminology, \$50, that's what he shared; somebody \$100; somebody \$10,000, that's how they shared.

“determined” - made up their own minds

“relief”- for ministering. Unto whom? The brethren back in Judaea. Helping them; in other words, what they did was went right back to International Headquarters. That’s how it worked in the early Church. Boy, that early Church was beautiful.

Acts 11:30

“elders” - This is the first time in the book of Acts the word “elders” is mentioned. “Elders” is a Hebrew word of which the Greek synonym is bishop. It means not only older people, but it means older people who have proven themselves as steadfast. Not a neophyte, not a fledgling, not a pledge, not someone who was just born again yesterday in a class called Power for Abundant Living and today you give him the responsibility of running the state, or even a Twig. These were elders; older men, many times, but at least older in their stand on the integrity and accuracy of God’s Word. These men they happened to send this to, were men like Peter, John, Matthew. They hand delivered it by two men, Barnabas and Saul. This is the second time now that Saul is in Jerusalem. They didn’t trust the Palestinian mail or UPS. When it talks about hand delivering it, that tells me a great many things. Barnabas and Saul would bless the believers. They would share the Word. They would witness and tell them what had really happened and tell them that the reason we are abundant sharing this with you is because Agabus said we’re going to have a famine. We just want to bless you and get everybody, every believer in The Way Ministry in Jerusalem, all signed, sealed and delivered, so that there is no question about our being taken care of when the rest of the world starves. What a Church! In our culture today the Christian basically suffers along with every other unbeliever. Sometimes the unbeliever prospers, the Christian suffers like hell. It’s a bunch of baloney, because God takes care of His own, if the people listen to God and God’s Word and carry it out. They could have said, “Agabus, you’re an old nin-com-poop. What do you mean coming up here from Jerusalem and telling us there’s going to be a famine?”

Now this thing is real neat here in the Book of Acts because you can shove this down any unbeliever’s throat till it chokes him to death, because everything that’s recorded in the Book of Acts Josephus records in his history. So if they don’t want to believe God’s Word, shove Josephus’ feet down their throat, because it did occur and it is historically documented in every historical record of it. So Agabus was not flipping off the top of his lid when he came up north and he said, “There’s going to be a famine.” And instead of just sending “cold-turkey” support to Jerusalem, they hand delivered it with the love of God Barnabas and Saul had in their hearts. They didn’t come with the attitude, “Well dang it, we owe this to you.” They came with the love of God and said, “We’re so blessed that we can help you believers in Jerusalem so that we can help one another all over the world.” – That was the first century Church! What a record!

Acts 12:24

“Word of God grew and multiplied” - That’s what happened when Barnabas and Saul went over there. They just didn’t come to report about Agabus and to share of the abundance of the believers back to Jerusalem. They held forth God’s Word.

“word” - *logos*. It grew and multiplied while they were there. Whenever that Word of God is taught rightly divided and people believe it, it will always multiply. You can teach God Word and if people do not believe it, it will not multiply. It only multiplies as people believe. It’s still God’s Word, whether people believe it or don’t believe it. It’s still God’s Word. It just doesn’t multiply.

Now in Jerusalem the Word of God multiplied because as they heard the Word of God they believed it, and that’s how it grew. In the growing you multiply. We planted corn here at The Way

International a few weeks ago. If you've been out to the field and looked it's "that" high. It's growing. You come back about September or October and we'll show you the multiplying. Those little "trippies" are going to have ears of corn on them, and for every kernel we planted we're going to get ears of corn that are odd numbers on each ear, and just hundreds and hundreds and hundreds of kernels for one little kernel that we planted. That's multiplying. That's what the Word is talking about; the Word of God, not somebody's ideas, not somebody's theology, not somebody's stupid religion, but the Word of God. It doesn't say Presbyterian, Lutheran, Anglican, or The Way Ministry. It says the Word of God. The Word of God grew, and the only way the Word will ever grow is because somebody plants it. How does the corn grow out here on the field? Not because Gene Randall sat back here in the house and said, "Oh Lord, let the corn grow." You know why it grew? Because Gene got out there at 5:30 or 6:00 in the morning and started working the ground, planting the stuff, nurturing it with prayer. God gave a little water and sunshine and it's growing. How is the Word of God every going to live until somebody plants? Somebody's got to water. You are those somebody's that will have to move that Word. It's not going to move out here in the senses world, because the senses world doesn't give one damn about God's Word. All they are concerned about is what can they get out of life without working for it, for the most part. And how can they hogwash people and how can they go on retirement at 40 instead of 60. The only way the Word of God is ever going to move is if you people move it. That's what you're in the Corps for; to learn God's Word so you can move it. You're not in the Corps because you're so darn good looking and you're not in the Corps because you're paying to be in the Corps. if I charged you for what I think the Corps is worth you'd have to have at least three times what you now have. At Ohio State University where we pay all the taxes and furnish everything for the students, the students are paying over \$3000 a year. And those stupid guys use all my taxes so they can pay for all of it. And yet the student has to supply \$3000 a year, and they don't go to school half the time, I don't think. They call it 9 months, but they only spend about 7 months in school.

I know that if the Word's going to grow, somebody's got to plant it. Now how can you plant corn, if you don't have any corn? You can't. Then the best way, if you're going to get God's Word to grow is somebody's got to have what? God's Word. And do what with it? Plant it! That's what it's talking about. The Word of God grew. Hey, and it grew in spite of the famine. They're going to have a nice famine, that's right. Oh, they're going to get real mad. You'll see that in a little bit after I read you the rest of it. And yet in spite of everything that happened in that country, in that section of the world, the Word grew and multiplied.

Acts 12:25

"ministry" - what they went over there to do

Acts 12:1-23 is a parenthesis. A parenthesis is a legitimate grammatical insertion that is there simply for an enlargement. It does not add to or detract from that which is taught, it simply sits there to instruct and to teach. I'm going to give you a lot of literal translations according to usage in chapter 12. Everything again that I'm giving you, you can check in the Greek text, the Estrangelo Aramaic text, and for the most part you can check it in Young's Analytical Concordance, if you don't know Greek or Aramaic.

Acts 12:1

You see, in **Acts 11:30**, they sent this help to Jerusalem to the elders by the hands of Barnabas and Saul.

"Herod" - this is Herod Agrippa I. I believe he reigned from 44 A.D. to either 59 or 60. I forget. It may come up again later. He was the grandson of King Herod at the time of the birth of Christ.

“The king” - This is unique because he’s the only one since Herod the original that’s called a king because this Herod Agrippa is the only one who had all Palestine again given to him as king. Talk about the accuracy of the Word. Festus and those men were never called a king. Herod here was called a king, and it’s right on, it’s absolutely accurate.

“stretched forth *his* hands” - is a figure of speech here, which simply means that he put the machinery into operation that the king had the authority and the soldiers to do it with.

“vex” - maltreat maliciously

“of” – of those from

“certain” - the certain ones he was after were the leaders. The word “certain” implies leaders. He was after the top brass. He thought if he could kill the leaders he could get rid of God, and the Word of God. You don’t get rid of God or the Word of God when you get the leaders. You get rid of God and the Word of God when you get rid of the believers, not the leaders. In other words, when people quit believing then there’s no more outreach of God’s Word. Now, in order to do this Herod really reached up;

Acts 12:2

“he killed James the brother of John” - Herod didn’t do this himself, he had “stretched forth his hand.” He gave that authority and that power and that word to have these people executed. Wasn’t it James and John who during the lifetime of Jesus at one time were arguing about who would be sitting on his right hand and who on his left? (**Mark 10:35-37**)

Acts 12:3

“because he saw” - seeing - this is a participle form

“(Then were the days of unleavened bread.)” - which tells us we’re getting close to the Passover.

Acts 12:4

“apprehended” - arrested

“prison” - jail

“quaternions” – a quaternion is a body of four. There were four bodies of soldiers, of four each, for the four watches. There were four watches in a night, and every watch here had four soldiers. Four times four equals sixteen. That’s why it’s four quaternions; four bodies of four.

“to keep him” - to be sure that Peter didn’t pull any shenanigans.

“Easter” - Passover

“bring” - judge

“forth to the people” – before the people - The judgment was done publicly; he would sit on the judgment seat, as you will see later, then they would bring the accused out and he’d do it publicly. It doesn’t mean, “to bring him forth to the people,” in the sense of, “brought forth to the people to do the judging.” No. He did the judging in front of, or before, the people.

Acts 12:5

“therefore was kept” - then indeed was kept - Why? Because there were sixteen people, four on every watch, watching him, there is no way for that boy to get out of there. Four soldiers there all the time; two in the cell with him, one outside of the cell, and the next one further down the hallway. He’s a prisoner there indeed.

“without ceasing” - intensely

“of” - by

“for” - concerning

“What’s the use of praying? It’s a losing cause. You can’t win against the government.” Four soldiers and they were trained, they were hard, they knew their job and they had to carry it out, because there happened to be a Roman law that said if the prisoner got away, you died. So I’m pretty sure they were pretty particular. How are you going to get out of that one? Why pray? They haven’t got any guns. As a matter of fact, they have no political pull; they don’t even know the mayor, let alone the governor. They don’t know anybody in government that can intercede for them. But, it says, in contrast prayer was made intensely by the church unto God concerning Peter.

Acts 12:6

“would have brought” - was about to bring - To bring him out of jail. Because it was the Passover time, he couldn’t do it then, it wasn’t kosher.

“the same” - that

“keepers’ – guards

They’re not going to let him get away. They not only had the guard at the door and one down the corridor but the two inside were chained to him. The chain was not a little dog chain.

“sleeping” - is interesting to me. It means “with restlessness.” Every four hours they changed guards. Four watches a night; so every time they changed, what do you think happened? You wake-up. That’s why the “restless sleeping.” This, what you’re now going to read, occurred at the fourth watch, which is the last watch of the night, shortly after they had changed and Peter and the guys had gone back to sleep. That’s why that restless sleeping is so significant in there; so unique. “Peter was just starting into sleep” really is what it’s all about, on the fourth watch.

The commentaries say 18 guards. They teach that it was during the second or at the latest the third watch that Peter escaped because they want to give him time to get him out of town with their sense knowledge. God doesn’t need that time to get a man out of town. He could go with a cloud by day, a pillar of fire by night. God is not incapacitated because of man’s stupidity. It happened early in the fourth watch. Even at the fourth watch there’s time to get Peter out of town.

Acts 12:7

“behold” - is always emphasized: “And BEHOLD”

“came upon” - stood over

“the angel of the Lord” - Whenever the Word of God uses “the angel of the Lord” it is Mr. Gabriel himself.

“a light shined in the prison” – light shined in the cell - That light is that shekinah glory of God. It is what covered the children of Israel. It is that glory that was so bright on the road to Damascus that it sort of caused Saul to have an opportunity. If God’s going to get that boy, Peter, out of there, God’s really got to do some sleight of hand movement. He’s got to be better than Houdini.

“chains fell off from *his* hands” - Now how in the world are you going to keep those soldiers sound asleep when you’ve got big chains and they drop off on that floor? That would get those soldiers up right now. I don’t know how God did it, but I know God did it. In order for Peter to hear this he had to hear it in his senses ear-balls. The angel of the Lord kicked him in the ribs. That’s how he woke him up. Peter had just fallen asleep, and he woke him up and he said, “Peter, get up quickly.”

“*his* hands” - means he was free in hand – The chains were around his wrists not his hands.

Acts 12:8

“gird thyself” - put your girdle on

“garment” - the outer robe - You would call it a jacket, overcoat, topcoat, raincoat; outer garment.

Acts 12:9

“he went out” - In order to go out, he either had to get between the bars or the door had to be open. I have an idea it’s a little difficult to get Peter between the bars, so he went out. That soldier standing guard at that door didn’t even wake up. The unbelieving world says, “Yea, it’s a nice story, but it takes a Christian’s stupidity to believe it.” Secular history attests to the fact that Peter did get out. And the unbelieving world, Herod and the gang, knew he got out. If that doesn’t establish the greatness of God’s Word then you figure it out. I have no problem with it. I not only have God’s Word to back it up, I have all secular history. That’s right.

“wist” - knew

“by” - through or by way of

“thought” - was thinking

“saw a vision” - This thing was so absolutely phenomenal to him. You would use the phrase today, in your culture, you and I would say, “It was like a dream to me.” We use the phrase, “too good to be true.”

Acts 12:10

“When they were past” - now having passed by

“ward” - prison.

That means having passed by man number one standing at that cell and man number two standing down the corridor.

“the iron gate that leadeth unto the city” - That was the outside gate to the prison. When you left that gate you were in the city.

“opened” - was opened

“of his own accord” - automatically

“forthwith” - immediately

Acts 12:11

“when Peter came to himself” - This was just so astounding to Peter. It was like a dream, then all at once he said “By golly, it’s not a dream, it’s the real McCoy, man. Here I am.” He came to himself.

“of a surety” - absolutely

“hath” – delete – before sent & delivered

“expectation” - eager looking - The people were just waiting for the day when old Peter got deprogrammed with his head rolling down the hill. Eagerly, that’s the text.

Acts 12:12

“had considered *the thing*” - realized what had really happened

“John” - John Mark

“praying” – and praying - What time of the morning? Three-thirty in the morning, they’re still praying, still together. I want to tell you, those men are going to have to go to the shop and the factory and out on the farm. Those women are going to have to take care of their kids, they’re going to have to wash the dishes: the Church praying at three-thirty a.m. Does that communicate anything to your head?

Acts 12:13

“as Peter knocked” – Peter, having called - You don’t knock in the East, Oriental culture; you don’t knock. You only knock in the West. Even to this day, in India you stand outside of the door, in front of the house and you say, “Hey, John, Hey, Mary.” You call even to this day.

“gate” = porch.

“hearken” – answer - one of the texts reads, “a damsel came to ask ‘Who’s there?’”

“Rhoda” – Rose - so whenever you have a lady whose name is Rose, her name is Rhoda.

Acts 12:14

“when she knew” - having recognized

“Peter’s voice” - I told you he called, it tells you that in King James. Knocking is not a voice. When he knocked at the door, he called. Rhoda comes and she recognized Peter’s voice.

“gate” - door

“for gladness” – from gladness – She was just so tickled to death to hear Peter’s voice, she left him

standing there.

“told” – reported

Acts 12:15

“constantly affirmed” - kept asserting - She kept telling them, he’s out there.

“angel” - guardian angel

Acts 12:16

“knocking” – calling

“astonished” – astounded - I can understand this, because even some of us are still astounded when God does a miracle, and we’ve had 2,000 years to practice up. You know, we can talk about them having the door open, if they’re praying for him to get delivered; they should have had the door open and the coffee pot on or the tea pot. You know, you can say if you’re praying for rain carry your umbrella. You can talk a lot. Well, the fact is that it was about 3:30 in the morning and there were still some people praying. Even though they didn’t have the door open, they’d finally get around to getting it open. And he comes in and they were flabbergasted.

Acts 12:17

“beckoning unto them with the hand” - I don’t know how to teach you this “beckoning unto them with the hand.” As I worked this thing deeply, the time was short: therefore, instead of a lot of visiting, he beckoned with the hand.

“hold their peace” - be silent – Told them to be quiet, “I got to tell you something.”

“shew” – tell

“James” - Is this James, the brother of John? It can’t be, because he has his head cut off. This is the Lord’s brother.

“brethren” - I believe these are the Lord’s brothers. We know he had how many brothers? Four, at least; four brothers are mentioned and at least two sisters. You and I would technically know them as half brothers and half sisters. (**Matthew 13:55-56, Mark 6:3**)

In **verse 17** he declared how the Lord brought him out of prison. My Bible reads (**verse 7**) that an angel woke him up; it was the angel of the Lord that woke him up. But the text reads here that the Lord brought him out. The way God does it is unimportant, but that it’s still God doing it is the key. Whether He gives it by revelation that you see it, hear it, smell it, taste it or touch it is irrelevant as long as you get the revelation. The author behind the whole act was God.

In **II Peter 1:14** is a fantastic record. I’ve often wondered why Peter was able to go to sleep when he knew that Herod would chop his head off tomorrow morning at sunrise. You just put yourself in Peter’s place. How many of you could get a good night’s sleep tonight if you knew that tomorrow morning at sunrise you were going to be executed? Peter went to sleep. I said it was a restless sleep, but he still slept. The reason it was restless was not because of fear, but because they kept waking him up all the time; changing guards every three hours. Why was Peter able to sleep? The key is written in **II Peter 1:14**. That’s almost at the end of Peter’s life when that record is written in **II**

Peter. The Lord by revelation showed him that he was coming to the end of his life. Then back here in Acts the Lord must have shown him that it wasn't the end yet.

Herod wasn't going to chop his head off. Peter didn't know how. He just had the revelation; knowing that he wasn't going to lose his head, so he was able to sleep. He believed God's Word. Believing God's Word gave him sweet rest, sleep. Otherwise, Peter was just as human as you are, and he would most likely have stayed awake all night, getting ready to get beheaded at sunrise. He didn't have to. The Lord showed him he wasn't going to die, so he just laid down between those soldiers and went to sleep. That's the only answer there is; revelation. Now, they didn't give him any dope to put him to sleep. He was able to sleep because he knew God and knew God's Word.

Acts 12:18

“no small stir” - I guess there wouldn't be a small stir if you were locked in with chains, between two soldiers, the doors locked to the cell, the soldier outside the cell, down the corridor a soldier, and you're gone. Everybody else living around that place, and they didn't see you leave. I think maybe that would cause no small stir.

“stir” - disturbance

Acts 12:19

“Herod had sought for him” Herod had sent out all his top men, police, FBI, etc. He sent them all out looking for Peter. That's why in that **verse 17** a little while ago he said, “be silent” and he declared unto them, and departed, left immediately, for another place. God had already told him the FBI would be looking for him, so he split, left town.

You talk about men walking by the Word; by revelation. I've read to you about how Agabus made a prophecy, and the believers do what? Operate. The believers could have said, “Agabus is stupid, there's not going to be any famine.” But they believed what Agabus said and carried it out. Peter believed what God said. That's how he got out of jail. The reason God could give him revelation is because God knew in His foreknowledge that Peter would believe. Peter had not come to the place in life that he did not want to live; he still wanted to live, so God gave him revelation; told him what He was going to do. Peter believed it, laid down and had a good night's rest, the best he could with the guys waking him up every three hours.

Herod looked for him, sought for him, and this text means exactly what I told you; he got his top brass out and they canvassed the area looking for Peter. They didn't find him.

“he examined the keepers” – he examined the guards - he gave them the third and fourth degree

“put to death” – executed - because their prisoner had escaped.

“abode” - spent time

“he” – refers to Herod

Acts 12:20

“highly displeased” - ready to start a war

“to him” – i.e. to Caesarea

“king’s chamberlain” - the man who took care of the king’s bedroom

“king’s” – royal – “kings” you understand, because the royal country was always the country of the king. All Palestine was under Herod Agrippa I, that’s why it’s the king’s country.

These people from Sidon and Tyre, knowing about the famine, sent a special deputation down. This is 44 A.D.

Acts 12:21

“a set day” - a set day in August, I believe

“royal” - same word as “king’s” in **verse 20**

“royal apparel” - kingly apparel - This particular royal apparel was made out of solid silver, that when the sun hit it, it shone across the desert.

“throne” - judgment seat - he said he was going to bring Peter out in front of the people. Judgment was always made in public. Today a judge can close a court can’t he? If it’s a trial I believe it has to be open to the public if a jury’s there; I think it has to be open.

“oration” - political speech – hasn’t changed a bit, has it?

“unto them” – i.e. - telling them how good he was to them, “All you have to do is trust me. I’ll take care of you. No matter what the famine does or what the people say, I’ll take care of you. Give you social security; from the womb to the tomb.”

Acts 12:22

“people” - populace

“the voice of a god, and not of a man.” - That’s what they said of Herod Agrippa I.

Acts 12:23

“smote him” - earlier he smote Peter, but this is a little different smiting. “Smote” means the laws had already been set up and King Herod ran his head up against a “stone wall.” That’s why the Word of God says the angel of the Lord smote him.

“he gave not God the glory” - In other words, when the people said he was God, he didn’t say, “Wait a minute, I’m only Herod Agrippa I.” He was willing to be elevated to the position of God, where people would worship him. God didn’t quite like that; a little revolting.

“gave up the ghost” - his spirit, which means life, which means he died. It doesn’t say in that verse that it happened immediately does it? It just tells us what happened. This occurred in the year 44 AD. If that is true; that it occurred in 44 AD, then 41 AD will become very interesting, because that would be three years before 44 AD.

Reads from - Josephus, the Historian (p. 412)

Now, when King Agrippa had reigned three years over all Judea, he came to the city *Caesarea*. And there he exhibited shows in honor of Caesar, upon his being informed that there was a certain festival celebrated to make vows for his (Caesar’s) safety. At which

festival, a great multitude was gotten together of the principal persons, and such as were of dignity throughout his province. (That's how the people from Tyre and Sidon got there: he called together principal persons and such that were of dignity throughout his province) On the second day of which, shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theater (the theatre is the public square where the judgment seat is set up) early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun's rays upon it, shown out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him: and presently his flatterers cried out, one from one place, and another from another (though not for his good) that he was a god: and they added, -"Be thou merciful to us; for although we have hitherto revered thou only as a man, yet shall we henceforth reverence thee only as superior to mortal nature." Upon this, the king did neither rebuke them, nor reject their impious flattery. But, as he presently, afterwards looked up, he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; he fell into the deepest sorrow. A severe pain also arose in his bowels, and began in a most violent manner. And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age.

That's Josephus.

This feast was in honor of the emperor's safe return from Britain, where he had been. And it was the festival of Quinquennalia (A sort of ancient Roman version of Olympic Games, celebrated every 4 years.), observed on the same day of the same month in honor of Augustus, whose name the month had received; August; Caesar Augustus. We got the name "August" from Caesar Augustus.

I read you a poem the other day that I want to read again to you:

First came the Word with precision,
Then came man with his own opinion,
Inserted some doubt, turned it about,
And today we call it Christian religion.

This I have written for you for the Corps meeting:

The Roman Catholic Church teaches and maintains that Peter was the first bishop of Rome, and thus the first Pope. They also maintain that Peter's pontificate extended over a period of twenty-five years, namely AD 41-66, and that he suffered martyrdom in Rome along with Paul. That the Roman Catholic position is contradicted by the facts of history is axiomatic. Peter could never have been the bishop or the first Pope of Rome from AD 41-66: is proven by the following historical facts:

1. In 44 AD he was in prison in Jerusalem: **Acts 12**.
2. In 52 AD he was at the Council of Jerusalem: **Acts 15**.
3. In 53 AD Paul joined him in Antioch: **Galatians 2**.
4. In 58 AD Paul wrote to the Romans, but does not mention Peter. In **Romans 1:11** he wants to impart special gifts, and in **Romans 1:15** he is ready to preach the gospel again there. He sends greetings to twenty-seven persons, but none to Peter, when he wrote to Rome.

5. In 61 AD Paul was conveyed a prisoner to Rome and certain brothers go to meet him, but not Peter.
6. At Rome he writes to the **Galatians** and mentions Peter, but not as being there, or as having been pontificate there for twenty years.
7. The epistles to the **Ephesians, Philippians, Colossians** and **Philemon** were all written from Rome, but while others are mentioned as sending messages or as being associated with him, Peter is never once mentioned.
8. From Rome also Paul's last letter was written, **II Timothy**, and he says, "At my first answer no man stood with me, but all men forsook me." **II Timothy 4:16**. So, if Peter were bishop of Rome, he enjoyed an immunity which was not accorded to Paul and is guilty of having forsaken the great apostle.
9. And finally, in this very epistle written from Rome immediately before his martyrdom, he says in **II Timothy 4:11**, "Only Luke is with me."

This is conclusive. Paul addressed an epistle **to** Rome, and thus the Romans. Paul had been in Rome. At the close of his life Paul writes from Rome, not once does Paul ever mention Peter, which surely he would have done, had Peter had ever been there. But emphatically, at almost the concluding minutes of his life, he declares; "only Luke is with me." Peter, therefore, was never the first Pope; as a matter of fact, historically it's doubtful if he even ever set foot in Rome.

There's your historical document.