

The book of Acts

Corps Notes

by

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TIME FACTORS IN ACTS

September 9, 1975

Acts Chapter 1

Look at the title of the book. In your Bible it is called “The Acts of the Apostles.” Originally it just had one or two words or one word really, because the article “the” is like the indefinite article “a” — basically are not in the old Estrangelo text. Therefore, it was just called “Acts,” and shortly after this it was called “Acts of the Holy Spirit.” By the time they got to translating it and getting a title on it they called it “The Acts of the Apostles.” It is really not the Acts of the Apostles technically. It is really the outreach of the ministry of two men, Peter and Paul. Other men come on the scene very briefly and very shortly, but the whole thing is woven around basically two men, the ministry that started in Jerusalem under Peter and the ministry that extended out to the Gentiles under Paul. The first twelve chapters deal with Peter and Chapter 13 and following deal with Paul.

The book of Acts is the fulcrum, the pivotal point, between the Old Testament and the New Testament. The gospels close up the Old Testament. Jesus Christ came as a minister to the circumcision. When the Word says in John that God came unto His own and that He sent His son to His own, who are His own? Israel. It is a great truth of God’s Word when you understand that the gospels finish out the law. Everything Jesus Christ did he did to fulfill those laws. That’s why Galatians says that Christ is the end of the law. A great portion of the book of Acts is knowledgeable to some of you because of the classes you have taken, but I’m believing that with the type of work we are going to do it will set itself even greater than before. I want you to acquire an in-depth spiritual perception and awareness of the book of Acts and an awareness of the greatness of that Word and how it really fits. You can take any major piece of work that God has given in the Word and if you really work it with a minute accuracy, by the time you finish it you will have garnered the principles that then can be utilized in every other book in every other walk in your life where you are walking and developing that spiritual depth and awareness. It’s a walk, kids. It’s not something you learn overnight; the new birth is something that happens like that. It’s like the first birth when you were delivered or brought forth. The new birth is an instantaneous thing, but the growing up is in many respects like growing up physically. Spiritual awareness and real sharp perception does not happen overnight. It’s a growth in your walk, your knowledge of the Word and your overall practice of the principles of the greatness of God’s Word.

Acts is the fulcrum. You get a big enough fulcrum and a long enough lever and you can move anything. I would say that the fulcrum is fantastic. These are the acts of the Holy Spirit. It has the truth regarding the rise and expansion of the Christian church. You all learned in the Foundational and Advanced Class that the greatness of what God gave on the day of Pentecost was already there but He couldn’t explain it or make it known to Peter because Peter was not big enough to receive it. It wasn’t that God was not big enough. It was just that Peter couldn’t receive it. God gave everything that was available on the day of Pentecost, but Peter could not receive the revelation so that he could teach the greatness of it because Peter was not big enough. If you are a five gallon jug you can’t put ten gallons in at one time. So even though Peter was God’s man and the one who received the greatness of it in the opening part and really moved with it along with John and some of the other men, it took time until Paul came along to set the greatness of the revelation that we are going to see the background of in the book of Acts.

When we work the book of Acts you will see the historical background of the other epistles. So with your knowledge of the book of Acts, as we go through our year together and go through it line by line and word by word, you will lay for yourself your fulcrum right. Then as you develop yourself in

your knowledge of Romans, Corinthians, Galatians, Ephesians, you will have a long lever and then you can move anything. The reason we are doing Acts this year again is because we lost it originally. We don't have any tapes left from the teachings of the first time, so I felt spiritually that we must lay this foundation again and have it available to our people.

A great deal of Acts occurred in Palestine and with the missionary journeys it moved out to Rome and the other places you will be reading about. I think you ought to know the six different names that are used in Biblical times for Palestine. (If you have an opportunity read a book on the geography or the topography of the Holy Land.)

1. Canaan - **Genesis 16:3; 17:8** (Along with this sometime you will find it very profitable in your understanding to read the first four chapters of I Chronicles.)
2. Israel - **II Kings 5:2** - From the time Israel captured the land in their conquest until the Babylonian captivity it was called Israel.
3. Judaea or Judah - **Nehemiah 5:14; Mark 1:5** - After the Babylonian captivity it was called Judaea.
4. Palestine - As far as I know there is not the name "Palestine" in the Bible and yet it was called the land of Palestine since before the days of Christ. The word "Palestine" comes from the word, "Philistia," because the Philistines occupied very much of the area. Because these people controlled so much of the land they called it Palestine.
5. Land of Promise - **Hebrews 11:9** - The reason it's called the Land of Promise is because God promised it to them and God gave it to them.
6. The Holy Land - **Zechariah 2:12**

Today it's called Israel, but the period of times that are covered in the Bible refer to it as the above six names.

Most Biblical scholars agree that the year of the crucifixion was A.D. 29. The period of the book of Acts covers four Roman emperors, Tiberius (the emperor of Rome), Gaius, Claudius and Nero. There is no definite date in either the Bible or in sacred literature or history or in secular history to pinpoint basically what day the book of Acts started and terminated. It opened in a period when Tiberius was the emperor and it closed in the period when Nero burned the city and was emperor.

There is a point in **Acts 12:20-23** that we can document and give historical facts on. Herod died during a festival that he gave for Claudius (who had been to Britain and returned to Rome) and this occurred in A.D. 44. The festival was held at Caesarea which was the Roman capital of Palestine and that's where Herod died in A. D. 44. He was 54 years old when he died.

You might want to note these facts when you put all of this together. Gaius ascended to the throne on March 16, 37 A.D. He was murdered on January 24, 41 A.D. Then when Claudius was emperor Herod was made king over all Judaea, and the word "all" becomes very important. You see, when it said "all Judaea" that included the area of Samaria and the other provinces involved. History also tells us that Herod Agrippa died in the seventh year of his reign, which was soon after the completion of his third year as king over "all" Judaea. He was 54 years when he died. Gaius ascended to the throne on March 16, 37 A.D. You add 7 to 37 and you get 44 A.D. You take the 3 years when he was king over all Judaea and Claudius came on the scene in 41 A.D. and you add 3 to that and you get 44

A.D. So you tie these together and we know the dating of the twelfth chapter. So the year of the crucifixion, A.D. 29, is where the book of Acts begins and up to the twelfth chapter will take us to 44 A.D. Now it's much more difficult to work the last part of Acts to find out its termination point than the twelfth chapter. The best way I know to get to this is to give you some historical facts and then finally work this out for yourself to the best of your ability.

July 19, 64 A.D. was the great fire of Rome.

Acts 24:27

Paul was arrested at Jerusalem and was sent to Caesarea (**Acts 23:33**). He was prisoner in Caesarea for two years by Felix. Felix was the procurator at this time of Judaea. To the best of my ability of working this historically there is a variation of two years as to just when he was the procurator there. One man gives it as A.D. 51, another as A.D. 52 and another as A.D. 53.

Acts 24:10

Felix had not just become the procurator for he had been the procurator for many years.

Acts 24:2

"great quietness" - At this time when Paul was brought before Felix there was quietness and that becomes very significant when you try to document the last chapter of Acts. It's from the crucifixion, 29 A.D. Chapter 12 is 44 A.D., but what about the end? This great quietness that occurred happened after the record of **Acts 21:38** where they mistook Paul for that Egyptian, that false prophet. This Egyptian was the leader of about 30,000 fanatical Jews who moved out and went across the Cedron and up in the mountains and just waited for Jerusalem to fall.

Acts 21:38

The word "murderers" here is sort of interesting. The word is not at all what it is when we talk of releasing a murderer.

"Murderer" - Sikarion

The plural is sicarii. That word in the Word is really significant because the Sikari were men who boldly just murdered people in broad daylight and these groups did not start until the reign of Nero, which started on October 13, 54 A.D. He was captured and sent to Rome in 57 A.D. So that's the latest date we can have because there was quietness in the land. You may want to note that Felix before whom Paul appeared was recalled to Rome in 61 A.D. He was recalled because of the accusations that the Jews had laid against him; that he had misruled.

When Felix returned to Rome Festus became the procurator. Nero's wife was married to Festus in 62 A.D. This becomes interesting when you tie this together with the burning of Rome and the persecution of the Christians.

Acts 28:16

"the captain of the guard" in the text reads - the prefect of the Praetorian Guard. The Greek word is *stratopedarche*. It says the "prefect" whereas the King James Version says the "captain." But it technically is perfect. Not plural - and that is real significant because the man by the name of Burrhus, according to history, held this office singularly in Rome until February of 62 A. D. Then after that there were two prefects, so when Paul arrived in Rome there was only one, so it had to be before February of 62 A. D. You just get amazed at Acts when you really work this thing because the writer of the book of Acts is Luke.

Luke 1:3

“from the very first” - *onothēn* - from above

“perfect” - “divine

The centurion, according to **Acts 28:16**, delivered the prisoners to the captain. Had it been after February of 62 A.D. it would have had to say the “captains” - plural. You talk about the accuracy of God’s Word — it’s not a book of history but when it speaks historically it is always accurate. So we know the latest he could have gotten to Rome was February, 62 A.D. He could have gotten there earlier but not later. That we know.

Acts 28:1, 7-12

The sea was not opened for navigation until after February, so if the prefect of the Praetorian Guard was singular until February, 62. A.D. and Paul had wintered at Malta and could not leave until February because the sea would not be navigable; therefore, 61 A.D. would be the latest date. Do you follow?

Acts 27:7-10

That’s the Feast of Tabernacle which was September 24. So that date in verse 8 has to be after September 24. The two finest scholars I know disagree on this date, so I’ll give you both. Harnet says that this was the year 56 A. D. when the embarkation date for Rome was. Turner says 58 A.D. We know he was in jail for three years, so if you add three to 56 you get 59, and if you add three to 58 you get 61. When did Nero take over? October 13, 54 A.D. When was the city burned? 64 A.D. So if Paul got out in 59 A.D. or even in 61 A.D. that would give him enough time that he could revisit all of the churches mentioned in Acts and it would allow for time for writing Hebrews, I & II Timothy and Titus, which were written after his Roman imprisonment. The latest date for the ending of Acts would be 61 A.D. (I go with the early date if I have a choice.) The persecution of the Christians started under Nero; therefore, sometime between 59 and 64 with the burning of Rome Paul lost his life. Therefore, the latest you could go for the ending of Acts would be 64 A. D. The earliest I think you can go is 60 or 61 A. D., allowing for the time for Paul to revisit the cities and to send off Hebrews, I&II Timothy and Titus. Well, that’s where I think Acts ends. Acts begins in 29 A.D. and ends in 62, 63 or 64 A.D. (not later than 64 A.D.).

Acts 18:9-11

This was in Corinth in the territory of Achaia. Remember in **Acts 18:26** Aquila and Priscilla took Apollos and showed him more perfectly in the way of the Lord. Where did these two people get such great knowledge? They had been with Paul at Corinth for 1 1/2 years.

Acts 18:1-2

Claudius ruled from 41-54 A.D. The historical document is that the orders were given in A.D. 52 that every Jew had to leave Rome. And if they left Rome in 52 A.D. and they just lately came to Rome and Paul spent a year and six months (verse 11) let’s say they got there by February in 52 A.D., then it would have been August, 53A.D. when Paul left Corinth. That is documented.

Acts 18:12, 17-18

In verse 12 “deputy” - proconsul

In verse 18 “a good while” - literally is - certain days

You see, when they had proconsuls they were not like an imperial province. They were just like a little town. This area of Achaia came from the proconsul under Augustus and became an imperial province under Tiberius. Then it was changed back to proconsul by Claudius in A.D. 44. Then finally under Nero it was made free. Gallio’s brother is a very famous man in history, Sinica, who was the

leader of the Stoics. Having founded this philosophical group and not being in agreement with a lot of the leadership, he was banished from the empire. But he was recalled according to history in 49 A. D. Gallio was recalled to Rome to appear before the emperor for his misdeeds and his brother interceded for him and his brother was recalled in 49 A.D. Therefore, he could not have interceded before this and the records say that Gallio was not in Achaia in A. D. 54. If this is true, which it is historically, then A.D. 53 is the latest date that Paul could have been brought before Gallio in Chapter 18. If you take 54 A. D. when Gallio was not in Achaia and date it back 1 1/2 years, this will bring you to 52 A. D. which is that year when Aquila and Priscilla had been thrown out of Rome and came to Corinth and Paul ministered to them for 1 1/2 years.

Acts 18:21-23

When Paul left Corinth he sailed to Syria and then went to Jerusalem. That would be the Feast of the Tabernacle, September 16 in the year of AD. 53, documenting **Acts 18:21**. And he then moved on from Antioch to Galatia and Phrygia and that will bring you to the spring of A. D. 54.

Acts 19:1 and **Acts 20:31** are covered during that time during those three years that Paul was in Ephesus. Remember **Acts 19:1** Paul came to Ephesus and in **Acts 20:31** it brings you to that A.D. 54 date.

There are two other records in Corinth that I would like to set for you tonight.

II Corinthians 11:32

Tiberius was the king from 34-40 A.D. This record here I believe, according to history occurred where Tiberius assigned Aretas in 37 A. D. So that's when they tried to apprehend him.

Acts 11:28

Claudius ruled from 41-54 A.D. Josephus tells us that the famine began in the year of Herod's death, which was 44 A. D., so that is documented as 44 A.D.

Acts begins at 29A.D.

Acts Chapter 12 is 44A.D.

Then you get to 61 A.D. - before 64 A.D. closes the book of Acts.

In **Acts Chapter 1** "the former treatise" is the book of Luke. A treatise is somewhat longer than an Epistle.

Luke Chapter 1 - The top of the Bible says "The Gospel According to St. Luke."

Luke 1:1-4

In verse 3 "in order" - explains why Acts is historically accurate.

This is also the background of Acts — that you might know and that you might know in order. If I were going to put a title on this I would put "The Treatise According to Luke" because in Acts it says "the former treatise."

Acts 1:1

"Theophilus" - beloved of God

Perhaps the criticism of the Christians was the reason they used the word "Theophilus." That was so everyone who read it would know that it wasn't a man but that it was addressed to beloved of God. In the catacombs and other places you will see carved into the stones things like a fish and other signs because you couldn't walk up to anyone in those days when people were beginning to take a crack at

the Christians and say, “Look, are you a Christian?” because by that time someone would cut your ears off. Every time there is a persecution and fear, people clam up and won’t talk. The early Christians changed their symbols monthly. They did this to keep the Word moving, not because they were afraid of losing their own lives.

Acts 1:2

“until the day” - ascension

So the gospel of Luke has to take us all the way through the ascension.

Luke is never mentioned in his gospel or in Acts as the writer of it.

Luke is mentioned in the following places: **Colossians 4:14; II Timothy 4:11; Philemon 24**

When you read about Luke, the beloved physician, don’t see him in white gloves doing surgery, etc. The beloved physician means, I believe, the natural organic things that were available for healing.

There are four sections in Acts called the “we” sections. In those sections Luke was with Paul. These sections are as follows:

Acts 16:10-17

Acts 20:5-15

Acts 21:1-18

Acts 27:1-28:16

PENTECOST TIMETABLES AND DIVISIONS IN ACTS

September 9, 1975

It is pitiful that these great truths concerning the day of ascension and Pentecost have been hidden all these years. The reason I want to teach this to the Corps is so you can understand it and teach it.

Acts 1:1

“all” - all without distinction

Luke was guided by God to put together the Gospel of Luke so that when the time came for the revelation for the church of the body, it would fit right upon the gospels so that the book of Acts would go right on from the Gospel of Luke. Holy men of God spoke as moved by revelation. Luke just lays the foundation so that the greatness of the revelation can be built right on and follow that gospel. They received it on Pentecost but couldn't explain it. The explanation came some years later.

Acts 1:2-3

“until the day in which He was taken up” - The Ascension

“his passion” - his death

“being seen of them 40 days” - This is a great key

Pentecost means “fifty.” Pentecost was a feast of Judaism or Israel. Called:

Feast of Pentecost

Feast of harvest - **Exodus 23:16** – Around what corresponds to our 1st part of June when the first grain of wheat was ripening.

Feast of weeks - **Deuteronomy 16:9-10** – Because there are seven weeks involved.

The day of the firstfruits – **Numbers 28:26**

John 19:31 - That sabbath was an high day or special sabbath. **Leviticus 23:4-12 & 23:15-21** explain the background.

Note: Dr. Wierwille referred to an article in the September/October 1973 issue of the Way Magazine, entitled “And When the Day of Pentecost Was Fully Come,” during this part of the Corps teaching. He used the article to explain that Jesus Christ did not die on Friday and rise on Sunday. Please refer to the article for the specific contents of this part of the teaching.

Divisions of Acts

1. Acts 1:1- 2:46	2:47*
2. Acts 3:1- 6:6	6:7 *
3. Acts 6:8-9:30	9:31 *
4. Acts 9:32-11:20	11:21 *
5. Acts 11:22-12:23	12:24 *
6. Acts 12:25-16:4	16:5*
7. Acts 16:6-19:19	19:20*
8. Acts 19:21-28:30	28:31*

In the list of the divisions of Acts, the asterisk (*) indicates a verse that is a summary, a conclusion (a great statement that is not included in the division).

Dr. Wierwille exhorted the Corps to read Acts in these segments.

Geographical Points in Acts

1. Jerusalem
2. Antioch
3. Rome

Paul's Visits to Jerusalem

1. **Acts 9:26-30; Galatians 1:17—21** (3 years)
2. **Acts 11:29-30; 12:25** (14 years - before first missionary journey)
3. **Acts 15:2-4** (after first missionary journey)
4. **Acts 18:21-22** (to keep the feast)
5. **Acts 21:15 - 23:30** (when taken prisoner)

Dr. Wierwille exhorted the Corps to also read Acts in the sections of Paul's visits to Jerusalem for more light on the book of Acts.

Historical Documentation of Acts

September 15, 1975

There is no definite date in either sacred or secular history to absolutely substantiate the chronology of the book of Acts. The record in the book of Acts, and as you know there are 28 chapters, overlap into four of the Roman Emperors; namely Tiberius, Gaius, Claudius and Nero. Even though I cannot give you the exact time of the opening of the book of Acts or the close, I'm going to set before you, all the facts I know concerning the book of Acts and history to at least document it in part.

Acts 12:20-23 - Herod is Herod Agrippa the 1st. There are a number of Herods that appear in the Bible as well as secular history.

Tiberius – Ruled from 14 to 37 A.D.

Gaius Caligula – Ruled from 37 to 41 A.D. (Caligula means 'little boot')

Claudius – Ruled from 41 to 54 A.D.

Nero - Ruled from 54 to 68 A.D.

Josephus and Eusibius both indicate that Herod Agrippa died in the 7th year of his reign soon after the 3rd year of his reign over "all" Judea and he died at the age of 54. Gaius' accession, according to history, was on March 16, 37 A.D. He was murdered on January 24, 41 A.D. Herod Agrippa began reigning in 37 A.D. so he must have died in 44 A.D. He was made king over "all" Judea in 41 A.D. after Gaius was murdered, so adding 3 to that you come up with 44 A.D. also. The "all" Judea included Samaria and this became a reality when Claudius became the Emperor. This record in Acts 12 is 44 A.D. According to history Herod died during a festival given to Emperor Claudius who had returned from Britain to Rome and then had come to Caesarea and Caesarea was the Roman capital of Palestine. That is where Herod Agrippa gave this banquet for Claudius. This the general time when these people from Tyre and Sidon came to pay their respects and this is the time of the death of Herod.

The time of the crucifixion is generally set at 29 A.D. so you could pretty well say the beginning of Acts is 29 A.D. and chapter 12 is 44 A.D. What about the 28th chapter? Can we document that? There is nothing quite as solid as what I just gave you but it is real interesting, when you put it all together, what you can approximate. It has to be before July 19, 64 A.D. That was when Nero burned the city of Rome and before that Christians had been killed by the barrel-full and I'm absolutely confident that Paul had given his life for the ministry he represented. The book of Acts cannot go beyond 64 A.D.

Acts 24:27

Festus became the ruler after Felix. Paul was arrested at Jerusalem perhaps in 57 or 58 A.D. because from Jerusalem he was taken to Caesarea where he was imprisoned for 2 years and Paul's defense was made before Festus not Felix. In 51 A.D. Felix was appointed procurator of Judea. Some secular historians have put Paul's imprisonment in Caesarea as early as 52 A.D. That doesn't agree with God's Word.

Acts 24:10

Governor is Felix, whom Paul said had been a judge unto this nation "many years". So this can't be 52 A.D.

Acts 24:2

“great quietness” – there was no “great quietness” at the time when Felix became the procurator but something occurred in that land that brought a great deal of quietness.

Acts 21:36-38

The chief captain in vs. 37 asked Paul, “Canst thou speak Greek?” because he thought he was that Egyptian according to vs. 38. Now this Egyptian, historically, had been a leader of about 30,000 fanatical Jews who wanted to see the city of Jerusalem fall. The word ‘murderers’ in vs. 38 really gives a fantastic documentation that hardly anybody ever sees. This word murderer is sikarion. The sicarii, which is plural, were so bold and so strong and so adamant that they deliberately murdered people in daylight. Josephus says that these sicarii started murdering people in daylight under the administration of Nero. Nero started reigning on October the 13th in 54 A.D. So at the time of the capture of Paul in Jerusalem and when he was sent to Caesarea, there is one sure thing, it had to have been after 54 A.D. from that word “murderers” in vs. 38. That’s how accurate God’s Word is when it speaks. When you put this together, the latest date Paul appeared before Felix would be 58 A.D. because he was there in jail 2 years. In 61 A.D. Felix was recalled to Rome for misrule and Festus became the king. Paul appeared before Felix and then later on he appeared before Festus. Then later he was sent to Rome. Acts 28 has a real significant documentation.

Acts 28:16

“the captain of the guard” – literal translation is “the Praefect of the Praetorian Guard”. The Praetorian Guard was the top guard group. The Greek word for captain of the guard is – *stratopedarche*. It is singular. Josephus tells us that a man by the name of Burrhus held this office in Rome as the Praefect of the Praetorian Guard until February 62 A.D. One man was the captain of the guard until February 62 A.D. when two Praefects were appointed for the Praetorian Guard. So if there was just one in vs. 16, which there was, then Paul had to get to Rome before February 62 A.D.

Acts 28:1,7-12

It’s real interesting in verse 11 the ship had wintered in the island. Paul, after the ship wreck in chapter 27, stayed on the island of Malta or as here is called Malita. They stayed there over the winter and the sea is not open for navigation until after the month of February. They did not leave on this ship of Alexandria until after February. So the latest they could have left this island to head to Rome was 61 or 62 A.D.

Acts 28:30

Paul was there 2 years. Herod burned the city of Rome on July the 19th 64 A.D. From putting all this together, the latest Paul could have died would have been 64 A.D. After Paul gets out of prison, he revisited some of the churches, he wrote the book of Hebrews, I & II Timothy & Titus, before he gave his life. When I put all this together I figure that we could pretty well say that he arrived in Rome in 61 A.D. and left in 63 A.D. and died before or during or after that great persecution of the Christians and the time, of course, when Nero burned the city of Rome. That’s as close as I can put it into the history. That’s all I know about it.

There is other information in Acts that I can document historically that will bless you. In Acts chapter 18 we have the record of Paul’s coming to Corinth.

Acts 18:7-11

A year and 6 months in Corinth.

Acts 18:24-26

Where did Aquila and Priscilla acquire a more perfect knowledge of God's Word than Apollos had? Because Aquila and Priscilla were in chapter 18, they were in Corinth for that year and a half when Paul taught there. In A.D. 52, the Jews were compelled to leave Rome. This was in January of 52, and if they left Rome in January, they would arrive in Corinth in February of 52. Putting it a year and a half later, Paul would have left Corinth in August of 53 A.D.

I think that's an interesting documentation of that record in Acts 18:24ff. where they got to Ephesus before Paul came there.

Acts 18:18-19

Acts 18:12

The word "deputy" is proconsul. This Gallio had a brother named Seneca. Seneca is the founder of the Stoic philosophy. Seneca was banished from the Roman Empire but he was recalled again in 49 A.D. according to Josephus. According to Josephus Gallio was not in Achaia in A.D. 54. Therefore A.D. 53 is the latest date Paul could have been brought before this man. That's why in **Acts 19:1** where Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, has to be approximately A.D. 54. It's real early in Christianity isn't it? Boy, you see how the Word like two years and three months all Asia Minor heard the Word. That Word of God moved in that first century. They were right out there speaking the Word, moving it. The reason I love to put this together historically is because all the liberals push the date forward. They make it real late. Like John – 98 A.D. Then the Word of God doesn't fit. The word of God always takes precedence over everything. When it speaks historically then you look for the historians that agree with the Word. You don't look for the Word to agree with the historian. Our approach and our respect for the Word give us that great lever of power. The average person looks at the secular historian then sees the complication in the Word. They accept the secular historian and through the Word out. We hold the Word first then look for the secular historian. If we can't find any, we stay put on the Word, till we find a secular historian smart enough to say what the Word says. An entirely different approach, but it's one that works. We certainly have as much right to our approach as the others do to theirs, by sheer logic.

Acts 11:28

Josephus says the famine began in the year of Herod's death. The Bible says it came to pass in the days of Claudius Caesar. The critics have said the Bible doesn't tell the truth. It "came to pass" (fulfillment) in the days of Claudius Caesar, it started in the year Herod died and it stayed over and reached its fulfillment, completion, when Claudius was the emperor. I don't see any contradiction, only in people's minds. Why couldn't a famine start in 41 and run to 44?

II Corinthians 11:32

Tiberius, the Emperor, assigned Damascus to Aretas sometime between the years of 34 and 37 A.D. One of the historians says that he assigned it to him in 37 which would be the year of his death. I believe this is right because it will document this record in Corinthians and when you study the life of Paul, which we will, this becomes singularly significant as a date because you will be able to tie this year in with the rest of the years that I have given you.

Acts 1:1

Who is "I"? – Luke is never mentioned in the Gospel of Luke. He never mentions himself. All the information that you can gather regarding Luke specifically is in seven sections in God's Word.

Colossians 4:14 II Timothy 4:11 Philemon 24

The “we” sections in the book of Acts;

Acts 16:10-17 Acts 20:5-15 Acts 21:1-18 Acts 27:1- 28:16

Here is the writer of the book of Acts as well as the book of Luke. When it says beloved physician, don't get the picture of a man in white gloves or a man who's just been in the room washing with soap all the way up to his elbows slipping his fingers into some gloves. That's not it. I believe that as the beloved physician, it was Luke who knew the things that perhaps have pretty well been lost in our culture on “What do you do?”, “What do you eat?”, “What do you take?”, you know when you need the stuff. It's like organic gardening. He was not a surgeon. He was not a man who used a scalpel. As the beloved physician he gave those remedies that were known and that he had learned and studied and was knowledgeably aware of is what he shared. I think Luke was a highly educated man, very well schooled, but one of the great truths I see again in this Word is; it's not important who the speaker of the Word is, or whether his name is mentioned, the important thing is the Word. Not once in Luke did Luke say, “I'm the writer.” Not once in Acts does he say it, yet he says “We”, and he puts forth the greatness of the Word. Of all the four Gospels, there is none any greater than the Gospel of Luke. As I have told you previously in other classes, that Acts is the fulcrum. Acts is that pivotal point between the old and the new. In our next session I'm really going to open that; show you the whys and the wherefores, but tonight just the historical background and to show you that Luke was a fantastic man and yet he is not written up in history of the Word and given a great big wonderful eulogy. As a matter of fact it doesn't really even name him except at those three places and yet he is the writer of two of the great records of God's Word. So again, what difference does it make if history never remembers us, as long as we remember in our lifetime to hold forth the greatness of God's Word? Cause it's that Word of God that's important in Luke's life and it's the greatness of that Word that we're going to look at real in-depth. We're not going to then see much about the man, Luke, but we're going to see an abundance of the greatness of God that Luke wrote. Boy, how I thank God that he wrote it. Had he not written it, you and I would not know what we're going to know or what we do know really occurred in Christianity. Luke is the one who wrote the book of Acts and he sets before us all of those great truths that make it possible, for us in The Way ministry, to tie together; like the record in Corinthians; the revelation that was given to the Corinthians; to the Ephesians; to the Philippians; to the Colossians; to the Thessalonians, we can all tie together because of the writing of that one man known as Luke. It makes possible for us to build on the fulcrum of the greatness of that Word, even though Luke is not even mentioned. That's why it's not important who the man or who the woman is. The important thing is that the Word was shed and told and set. When we get into the accuracy of Luke's presentation, you will find that Luke is just like all the rest of the writers of any of the books of the Bible, a wonderful man, committed, disciplined and received his revelation, for he was a holy man of God who wrote and spoke as he was moved by the Holy Spirit as it was God breathed. You'll see the great perfection and accuracy of that book as we get into it.

The Book of Action – Acts1:1,2

Pentecost

September 18, 1975

Biblically, the number 7 is always perfection. The week finishes on the 7th day. When God originally instituted the law, He said the 7th day was the sabbath and He gave some specific orders because that was the perfection of the week. It's over with. It's finished. The number 8 in the bible is always a new beginning. The first day of the week is the 8th day and that's always a new beginning. Numerically the number for Jesus Christ is 8-8-8. He was the new beginning. What other 8's can you think about in the bible? The 8th manifestation listed in Corinthians is speaking in tongues. Circumcision is on the 8th day. Allot of things come to your mind when you start thinking these things. Look for these when you're studying the Word. This is not always true in translations because sometimes it won't fit. A Russian by the name of Panyon did a complete translation of the New Testament and he did it primarily from a mathematical point of view. It's a fine piece of work. It has some error in it because the problem is text. If we had the original Word – remember that in the foundational class? If we really had the original Word there would be absolutely no error in it. Sometimes to get back to that is a little difficult.

The book of Acts has 8 major divisions in it. That of course speaks loudly to my heart because as I've taught you, Matthew, Mark, Luke and John are Old Testament. It's the book of Acts that begins the newness of the whole thing. I'm going to set these divisions before you tonight.

The 8 divisions of Acts

- | | |
|-------------------------------------|---------------------------|
| 1. <u>Acts1:1 – 2:46</u> | summary Acts 2:47 |
| 2. <u>Acts 3:1 – 6:6</u> | summary Acts 6:7 |
| 3. <u>Acts 6:8 – 9:30</u> | summary Acts 9:31 |
| 4. <u>Acts 9:32 – 11:20</u> | summary Acts 11:21 |
| 5. <u>Acts 11:22 – 12:23</u> | summary Acts 12:24 |
| 6. <u>Acts 12:25 – 16:4</u> | summary Acts16:5 |
| 7. <u>Acts 16:6 – 19:19</u> | summary Acts 19:20 |
| 8. <u>Acts 19:21 – 28:30</u> | summary Acts 28:31 |

There are three great geographical points or divisions also.

Jerusalem

Antioch

Rome

If you'd like to approach it another way, you could build it around two men.

Peter first 12 chapters

Paul chapters 13 through 28

Now there are a few men that enter in on the scene just briefly but the whole book basically revolves around those two central figures, Peter and Paul.

Acts 1:1

“treatise” – A treatise is not an epistle. An epistle is a letter. A treatise is a more formidable, generally a more extensive piece of work than an epistle. It would be a pretty thorough over-all presentation.

“the former treatise” – is the Gospel of Luke

“O Theophilus” – beloved of God

The book of Acts is God’s record to us of the rise and the expansion of the Christian church, the church of the believers who were first called followers of the way. Jesus Christ is The Way and as people followed him because he had said “I am the way”, they were called followers of the way. It’s the oldest name for believers in extent – followers of the way. Later on because they were manifesting the love of God and the greatness of the new birth, the Christ in them the hope of glory, they were called Christians – Christ-in. Because they saw Christ in them, therefore they called them Christians – Christ-in. So a Christian was to be one who was a follower of the Lord Jesus Christ and in their walk you could see the Christ. That’s Christian. They were called Christians first in Antioch of Syria which we’ll read in the book of Acts but long before they were called Christians they were called followers of the way because Jesus Christ is The Way, the truth and the life. This book that we’re studying is the action book and all action is contingent upon believing because without believing there is no action. That’s why it’s called Acts, A-C-T-S. It’s **acts, acts, acts** not talk about, not sit around and mope about it, it’s **acts, acts, acts, acts. Action, action, action.** It’s the book of action. One of the old manuscripts, that’s all it has for the title is Acts, A-c-t-s. Ours say here in King James The Acts Of The Apostles. That is not quite true because all the Apostles are not even mentioned in the book. It is acts of apostles. That’s right. I think that’s a great record but it’s also more than that. It’s acts of men like Aquila, women like Priscilla – **acts, acts, acts** – took him home and instructed him in the Word of God more perfectly – **acts, acts** – see it? I suppose we’re not going to change a lot of this stuff. I don’t care if we never change it as long as you change your mind and you understand it in your head. That’s all that’s important. This is the book of ACTS, got it? Generally if you’re going to define it, you know cut it like I did, Peter – yes, Paul – yes. That’s the major but sandwiched-in – John, Ananias (remember Ananias going over and doing a little trip for God on Paul?) – **acts, acts, acts, acts** – and that one word will keep hitting you all through the year – **acts, acts, action, action** because all believing is action. We’re going to see this church to which you and I belong, moving out like the world has never seen it all because men and women dared to act. Same God today! Then you see why Christianity has gone down the drain, why is it the laughing stock of the whole world? Because there are no acts – just talk about it – you know. People know how to shake cocktails but they don’t know how to rightly divide the Word. Without the knowledge of the accuracy of that Word, you cannot have right believing and when you can’t have right believing you can’t act. You just sit around and talk about it. It’s just a head session. It’s just a rap session. You know – argue, “Well, I think one religion is just as good as another”, “We all want to go to the same place don’t we?” You see why that book has to sit right between John and Romans? It couldn’t be at any other place. It just wouldn’t work. You put this at the end of Revelation – it’s too late to act then. Today is the day of salvation. Now is the acceptable time. That new first, it’s the 8th, a new first. Never in the history of the world had anybody been born again till this time. Man that’s got to be fantastic when that hits you. It’s just got to electrify you on the inside. **Acts, acts, acts.** Former is only a what? A treatise, this one **acts**; addressed to us, the body. That’s why the word Theophilus means beloved of God.

“O Theophilus” - The Bible scholars basically all say it’s addressed to the man, Theophilus. I don’t believe this. If it is, it’s ok with me but the word Theophilus means beloved of God. I would like to

think, and I do, because there's a lot more involved in the background of my mind than I'm going to tell you now but, you see the whole book of Acts is addressed to the beloved of God, not just one man, but that man born again of God's spirit who wants to do God's Word according to God's will is beloved of God, therefore **act**, Theophilus. That's the meaning.

"Of all that Jesus began both to do and teach" - Not 'all' without exception but 'all' without any distinction as he presented the systematic progression in the life of Jesus. The reason I have to go with this 'all' in that definition is because in **John 21:25**, it says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." It's a figure of speech which means the writings would be voluminous, tremendous volumes. That's why that 'all' in chapter one has to be not all without exception otherwise that would contradict what we just read in John, right? If it's God's Word it cannot contradict itself. You see how simple this thing becomes? "Do and teach"

Acts 1:2

"Until the day in which he was taken up" - You and I know that's the day of the ascension. **Luke 24:50-51** – That is the day of the ascension. The 'until' is the including of, not up to, but the including of the ascension.

NOTE: (Following is the teaching part on Pentecost being 8 days after the day of the ascension. Only scripture references and brief notes are included)

Acts 2:1 – there are four names for Pentecost in the Bible. It occurred in what we call our early part of June, at the time of the ripening of the first grains of wheat and barley, the first grains.

1. The feast of Pentecost
2. The Feast of Harvest - **Exodus 23:16**
3. The Feast of Weeks - **Exodus 34:22 & Deuteronomy 16:9-10**
4. The Day of the Firstfruits - **Numbers 28:26**

The first day of the feast is always a sabbath day. The sabbath does not always mean it has to be a Saturday.

Acts 1:2-3 – After his death he was seen of the Apostles forty days.

John 19:30-31 – That sabbath day was the first day of the feast of unleavened bread.

Leviticus 23:4-21 - The first month is called Nisan in the Bible. It was called Abib before the Babylonian captivity. After they returned from the Babylonian captivity they called the first month Nisan.

Acts 1:2-5

September 23, 1975

Some of you wrote to me with questions after the last teaching. After all of these years that I've been in research, there is never a time when a question is addressed to me, especially in writing, that I do not again evaluate the whole thing. I'm constantly checking and rechecking because every man is frail. Every man lacks a tremendous amount of ability. There is no man living who cannot learn from other men and other women, therefore it behooves me to be honest with God's Word that whenever anyone has a question regarding God's Word that I again look at the Word and try to evaluate it in the light of that question. Before I teach Acts again, I want to once more give you the salient facts that I'm knowledgeable of regarding the dates of the book of Acts.

Paul had to be out of Rome in 64 A.D. when Nero burned the place. Paul was arrested in Jerusalem and he was sent to Caesarea. He was imprisoned by Felix and he was detained there for 2 years. Felix was the Procurator in 52 or 53 A.D. Eusebius the historian says he was appointed in 51. Felix was succeeded by Festus, who heard Paul's defense and also Agrippa heard it. According to the Word of God Felix had been "many years" the Procurator when Paul stood before him in **Acts 24:10**. So Paul must have stood before Felix after 54 A.D. Felix was recalled to Rome no later than 61 A.D. because his brother, Pallos who was a friend of the Emperor, died in 62 A.D. Festus was helped by Nero's wife. Nero married her in 62 A.D. So Festus was still in office sometime after 62 A.D. In Rome when Paul was delivered to the Praefect, there was only one, whose name was Burrhus and Burrhus died in February of 62 when two Praefects were appointed. Before Paul Arrived at Rome he wintered at Malta. The sea was not open till February so Burrhus would have been dead by the time Paul arrived in 62. So Paul had to arrive in Rome by A.D. 61 at the latest, therefore he would have embarked in A.D. 60 for Rome and according to the record in the Word, "sometime after the fast", which according to **Leviticus 23:27** and **Numbers 29:7** would have corresponded to the later part of our month of September. Paul was in Fair Haven which is listed in **Acts 27:8**. So he must have embarked for Rome about August no later than A.D. 60. Paul had been held by Felix for two years **Acts 24:27**, so he had been arrested in 58 A.D. This fits with the information regarding Tertullus's accusation which concerned the false prophet and the Sikarion which arose during the reign of Nero after 54 A.D. The compliment paid to Felix by Tertullus where he said "great quietness" and numerous recorded events in the life of Felix fully account for three years, therefore the earliest possible date for Paul's arrest would be 57 A.D. in Jerusalem and the latest possible date 58 A.D. Therefore – Herod's death 44 A.D., Paul's arrest – 57 or 58 A.D., Paul's arrival at Rome – 60 or 61 A.D. concluding with his two years in prison in Rome which would bring it to 62 or 63 A.D. Therefore he was freed and out of Rome by 64 A.D. when Nero burned the city. There's a record in a lot of your Bibles in II Timothy that says II Timothy was written from Rome – Paul's 2nd imprisonment in Rome. Nero died in 68 A.D., so if Paul was killed at the hands of Nero, he had to have been captured sometime after the 64 A.D. period of the burning of the city and have been returned to Rome and executed there before the end of 68 A.D. when Nero died. These facts that I have given you are absolutely solid. The little things in between you can work on but you will not be able, as far as I know, to get closer than those two years like 57, 58 and 60, 61 or 62. That's all I know about it. Okay, that sort of locks in dates. It can't be after 64 A.D. for the last chapter of Acts but the last chapter of Acts doesn't say Paul died. Sometime later he did.

There is no man living that I know of who could expound and declare unto you the "all" that is within the record of the book of Acts. Perhaps, by God's mercy and grace, I've spent as much time in this book as any man living and yet I'm not an authority on the book of Acts. I don't know if I'm an authority on anything except that I'm an authority that I'm not an authority. Because every time you

get to that Word of God you just stand in utter amazement at the greatness of that Word. I stand in amazement that our eyes have been blinded through the years at some of the simplicity in that word. Things that, you just read them and there they are like diamonds and how all of us could have been brought up if we were within the pail of the church and yet never have seen or been taught the greatness of this wonderful record. As I told you, the book of Acts stands as a great fulcrum on which the whole old and the new swing. Last time we meet we got into the 2nd verse a little bit.

Acts 1:2

Until the day in which He was taken up – The day of the ascension

the Holy Ghost – 1st usage of *pneuma hagion* – holy spirit. In old English the spirit many times is referred to as ghost. Like a man when he gives up his breath-life, he gave up the ghost, gave up his spirit. I do not know how the carry over came into the language of utilizing the word ghost for spirit but it certainly doesn't communicate. The word ghost does not communicate the greatness of the word in our day and time because to most people ghost is something spooky in a haunted house with pendants running to and fro and backwards and forwards and pots moving around, some squeaky doors at 11:30 at night, 2:30 in the morning. The words are *pneuma hagion*. *Pneuma* is spirit. *Hagion* is holy. It's a remarkable thing that people through the years should have taught that The Holy Ghost, The Holy Spirit was given on the day of Pentecost. Here it is the day of the ascension and previous to that day the record says that Jesus Christ through *pneuma hagion* had given commandments unto the Apostles. Therefore, whatever *pneuma hagion* is, must have been available before the day of what? Pentecost. In the sense it's used here. It could not just have come on the day of Pentecost. So the teaching, theologically, that The Holy Ghost or The Holy Spirit came for the first time on the day of Pentecost, has to be an error. Here you have it in verse 2 regarding a time preceding the ascension. "After that he through *pneuma hagion* had given commandments." He had already given them, before he ascended. Here in verse 2 there is no article "the" in the critical Greek text. The old Estrangelo Aramaic as well as old Hebrew had no article "the." Therefore, in order to get to the truth of God's Word you have to be able to handle it without the article. I never get shook in our research when there's an article or when there isn't an article because we have to work our research ministry deeper than the article. We have to be able to see the truth in it with the article or without it. Here according to the book on Receiving the Holy Spirit Today it's usage 2c. "His *pneuma* upon certain believers. Not upon all believers in the Old Testament and throughout the four Gospels. This by direct appointment of the Lord. Included here we have the operation of the manifestations of prophecy, word of knowledge, word of wisdom, discerning of spirits, faith healing and miracles. This *pneuma*, like all of God's *charismata*, is latent potential power until put into operation and thus manifested by the believer who has received it."

through – *dia* – by or proceeding from. God who gave it to His spirit which was upon Jesus Christ, so he got it by revelation. God gave to Jesus Christ the commandments which Jesus Christ in turn gave to whom? The Apostles. If Jesus Christ had been God would God have needed to reveal anything to him?

Holy Ghost – the words *pneuma hagion* are never capitalized, therefore all capitalization has to be private interpretation. Yet we have to readily understand that when we speak English we're dealing with a different language than Estrangelo Aramaic or Greek. We're dealing with a language where proper nouns are capitalized. That's what's required in English grammar. If you capitalize the letter 'c' in cat or the 'd' in dog, this will not affect the cattiness or doggy-ness. When you upper case spirit or holy it makes a tremendous because when you have a capital 'H' or a capital 'S' it has to refer to God, for God is Holy and God is Spirit. This has caused no end of confusion, because you and I well understand and know the difference from God's Word between the giver who is Holy Spirit and His

gift which is also called holy and spirit, small 'h' small 's'. That confusion of capitalization has caused no end of problems for people and they're still fighting about it.

had given commandments – This had to be in addition to the 10, or the 2 – love God and love your neighbor. People say in our day, in the age of the church, we have no commandments. Were in the dickens do you get that from? You ought to read the Word. We do have. We're supposed to live by the law of the spirit of life in Christ Jesus. We're commanded to do this. Nobody knows the full extent of the commandments that were given unto the Apostles whom he had chosen.

the Apostles whom he had chosen - This is a remarkable statement. Jesus Christ always did the Father's will, right? He was tempted in all things like as we are yet without sin. He had the freedom to sin, yet he chose not to. He always did that which was right in God's sight. Yet here in the Word of God it says "the Apostles whom he had chosen." Who chose the Apostles? One of those he chose was Judas. Real neat when you think about that. Did he then choose Judas so he'd get properly betrayed? No! He chose Judas because Judas had the ability to succeed. He had the ability to walk. It was latent within him. The potential was there. Every man has to make up his mind what he's going to do with it. Judas had the same opportunity to believe that John had. As a matter of fact when you work the integrity and accuracy of God's Word, you will find out that Judas perhaps had more natural leadership ability than Peter and certainly far more than Nathanael or Matthew, perhaps more so than even John because Jesus Christ gave him the responsibility of being the secretary/treasurer for the Apostles. Jesus Christ did not give him that responsibility to tempt him because temptation does not come from the son of God. He gave it to him because the man had ability to carry it out. He had potential leadership and he made it available to him so this man could produce the best is possible for him to produce. The same opportunity to produce the best if we blow it makes it possible for man to be the sourest he can be. Judas was one of those. I stand in utter amazement of that Word because it says "the apostles whom Jesus Christ chose and I do not believe that Jesus Christ made a mistake in choosing. I think the people made a mistake in their response to the choice. Judas did, not Jesus Christ. I doubt if any of you have in your center reference **Luke 6:13** relative to "the apostles whom he had chosen." I'm not talking about the reference bibles like Thompson Chain, Scofield, Bullinger, etc. These are some of the great works through the years.

The greatest as far as I'm concerned is Bullinger who of course has also in some respects what I believe the greatest error in it but, you know, so what. Men stand approved before God rightly dividing but rightly dividing or wrongly dividing isn't what gets you into heaven or gets you out of heaven. It's eternal life that gets you there, the new birth. So even if Bullinger wrongly divided it he's still going to be in heaven. If Wierwille wrongly divides it, he's going to make it too. It's not a matter of that that I'm concerned about right now. The point is that in **Luke 6:13** it lists and enumerates the 12 Apostles. Every apostle is a disciple but not every disciple is an apostle. The "about 120" were not all apostles but they were all disciples. The apostles whom he chose, it says in **Luke 6**, are 12 and one of those 12 was Judas Iscariot. The word Iscariot (this was his name) indicates what city he came from "Judas from the city of Iscar, in Judea". It's the old cultural way of naming people. The other 11 were all from the territory or province of Galilee. Here it's the day of the ascension. Judas Iscariot had to be present at that time for he gave commandments unto the apostles whom he had chosen. How many did he choose? -12 - What day is it? – the day of the ascension- How many were there? – How many did he give commandments to? – 12 – One of those 12 was Judas Iscariot therefore Judas had to be alive so he could give them to him. This truth is so simple and yet most of us have missed it a lifetime. No one showed it to us and we were taught just the opposite. We were taught that when Judas betrayed the Lord Jesus Christ that immediately afterwards he went out and hanged himself. Therefore if he hanged himself immediately after the betrayal then he could not have been alive some forty two or three days later. You put in people's

minds he's dead, then you read Acts "given commandments whom he had chosen (less one Judas)." You never give it a thought that it has to be twelve because we were taught that Judas had died. We read the Word, we see the words but our minds register eleven instead of twelve. That's the trickery of the human mind. That's why you have to shake yourself up in your upper story. You just - - **wake up!** Drive yourself to read what's written and to be knowledgeable and see the points that are written. This is something that you just don't learn overnight. As a matter of fact, in all its fullness, I don't think we learn it in a lifetime because I have found after years of reading the Word I still didn't see what it said and I think I'm about as honest on the Word as any man living. Well, the Word of God says that Judas had to be present on the day of the ascension.

Acts 1:3

To whom – is a pronoun. When you read the Word, watch the pronouns. The subject is the apostles whom he had chosen. The apostles whom **HE** had chosen. "being seen of **them**." See the them? **Verse 4**, **them** is in italics but it's properly supplied. "commanded **them**" in verse 4, "that **they** should not depart ... which *saith he*, '**ye**' (the apostles whom he had chosen)." "but **ye**", **verse 5**, the apostles. "When **they**", **verse 6**, "therefore were come together, **they** asked of him saying, 'Lord, will thou at this time restore..." "And he said unto **them** (the apostles whom he had chosen)", **verse 7**. "But **ye** (the apostles whom he had chosen) ... and **ye** shall be witnesses (the apostles)", **verse 8**. "while **they**", **verse 9**, "a cloud received him out of **their** sight." **Verse 10**, "And while **they** (the apostles whom he had chosen) looked ... two men stood by **them** (the apostles whom he had chosen)." **Verse 11**, "Which also said **ye men of Galilee**."

Now you've changed nouns, subjects. I guess truth being so simple makes it so complicated for us at times. It follows right through with the pronoun until it gets to that one point and then it says "ye men of Galilee", not ye apostles whom he had chosen but ye men of Galilee. Sometime between verse 10 and verse 11, someone left the scene of the apostles and that had to be Judas from Judea because the remaining were all Galileans. That's the accuracy with which it is set. Watch your pronoun. Watch your subject. A pronoun is controlled by its closest associated noun. It may be three nouns away but its closest associated one. Generally it's the closest one to it but not necessarily, grammatically but from the Word of God I haven't found any like that.

also – Dr. Bullinger did that great work on the word 'also'. You need to mark that in your Bibles because it's used haphazardly in the King James editions we have. Here in verse 3 it's out of order. It should read, "To whom he showed himself **also** alive." Showed himself **also**, he showed himself to others but to the apostles **also** alive.

after his passion – after his death. Here's a place where someone took a crack at me a year or two ago to indicate how stupid I was. You can't convince people who don't want to be convinced. He said that I taught that the Word means what it says and says what it means therefore 'he showed himself also alive after his passion, after his death', meaning that while he was dead he showed himself alive. I said, "O, my God if you're dead, you're dead. Soup is soup. Apple butter is apple butter." If you can't understand soup and apple butter then what are we going to do about it? He showed himself also alive after his death, after his death, after his passion, after he had been dead because God raised him. Not when he was dead did he show himself alive but you see anything to belittle the Word, anything to cut down the Word, anything to disgrace the man or the woman who's really trying to teach the Word. Bullinger has a good translation of 'after his passion' in his marginal notes, "after he suffered." That means after he died, after he was crucified and died. God raised him and in that resurrected body, after his passion by many infallible proofs.

by many infallible proofs – if it's an infallible proof, then it's an infallible proof. It's a proof that cannot be waylaid, it cannot be nullified. We've done a piece of work someplace on what occurred after Jesus Christ was resurrected on Saturday and before he appeared in his resurrected body to Mary on Easter Sunday morning. Because that will give you the information on how he showed himself also alive after his passion by many infallible proofs It will handle a number of very difficult verses from Peter where he witnessed in his resurrected body to the imprisoned spirits who were responsible for the Noah trip.

(Note: this information is in September 1986 tape of the month titled How to Enjoy the Bible #2 in the 2nd teaching on that tape)

being seen of them forty days – we handle this previously.

“And speaking of the things pertaining to the kingdom of God” – The kingdom of God is over all. Get a picture in your mind of the kingdom of God over all, no beginning, no ending. The best thing I can put in my mind is like a complete semicircle. That's kingdom of God. Now one little segment under that kingdom of God is Genesis chapter 1 & 2, another segment is Genesis chapter 3 & following, another segment gets into the Gospels. One of the segments under it is the church of the body to which you and I belong. The church of the body is under the kingdom of God. There is a kingdom of heaven period under the kingdom of God and that's the Gospels. When Jesus Christ was here upon earth, it was the kingdom of heaven, like the king from heaven, under the kingdom of God. With the death of the king there is no kingdom left and you see the kingdom coming again in the book of revelation underneath the kingdom of God because **verse 11** says, “... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” So he's coming back. Things that were not fulfilled under the kingdom of heaven period, will be fulfilled with his return, when the king in his personal presence comes back to earth. The first time he was born a child in a manger. The second time he comes he's not going to be born; he comes as king of kings and lord of lords. The first time, they could nail him to a cross. The second time he's going to do some nailing of heads and a few other things, he comes as king of kings and lord of lords. Now Jesus Christ could talk to them about the kingdom of God but there was one segment in there I'm sure he couldn't talk about, which was the church of the body. That's why I'm sure he didn't talk to the about the church of the body. He talked to them about the church of the bride, because in **verse 6** they questioned him and they said, “Lord, wilt thou at this time restore again the kingdom to Israel?” The kingdom to Israel was the message of the bridegroom and the bride, but they had killed him, God had raised him and the apostles saw him and they said, “Man, are you gonna now restore the kingdom? You gonna give the kingdom back? The bridegroom is here in his resurrected form, now we gonna have the kingdom?” He couldn't talk to them about the church of the body to which you and I belong because he didn't know it. It was the mystery that had not yet been revealed but had he been God, he would have known it. He spoke to them about the kingdom of God. Why didn't he speak about the church of the body? He didn't know it. You can't talk about something you don't know. Had he been God, God knows everything; he would have spoken about it. See that accuracy of the Word?

Acts 1:4

“**Being assembled together**” – is translated some places as eating together. Center reference has it ‘eating together’ in some of your Bibles. If you want it, you can have it. I don't buy it. You know something; I've just lived long enough to know that if I've got something real urgent to do; that's no time to have steak. When I haven't got anything else to do, then it isn't bad to have steak. I'm just as confident as I'm sitting here that he wasn't eating with them just before he ascended. I don't care what they say in their texts, it can't be right because it's just not the way man is made and he's the

son of God. He's not going to sit around nipping on cracker jacks. Look at **verse 2**; he gave commandments, right? He's not sippin' beer. He's not drinking wine. Look, it's just about time for him to leave and he's not coming back for at least almost two thousand years.

If you had been Jesus Christ, just with your little bit of sense, would you have been having an eating and a drinking party? No! That's why I know it can't be. 'Being assembled' – he was with them. He was giving commandments, last minute things. In athletic contest were more honest than we are in the Bible. Can you imagine; the coach just before the NCAA final, getting his whole team together and saying, "Now let's eat a little and dine a little and wine a little." Who's kidding who? Isn't that silly? I think the center reference is silly. That 'being assembled' is right on; being with his kids so to speak; the people, the apostles whom he had chosen. What a fantastic thing.

wait for – they weren't to wait for, they were to wait until it came to pass because waiting for something never brings it. You can wait for the return of Christ and you'll never bring him. We're not asked to wait for the return. We're asked to wait until his return. It's just a little minor detail. Look at the command. "... commanded them that they should not depart from Jerusalem, but (were to) wait (wait, wait in Jerusalem then) until the promise of the Father, 'which, ... ye have heard of Me.'"

Acts 1:5

with – is the Greek word *en* – in.

baptized with the Holy Ghost – *pneuma hagion*. The promise of the Father, of verse 4, equals whatever it is to be baptized in *pneuma hagion* of verse 5. John's baptism with water, was a baptism of the remission of sins, a washing away of sins, indicative of those sins being washed away; like the goat that they placed outside of the temple, that when the high priest came out of the temple, after having made the proper sacrifice, he would lay his hands upon the goat and the sins of the people were carried on the head of that goat into the wilderness and that goat was left there to die. John's baptism was a water baptism with a baptism of repentance. By sheer logic, man should have seen that with the coming of a greater, the lesser would be fulfilled and thus terminate. Remember when Jesus Christ came to John the Baptist to be baptized in the river Jordan? John didn't want to do the trip because he said I'm not worthy, you ought to be doing it, but that the law might be fulfilled, John baptized Jesus. That baptism with water went out when the baptism with *pneuma hagion* came in. The reason the word baptized is used with *pneuma hagion* is because the first part of the gift is always the new birth and it's a one time deal because it's eternal life, therefore it's the word baptized. It's not a matter of an element. It's a matter of an internal birth, Christ **in** you the hope of glory. That's why it's called baptized **in**. John baptized '**in**' because it was immersion, not sprinkling or dipping or dry cleaning. That's why John baptized **in**. The Baptists ought to like that. When you're baptized **in** *pneuma hagion*, it's **in**, that's why it's eyes behind your eyes, ears behind your ears, nose behind your nose. That's why he is in every fiber of your being. With the coming of the greater the lesser terminated. The one question left is "Why do they continue water baptism in the book of Acts after the day of Pentecost?" The Word of God says in **Acts 21:20** because "they were zealous for the law." If a stop sign is removed you have the freedom to still stop because you could be zealous for the law even though there isn't any. That's exactly why they continued water after the day of Pentecost, on a few occasions, till they finally got to the greatness of the revelation and then there's no listing of water in the book of Acts.

When we get there I'll show it to you. It just dries up completely because they believed the revelation. They should have believed it here. Jesus told them. He said, "John baptized with water, fine, **but, but**, in contrast, ye shall be baptized with water and the" ... no, no, no ... just with *pneuma*

hagion, holy spirit. You don't need water when you have holy spirit. That's bigger. Water was simply an outside trip. With this you could put Romans together, for the law can not give righteousness. All the water can't wash your sin away. All the hands of the high priests laid on the head of the goat could not change a man's heart, only Christ in you the hope of glory, holy spirit in. These apostles along with Jesus had come through this John experience. They had known of John's ministry. They knew the brevity of it. They knew how he lost his head, how he was killed. They knew the reasons of baptism with water, so Jesus just commanded them to wait until they were baptized in *pneuma hagion*. All of them had been baptized in water previously because they were Israel and the bride. These are remarkable times here. None of us could ever go through what these men went through because they just lived at that time when they belonged to Israel and they were called out of Israel as the bride then later on something occurred where they went into the body of the church. Something that can never occur again occurred to these men. They belonged to two churches; the church of the bride and the church of the body and only because they lived in that transition period. They were not only men who had been baptized with water but they were also men baptized with or in *pneuma hagion*. They were men, old testament, who had the spirit on them. They were men after the day of Pentecost with Christ in them the hope of glory, the spirit in them. They lived in two great administrations, at the close of one and the opening of another. It wasn't in the first one that they made their great impetus in the world and on life. It was after the second that they became men who turned the world upside down. What the law could not do occurred after the baptism with water. It came under the baptism of the spirit with Christ in them the hope of glory. If people are still zealous for the law, they're still going to demand water. If it'll keep them happy, give it to them. I don't care, but being happy isn't the accuracy of the Word.

not many days hence - Why didn't Jesus Christ say, "Ye shall be baptized in *pneuma hagion* eight days from now."? He did not know. What he knew, he gave commandments. Don't you see it? Everything he said he got by revelation. He just said what God gave to him and God said, "not many days hence." He didn't know it was 8 days or 5, or 7, or 9 but he knew 'not many days hence'. You and I looking back, we finally learned it's 8, we used to believe it was ten. Maybe next year they'll shorten it to seven but right now we're still convinced it was 8. You and I looking back in history can tell there were some days involved and the number, but they looking ahead had no way of knowing. That's why it wasn't a waiting for. It was a waiting until. Had it been three months, they had to wait until. That's why if they're going to wait for something until, something that had never been here before, **never**, had never been here before, somebody better have drawn those plans, as a draftsman, very accurately. You never had a bridge before. Now we're going to have a bridge. Somebody drafting up that idea would have to be pretty accurate. Nobody's ever been born again. Nobody has ever spoken in tongues, nobody. Now they're going to do it, sometime, not many days hence. That's why I know there had to be a lot of instructions back in the Gospels.

You get to John; he talks about the spirit, a lot of teaching. Now he could know that something like this is coming on the day of Pentecost, still he did not know it was the mystery; Christ in you the hope of glory; that the Gentiles could be of the same body; fellow heirs and of the same body. That's why I've seen in the Gospels and I've traced that for you, how he told that the spirit would be in you, lead you into all truth, all those other things that are in the Gospels, all teaching, teaching. People have said of our ministry, "Well, if speaking in tongues is really of God, you don't have to tell them how to talk." Jesus Christ taught them and I'm sure you're no better teacher than he is and I know I'm not, therefore if Jesus Christ taught people what to do, maybe it wouldn't hurt us if we followed suit. Just imagine the greatness of this, people. It either has to be man's freewill or total possession. Knowing what I know about the Word, that possession is of the devil, this has to be by freewill and he said they're going to get something not many days hence that has never occurred before. Now if it has never occurred before somebody has got to have some blueprints. That's the greatness of these

verses in here among other things. You have to see that Jesus Christ taught them what to look for. That's why later on when we get to Acts 2 there has to be cloven tongues and it sat upon them. He

taught them all this before it ever occurred. That's what this was all about, before he ascended. This is another reason I know they weren't drinking wine, or eating hamburgers or pizza.

ye shall – the “ye” included Judas Iscariot – the apostles whom he had chosen. He said to Judas among others who was there, “ye shall” is absolute tense. No ifs ands or buts about it, baptized in *pneuma hagion* not many days hence. Had Judas been born again of the seed of the serpent, as they teach, then that verse has to be a lie because you can't be born of two seeds. That's why I know he wasn't bon of the seed of the serpent; the Word of God says so because he spoke to the apostles whom he had chosen and he said, “**ye shall**.” “Wait until”, right? As we read further down we find out that Judas did not wait until. Had Judas waited until, what would have happened to Judas? He would have got born again. Had he believed God's Word, he would have received because believing equals receiving. That's why Judas could not have been born of the seed of the serpent. We'll see later on when we get there that when it says Judas went to his own place, it doesn't mean he went to hell. It has always amazed me ever since I've had a little knowledge of God's Word, why everybody always wants Judas to go to hell. It always has amazed me and it still does tonight, why anybody should want anybody to go to hell. The only reason why somebody would want somebody to go to hell is because they don't know what hell's all about according to thee Word. That's the last place I want anybody to go. I don't mind if they get a hot foot but not hell because that's just total opposite of what I believe God sent His son for. I want everybody born again. I want everybody saved. I want everybody to hear God's Word. I don't want anybody to go to hell, but somehow or the other people think that Judas had it coming. “He deserved it.” Well when you look at that honestly, who deserves heaven in the first place? Nobody. So we all deserve it. The very fellow who wants Judas to go to hell deserves it to, right? Why doesn't he point his finger back at himself and say, “I go to hell with you.”? Truthfully it's always a ‘holier than thou’ religious fanatic that does it. He may be Presbyterian or Catholic but he's still fanatic. Or he may be Pentecostal or he may be something else. That brings me to the love of Christ. I doubt very much if I'd have left Judas in, had I been Jesus.

I doubt very much if you'd want him in your twig or your branch but Jesus Christ took him back. Right after the resurrection he was there. Not once does he reprimand him. Not once, according to God's Word, does he take a crack at Judas. I call that love. He offered him the same privileges he offered the other eleven. I call that love. He is our example. Truthfully, can we do less than to love? Can we do less than to love the unlovable? It is just our responsibility to love with the love wherewith Christ Jesus loved us; to love with the tenderness wherewith he was tender; to love with the compassion wherewith he was compassionate; to love with the beauty wherewith he was so beautiful, so glorious, so magnanimous. For greater love has no man than he lay down his life for his friend; Judas was Jesus' friend. I think he said, “Ye are my friends.” You and I have a better relationship. He is not our friend. He is our brother and our big brother to boot. Isn't that beautiful? That's the greatness of a little bit of this. We're just barely scratching the surface of what's all here. When you look at the Word again, like tonight, look at the great inherent truths that are there, behind the word that's written. Many times I see the Word in all of it's beauty like an apex. I see it way up there. It's a beauty, but what about the foundational stones underneath? These all have to be there in order to hold the apex, right? John truly baptized with water, but ye shall be baptized in *pneuma hagion* not many days hence – is the apex. Underneath are all these building blocks, these stones. I've just shown you a few of them tonight that are just built into that foundation. That's the glory, that's the magnificence, that's the greatness of the word. I'm not reading into the Word. I'm just letting the Word set and showing you the blocks that make up the building of the greatness of that Word. All of those blocks are written in the Word some other place, but to put it all together with a

verse like that, you'd have to take at least three months of searching the scriptures daily, finding this record in Deuteronomy, this one in Isaiah, here's one in Matthew, here are others in other places and see how finally that whole building is so fitly framed together that it was possible because God so loved that man could receive what God made available through Christ Jesus, to be baptized, a one time deal so you couldn't lose it. Baptism on the outside you could water it daily but baptism on the inside can only occur once. It's a one time deal; Christ in you the hope of glory; to be filled with *pneuma hagion*. That's the greatness of it.

ACTS 1:2-9

September 25, 1975

Tonight I want to give you some concluding *facts* about Paul and the book of Acts. I've gone over everything that I've worked previously and this is all that I know about it. If you know any more, keep it to yourself for a while. If there is anything in the Corps library on the life of Paul, read it.

These are the facts in synopsis form that I've put together.

One of the great facts is that I believe that Paul must have been out of Rome by 64 A. D. That was the year when Nero had the big fire. I cannot imagine a prominent leader like Paul not being out of that city by that time or he would have been burned like the rest of them.

Paul was arrested at Jerusalem and then sent to Caesarea where he was imprisoned by Felix and detained for two years. Felix was succeeded by Festus who heard Paul's defense. And Agrippa did also. Now Felix was the procurator, 52 or 53 A.D. (Eusibius, the historian says he was appointed in 51 A.D.). According to **Acts 24:10** Felix had been "many years" procurator when Paul stood before him. I cannot think of many years as one or two years. The reason of course is that Paul was mistaken for the false prophet and other things that occurred. Therefore, Paul must have stood before Felix sometime after 54 A. D. If he was appointed in 51 A.D., then sometime after 54 A.D. Felix was recalled to Rome no later than 61 A.D. because his brother, Palius, died in A.D. 62 and he interceded for Felix in Rome; therefore, Felix must have been in Rome in 61 A.D. Festus was helped by Nero's wife. Nero had married her in A.D. 62, so Festus was still in office sometime after A.D. 62.

Another interesting fact was that Paul was delivered to the prefect, Burrhus, who died in 62 A.D. because two prefects were appointed in February, A.D. 62. Acts tells us that Paul wintered at Malta and the sea is not opened until February, so Burrhus would have died by the time Paul arrived in 62 A. D. So Paul had to arrive in Rome no later than A.D. 61, but considering the navigation he would have had to embark toward Rome in A. D. 60 before the sea became unnavigable. Sometime after the fast that is listed in **Leviticus 23:27** and **Numbers 29:7** Paul was at Fair haven, **Acts 27:8**. So he must have embarked from Caesarea for Rome about August no later than A. D. 60. And since Paul was held by Felix for two years according to **Acts 24:27**, he had to be arrested in 58 A.D.

This fits with the information regarding Tertullus' accusation which concerned the false prophet and the sikarion who arose during the reign of Nero. Nero reigned from 54 A. D. to 68 A. D. The compliment paid to Felix by Tertullus about the great quietness and numerous recorded events fully account for at least three years; therefore, the earliest possible date for ~ arrest would be 57 A. D. and the latest 58 A. D. in Jerusalem. Paul's arrival at Rome would have been in 60 or 61 A.D. at the latest and that would have to be early 61 A.D. He was imprisoned in Rome for two years, so if it was 61 A. D. he would be out in 63, if 60 A. D. he'd be out in 62.

I know, therefore, that he was freed out of Rome by 64 A.D. when the city of Rome was burned in July by Nero.

I have a note at the end of II Timothy, that say it was written from Rome when Paul was brought before Nero the second time. If that is true then I know that it had to be before 68 A. D. because Nero did not rule beyond that date. These are all the facts that I've been able to put together.

Acts 1:2

“day in which he was taken up” = ascension “through” = *dia* = “by” or “proceeding from” Here it is the Giver giving it to Jesus by revelation.

“the Holy Ghost” = *pneuma hagion*

The commonly accepted teaching through the years is that the holy spirit first came into concretion or manifestation on the day of Pentecost. If that is true how can he already be in operation in verse 2 of chapter 1?

First of all the word “ghost” I understand, but our times do not understand it in the sense in which the Word gives it. I’d very much like to get rid of the word “ghost” if we could. That’s why in the Holy Spirit Book we speak of it as spirit. Mark the holy spirit markings in the book of Acts from the appendix in Receiving The Holy Spirit Today book. The confusion is that they did not distinguish between the Giver and the gift.

There is no article “the” in any critical Greek text in verse 2. You must learn to handle the Word of God without any articles since in the oldest manuscripts there is no article ‘the’ anyplace. Therefore, it’s not important for us to work the Word from an ‘article’ point of view. It’s important to work it without. We would not have had the difficulties with *pneuma hagion* had we not been English because a proper noun has to be capitalized in English grammar. And it makes a lot of difference if you capitalize “spirit” or leave it lower case. In all translations they capitalize it when they feel like it and when they didn’t feel like it they left it in lower case.

“had given commandments”

We have people today who say that there are no commandments for the church to which we belong. Bologna! We just don’t have the 10 commandments. One of the commandments we have is the law of the spirit of life in Christ Jesus. This is a command to us. Here Jesus Christ gave commandments unto the apostles. Very few of those are retained for us. **John 21:25** - “the world could not contain the books” * figure of speech meaning voluminous things that Jesus Christ did and said. That’s why the first verse in Acts the “all that Jesus Christ began to do and teach”, the ‘all’ is all without any distinction. If it were all without exception you would have had “oodles and oodles” of books; likewise with the commandments.

“the apostles whom he had chosen” — **Luke 6:13** gives a listing of the apostles and one of those is Judas Iscariot. Judas was from the city of Iscar, which was in Judea. Twelve were present on this occasion. Therefore, Judas could not have been dead at this time. They have a real problem with this and the remarkable thing is how they handle it. They just avoid it! Our minds trick us because of what we have been taught previously. It’s a trick of the Adversary to blind our minds so we can’t see the light of the gospel. He does this through people, through wrong teaching. Remember that Judas Iscariot was the only apostle who was not a Galilaean.

As you work the Word remember to watch your pronouns. A pronoun is controlled by its closest associated noun. It’s possible to have one noun or two nouns between it and yet the pronoun is controlled by the closest associated noun.

Acts 1:3

“to whom” = the apostles whom he had chosen

“Also” precedes the word “alive.”

In **verse 4** “them” is in italics but it is properly supplied. Watch the pronouns.

“They,” “them,” “ye,” = the apostles whom he had chosen

Through **verse 10** the pronouns refer to the apostles whom he had chosen. **Verse 11** changes nouns to men of Galilee. Sometime between the time reference in **verse 10** and the opening of **verse 11** somebody of the apostles whom he had chosen must have left. And that one can only be Judas Iscariot because the remainders were all men of Galilee.

I wonder how many pronouns we really have in here between verse 2 and **verse 11**. 17 pronouns — that’s real significant, isn’t it, using 17 pronouns before changing a noun again.

“passion” = death

“many infallible proofs”

The attestation of the resurrection of Jesus Christ has to be an infallible reality. Can you imagine one as prominent as the Lord Jesus Christ upon whom they expended so much effort and time to get him crucified properly and to take care of him to see that he was really dead, and when word came to the authorities as to his not being there, they first thought that the apostles had stolen him. But when they looked twice they saw that the materials in which they wrapped him were still there, but something on the inside was gone. Boy, that must have been stranger than fiction! Put yourself in the place an authority. Do you think maybe you would have gone down and taken a look yourself? (You can’t call a church St. Peter’s or St. anything unless you have one of the bones of the saint under the altar. That old Pete must have had a lot of bones.)

I love that word “infallible proofs.” In one of our research books I did a piece of work on the appearance of the Lord Jesus Christ in his resurrected form and what he did on that Saturday after he arose and on that Saturday night before he appeared to Mary or others on what we refer to as Sunday, the first of the week. (Find out what work and read it and put it into your mind here in this section of Acts. Note: this material was taught and is on the September 1986 Tape of the Month, teaching #2.) This resurrection is a cataclysmic type of thing and this becomes real significant because when you get to the new birth, that is the one thing you have to believe in. And it all begins right here in this particular section.

“forty days” — I don’t know the reason for the forty days. - I know the numerical work of it but why forty days I really don’t know. It has to have something to do with that which would make it possible for Jesus Christ to fulfill everything so that when you finally come to the day of Pentecost it can fully come. The whole period of time is eight days after this is the day of Pentecost, so I don’t know why he was seen of them forty days. Nor do I know what occurred or why God waited eight days to make it a new beginning. I know of no record in the Word that gives me much light.

“speaking of the things pertaining to the kingdom of God” - why did he not talk to them about the church to which you and I belong? He did not know it. Had he been God he would have known. But he could speak about the kingdom. Whenever I think of the kingdom of God, I always think in terms of a beautiful rainbow. It starts somewhere and I can’t see the beginning or the ending. That’s the kingdom of God. It’s God’s kingdom and God is overall. He spoke to them about the kingdom. From the context he talked to them about restoration because later on they say to him, “wilt thou at this time restore the kingdom again to Israel?” Under that kingdom of God you have the original first two chapters of Genesis, all of that and then the Patriarchs, the Law, the Church of the Bride — that’s all under the kingdom - then the Church of the Body, then the Return of Christ. Whenever the Bible

talks about the kingdom of heaven it is only that period of time when the king from heaven, God's gift to man, Jesus Christ, was upon earth. When he was here you could have the church of the bride, because the bridegroom was present. It was a calling out from Israel. This becomes real significant here because he showed himself alive after his passion. They had crucified the bridegroom. Now again he is alive. What about the kingdom now? See why that question would come' up now logically? "Will you now restore the kingdom to Israel, because the bridegroom is back?" That's really beautiful. That must have really been fantastic — he talked to them about the kingdom of God. The reason it is in the genitive case is to put the emphasis on GOD – GOD'S Kingdom – or as it says it in King James - Kingdom of GOD. God is the king of the kingdom, even when His son is her upon earth. There's a gospel record, a parable, where the fellow sent his servant into the vineyard and they got rid of him and finally he sent his only son and they executed him, and of course, that refers back to Christ. With that you put that record in Hebrews 11 - the prophets.

Dom = reign of the king

Acts 1:4

"assembled together with them" - Some center margins will say "eating together with them." That's a bunch of bologna! Can you imagine for one minute that you've just got 15 minutes left upon earth and now we're going to make you a steak dinner! It just doesn't make sense.

"Commanded them" - commanded the 12 apostles. The Word of God is the will of God.

"for" = "until" - You never wait for something, you wait until. We're not waiting for the return of Christ we're waiting until he returns. Because waiting for something never brings anything.

Acts 1:5

"with" = *en* = "in"

"baptized in holy spirit" = promise of the Father in verse 4.

"not many days hence" — Why did he not say eight days? He did not know. Had he been God he would have known.

"ye" = 12 apostles

Had Judas gone back to Jerusalem, waited there and believed, he would have received. Therefore, Judas could not have been born of the wrong seed. Isn't it funny how people always want people to go to hell? Especially those you don't like. That's the last place I'd want anybody to go. Jesus Christ willed that all might be saved. Jesus Christ didn't come to send people to hell, but rather to keep them out of it. I think this is absolutely beautiful. God so loved that He gave, Jesus Christ so loved that he gave, we ought to so love that we give. Sure, Judas betrayed Jesus Christ, but he was with him from the very time of Jesus Christ's resurrection appearance. He could have seen him earlier but I know he saw him then because there were 11 apostles present, and the only one that wasn't there was Thomas Didymus, the doubter. Jesus took Judas back, must have been there whenever he taught, 40 days. I call that love. Since Jesus Christ is our brother and our example, what about us?

He specifically told them to go back to Jerusalem. This is even more interesting to me because they were all Galileans and Galileans were not liked in Jerusalem. They were segregated out to the Galilean Hill. He sent them right back into Jerusalem.

In **verse 12** it says they returned to Jerusalem. When they came to Jerusalem they came to an upper room, **verse 13**. There were 11 apostles in **verse 13**.

John's baptism was an outward water trip unto the remission of sins. It was not at all what the baptism 'in *pneuma hagion* not many days hence' was going to be. It was like in the Old Testament when the high priest would come out of the holy of holies on the Day of Atonement and lay his hands on the head of a goat and then that goat was driven out in the wilderness and left there to die carrying the sins of the children of Israel. It was simply that God had said that this was what He would do for the children of Israel if they were there and believing at the time.

Mark 1:4; Matthew 3:11

When John baptized Jesus Christ he did it for the fulfilling of the law. John's ministry was very brief, perhaps six months. He baptized "*en*" water. There is only one way to rightly be baptized with water and that is immersion. That's why it's "in," so the Baptists were at least right in going under. So if you are going to go water, you have to have immersion. John baptized IN water. It's absolutely remarkable that one of the last things that Jesus Christ said was that in verse 5 - be baptized in *pneuma hagion*, because with the coming of the greater there was no reason for the lesser. The lesser continued because as **Acts 21:20** says, they were all zealous for the law. That continued for some time in the book of Acts, but finally when the great revelation of what came on the day of Pentecost was fully taught, then there is no more water baptism in the book of Acts. It is remarkable how we can have lost all of that and gone back to water baptism through the centuries. Since about 200 A. D. we've been back to it and just as adamant about it today as they were during any centuries. Christians even kill each other over it.

Verse 5 is just as plain as day for those who have eyes to see.

It's really remarkable this age. We are dealing with men who lived under two great administrations. They were believers of Israel saved. Then on the day of Pentecost they were born again and belonged to both the bride and the body. They were baptized with water and then *pneuma hagion*. Both administrations are there. The reason the word "baptized" is used is because it's a one-time deal. In the old administration when they were baptized with water, they were just baptized once. When you receive Christ in you it's a one-time deal. That's why it's eternal life, a one-time deal and why baptized is used here.

"not many days hence" - It said in verse 4 to wait in Jerusalem He didn't know how many days. What he knew he knew by revelation. He gave commandments to the apostles. God gave him the information by revelation.

Luke 24:49-52 - tarry ye

The ascension occurred at Bethany. In **Acts 1:2** the location had to be Bethany.

So when he told them to go back to Jerusalem they had to go from Bethany to Jerusalem because the ascension occurred at Bethany.

Baptism with water is external and baptism with *pneuma hagion* is internal. That's why the first could be lost and the second can't because the second is eternal life. That's why Israel could only remain saved as long as they believed. You believe once and you stay saved. That's the difference.

Acts 1:6

"came" - should be deleted

Literally - "When they therefore were together" - Verse 6 in the King James Version implies that they came together again, but was when they were together. Tie this together with "kingdom of God" of verse 3.

Acts 1:8

“receive” = *lambano* – manifest

“power” = *dunamis* – potential power

He told them to wait until the promise of the father in verse 4. Verse 5 said should be baptized in *pneuma hagion*. Verse 8 he said “ye shall *lambano*.” You can’t *lambano* until baptized (verse 5). From Luke, the endued with power from on high, “endued” = clothed with – this is the *dunamis* — Man of body and soul is naked spiritually. If you are clothed with, you are not naked. That’s why Christ in you becomes eyes behind your eyes, ears behind your ears, nose behind your nose, etc.

The next step is to *lambano*. Jesus Christ knew they would *lambano*, but there is nothing in here about the new birth, Christ in you, etc. But you could experience it before you could explain it. Jesus Christ gave commandments to the apostles and among those commandments were what to do at a certain time, how to act, etc. Go back to Jerusalem, etc. One of the criticisms of our ministry is that if speaking in tongues is of God you wouldn’t have to teach people, but look, Jesus Christ taught them. Jesus Christ told them what to look for - cloven tongues like as of fire, in Acts 2.

“ye shall be witnesses” — The witnessing is the *lambano* power if you work this in context. The greatest witness I see in the Word is *lambano dunamis*. That’s the proof. The witness of speaking in tongues, ye shall be witnesses unto me. *Lambano* is the key.

Going back to verse 6, they asked him, “Lord, wilt thou at this time restore again the kingdom to Israel.” It’s really something. This is as unique here in verse 6 about the restoration of the kingdom as it is that Peter later on leads the group in the selecting of someone to replace Judas Iscariot. Had Judas hanged himself 40 days before this, Jesus Christ would have selected his replacement. Why did Jesus Christ not select someone to replace Judas? Because Judas was still alive. So after the ascension in those days Peter stood up and they selected someone to replace Judas. See how logical it becomes in the Word? Judas was not selected as a goat to bear the brunt. He had potential. I believe he had perhaps more natural leadership ability than the other apostles. That’s why Jesus Christ made him secretary / treasurer, not to tempt him but rather because he was a capable man. Jesus Christ would not have put a nincompoop in that position. Jesus Christ would not have put him there to tempt him. (Temptation comes of man’s own lust.) Jesus Christ always did the will of God; therefore, he couldn’t have put Judas in there to make the weakness of Judas show up. You don’t have to put a man in a responsible position to make his weakness show up. Men would like to know the return of Christ, but we don’t know. It’s not for you to know the times or the seasons. If they are not going to know the times or the seasons, I doubt very much if you or I are going to squeeze it out of the Word of God. As you’ll see later on in Acts, the return could have been one or two days after the day of Pentecost. Only God knows when the body is full. We do know that Jesus Christ is coming back.

Acts 1:9

He was taken up. Takes us back to verse 2. That taking up was from Bethany, which has to be from Jerusalem a sabbath day’s journey.

Acts 1:6–11

October 9, 1975

Acts 1:6

“come together” – for the ascension. They did not know that. Jesus had not told them. The discussion was around the kingdom. Up until the mystery was revealed, the greatest truth in God’s Word is God’s kingdom and as it related to his son, Jesus Christ. That’s the greatest subject of the Word as far as the kingdom is concerned. There was nothing any greater until the church of the body came along to which you and I belong, which was the mystery. So they said, “Lord, will thou at this time restore again the kingdom to Israel.” Before his death he talked about the kingdom, but they killed the king. Here was this Jesus Christ, raised from the dead; the same Jesus whom they had known before the crucifixion, they now knew after the resurrection, only he was so much more dynamically something or other that they couldn’t understand. One minute he could be here, another minute he could be there. One minute he could be outside of the door and the next minute he could be inside without the ‘Yale key’. Having this Jesus back, the one thing that they thought could really happen now was that he would establish the kingdom.

Acts 1:7

“the time or the seasons” – of the restoration of that kingdom.

“which the Father hath put in His own power” – had Jesus Christ been God, he would have known. He said the only one who knows is the Father. It’s talking about the restoration of the kingdom.

“the times or the seasons” – they didn’t know the times or the seasons. Some people have set the date of the return of Christ. The date, the hour, would be more exacting than times or seasons. He said, “You don’t even know the times or the seasons”, let alone the hour and the day. Everybody who has ever written on prophecy, always gets the times and the seasons put in and the Word says here they just don’t know. Somebody’s got to be wrong. I don’t care when he does it, because I just know he’s going to do it and when he does it, I’ll already have been with him for a long time. The gathering together precedes the restoration of the kingdom but of the times and the seasons of the restoration of the kingdom, I have never guessed at and we’re not going to start tonight.

“power” – *exousia* – it’s in the Father’s own exercising of His own desire and will. It’s like the first coming, ‘when the time was fully come’, God sent forth His only begotten son born of a woman. When it was fully come, He did it. Man never by his ability forces God’s hand to operate before God is ready to move. The word *exousia* is by His authority, by His power; God’s exercising of His ability.

Acts 1:8

“receive” – *lambano*

“power” – *dunamis*

“after” – when

“the Holy Ghost” – *pneuma hagion*

The ‘baptizing’ is the new birth. The *lambano* is the evidencing of it.

“come upon you” – One of the old texts I read many, many years ago says ‘come unto you’. I think that’d be a great translation. You and I know that it’s not the ‘upon’ like it was in the Old Testament because it’s Christ in you the hope of glory and the Word has to fit like a hand in a glove. It’s deeper than upon, it is in.

“ye shall be witnesses unto me” – When we get to chapter 2 you will find out that they carried out verse 8; they *lambano*-ed *dunamis* and they spoke in tongues. The greatest “witness unto me” of verse 8, is speaking in tongues. Speaking in tongues is the greatest witness of the resurrected Christ, of the Christ in you the hope of glory. You never exhaust the in-depth greatness of this record. Your soul will spark every time you read it. It’s real interesting that they should talk about the kingdom and he turns it back to the *lambano*-ing of power.

“shall receive” – absolute – not absolute by compulsion but absolute by freedom of will. I know that before the Lord Jesus Christ left, he instructed his apostles as much as he could on what to do, what to look for and how to act when a certain thing would come to pass. God had revealed to him what was going to come but God had not revealed the significance of it; that it would be Christ in you the hope of glory; that the Gentiles would be fellow-heirs and of the same body; the mystery which was hidden before the foundation of the world and was made known to the apostle Paul. He said you shall, absolutely *lambano*. So again we say to our day and time, “Why are you not *lambano*-ing?” Everybody says we are building on the book of Acts. That’s when the church started, then why aren’t we doing what the church did? Are we so much better today that we don’t need to do what they did then? Are we so much more spiritual, so much more knowledgeable of God? I doubt it. He said, “Ye shall.” He didn’t say, “Sit around and ask questions.” He said, “Do it. *Lambano dunamis*, then you’ll be a witness.” Tonight again, in the manifestations, I always think of these things; how the manifestations attest to the resurrection of the Lord Jesus Christ. I know you must thrill to every time you hear a manifestation with exuberance and with boldness and don’t forget to give it that way. Sometimes you people get a little lazy about the manifestations. Just remember what I’m teaching you and you won’t be lazy. It’s God in Christ in you. When you speak in tongues and interpret, you give it, man, lay it out there so people get inspired; prophecy the same thing. These are all attestations to the resurrection of the Lord Jesus Christ. What a tremendous thing, that God would choose us; frail, sinful, good for nothing human beings and make us so tremendous that had satan known it he would not have crucified the Lord Jesus Christ. People used to say to me, “Dr. Wierwille, I don’t think you should have speaking in tongues and interpretation. It might offend somebody.” Well, ladies and gentlemen when the day comes that the Word of God offends somebody, let’s offend them. It’s still the Word. A lot of people talk about it but very few people put it together and say, “Thus saith the Lord”, like the prophets of old. That’s exactly what we’re endeavoring to do. We’ve never said that we are scholars. You’ve never heard me say that I’m a scholar. You’ve never heard any one of us say that we are the authority on the Word of God or that The Way is the only answer, speaking of The Way ministry. We know the way is the only answer, Jesus Christ.

Acts 1:9

“a cloud” - When Moses led the children of Israel out of Egypt, remember God led them with a cloud by day and covered them with a pillar of fire by night. The fire kept the enemies away. They could sleep peacefully. Nobody could touch them. The cloud by day would cover them that the Egyptians couldn’t find them. I think that when Jesus Christ was received up, it was like that cloud that was over Israel that God led them by.

I forget how many miles it is from Egypt to where they crossed the Jordan, but it surely c. couldn’t take you forty years to get there. They must have spent a lot of time wandering around and as we would say, “doing nothing”, because God had said, “When the cloud moves, you move. When the cloud stands still, you stand still.” They must have stood still the greater portion of the forty years. Were they doing God’s will when they were standing still? Were they doing God’s will when they moved if the cloud moved? Suppose the cloud didn’t move and they moved. Were they doing God’s

will? That's why we're doing God's will when we're standing still if the cloud is there so to speak. When the cloud moved they moved. When the cloud didn't move they didn't move. You can learn a lot sitting still. God can pour a lot of things in you when you're still. It took Him forty years to beat the Word of God in them enough so they could believe to cross the Jordan and take the city of Jericho by just walking around it once a day for seven days and then on the seventh day walking around seven times and blowing their 'new years' horns and the walls come down. Some of the people in the Christian world that I know have lived over forty years and they haven't got that much believing. What's forty years if you finally get to believing God? As long as it's God's Word, what difference does it make? You're in the will of God and that is what is important. To be within the will of God; doing the will of God, whether we're sitting here working the Word or whether someone is out witnessing, both are in the will of God.

Acts 1:10

"toward heaven" – means 'up'

"two men stood by them in white apparel" – I do not know where the artists got the idea for the pictures of angels with just so many feathers in their wings. I understand phenomenon and I understand God's Word to the end that on occasions when God through His emissaries came to make himself manifest, those manifestations were in the form of men. When the angel came to visit Mary, that's the way he appeared unto her. Who was the angel that came to Mary? Gabriel. Who do you think these two were in verse ten? Michael and Gabriel. Who had just ascended? Jesus Christ. Before Jesus Christ came, who was the other angel that was the bright and morning star? Lucifer. Lucifer fell as we know. Jesus Christ is the bright and morning star. Now he's ascended. There are no minds here, any of us, that can gather the fullness and the fullness of the impact of this occasion. Jesus Christ – gone. Gabriel, Michael – standing there with the twelve. Gabriel is the one who brings a new message. He's the messenger/deliverer. He's the one who came to Mary. Michael is the fighter for God's people. It is Michael who organizes the guardian angels for the 'believers to be' and protects them until they get born again. It doesn't say "Michael and Gabriel" here, but just knowing the Word, and I know that when God delivers top messages throughout the Word, Daniel and a few other places, it's always Michael and Gabriel. Gabriel has his responsibility. Michael has his.

When Elijah died God took him from here over to there and they couldn't find him. This says they looked steadfastly toward heaven, they looked up. The other group that watched Elijah looked that way. When Jesus went up that's the way they looked. He was the first one that ever went up. Somebody has to carry a message now that's right on. Would you send a second rate angel or would you send your top brass if you were God? I don't think there's any question about who it was in the minds of those who really want to understand God's Word. The great significance of 'white' of course represents purity but I know it's got to be a lot bigger than I understand the word white. I have gone through the Old Testament studying color and whenever white is used is with all of its greatness, all of its beauty, all of its perfection. That's why these two angels appearing as men stood by them in white apparel.

Acts 1:11

"ye men of Galilee" – when they spoke, the first thing they said was, "ye men of Galilee." This now becomes really significant because Judas Iscariot has just left and only the 11 apostles were left and they were all Galileans. I mean of the ones he spoke to. It does not say that these were the only ones present at the ascension. It says they were the only ones spoken to. Whether some of the other disciples were present, I'll let you figure out.

"shall so come in like manner as ye have seen him" – He went up in a cloud and they couldn't see

him. The moment that cloud hit him, they looked and couldn't see him. He's coming back in like manner, so he's got to be coming back in a cloud. When he comes, nobody will know it until he's there. The dead in Christ shall rise first then we which are alive and remain shall be caught together with them. There it is and it happens like that all over the world at one time. Boy, that's going to be a cataclysmic time, isn't it?

"this same Jesus" – what he was in his resurrected body is what he's going to be when he returns and it is that resurrected body that went up. According to the Word he's seated at the right hand of God, whatever that means and from whence he's coming back. The Word teaches that in the gathering together our bodies will be fashioned like unto his body. When the body is full then he's coming back. Only God knows when that is. He could come right now. He could come one minute from now. He could come fifty thousand years from now, I don't know. There is one thing I do know; he's coming, that I know. You ask, "Do the times look like he could come?" Yea, they've looked that way ever since the day of Pentecost and they still look like it tonight to me. He could come back tonight, but if he doesn't, what are we going to do about it? Be mope-y? No, we're going to have a glorious time holding forth the Word. What a tremendous privilege! Everything to win and nothing to lose and there's nothing more important to talk about than God's Word. As a matter of fact, there's nothing important to talk about except God's Word. Everything else is a bunch of bologna. The Word of God liveth and abideth forever. You're going to run into a lot of religious people who do not believe he's coming back. Just tell them he is coming, the Word of God says so.

The Word of God is honest, so if no one believes it, he's still coming. I'd rather take a chance on God's Word than to deny it. The hope we have of the return, makes our goals fantastic and that's why the tasks never disturb us. If the goal is big enough, you don't mind anything in route. When your goals are very low, you'll get awful disturbed in route. Look at our goal, the return of Christ, the rewards. What a tremendous joy. You're carrying the greatest thing that could possibly be carried by any messenger at any time, the Word of God. You and I are carrying the message of God almighty. Certainly, in carrying the message, we want to deliver it as is, without any alterations, without any changes. Life is the most exciting thing because we're delivering that message and we know he's coming back.

Acts 1:4, 6 & 12-26

October 14, 1975

Acts 1:4

“and being assembled together with them” – some center margins have ‘eating together’. One of the reasons I was so interested in this is I think he did the covenant of salt with them just before they left. Remember he had said, “If I go away I’ll prepare a place for you and I will come back.” (Reference: **John 14:2-3**) I think all these things he sealed with the covenant of salt. The Nestorian, the Jacobite, the Murdock, the Estrangelo; they all read, “and when he ate bread with them.” You wonder how I get the covenant of salt out of that. In the eating together with, the covenant of salt was used many times. In the Old Testament you’d make an agreement with a man, and then instead of having an attorney there to draw up the papers, you just sit down and eat together. The food would have salt in it and that’s where the covenant of salt came in. “Eateth with me”, Jesus said, “shall lift his heel against me.” (Reference: **John 13:18**) Remember that one about Judas? I believe Judas had taken the covenant of salt and broke it and that’s why he committed suicide. If you and had taken the covenant of salt and I broke it, you would have the right to see that I was executed but Judas just did it to himself because he broke the covenant. In Oriental culture, not just biblically, but it was true in just plain common people, whenever they made a deal, when they worked out some arrangement on some business transaction, they’d just sit down and eat together. Sometimes they wouldn’t ever eat, they’d just have a glass of buttermilk together and that had salt in it. The covenant was much greater than the covenant of blood in the Bible; much greater in usage. I can understand this because in the pagan field, blood letting for their god was common even to become so possessed and so fanatical in their following of devil spirits that they’d cut their own throat and fall down with their throat sliced at the alter at the foot of the god. You never read about a covenant of salt to devil spirits in the Word. You do read about the blood covenant that they kept for their god.

Acts 1:6

“When they therefore were come together” – from the Nestorian, Jacobite and Estrangelo manuscripts available to us, it literally reads, “Yet while they gathered together. All of this occurred at that meal when they were eating together. I would call this ‘the last supper’. When do you think he went up? Here they ate together. I do not believe it was breakfast. I do not believe it was the noon meal. I believe it was the evening meal and they did it just before sunset and I think the ascension was just then. I can’t prove it but it’s interesting. This would be at the close of a day, just before the beginning of a new day because the beginning of a new day was Pentecost, with the coming of the spirit bright and early. Jesus Christ said, when he died, said “It is finished”, but something was not finished yet because he still spent forty days. Something still was not finished because, eight days afterward, Pentecost. What I see in here is the ascension at the close of the day, taken up, and then the coming of the spirit on the day of Pentecost at the first hour of prayer.

Acts 1:12

“mount called Olivet” – I believe this is the only place it’s translated ‘mount called Olivet’. It basically is the Mount of Olives at other places. The old Estrangelo Aramaic reads, ‘the mount that was called an olive garden’.

“a sabbath day’s journey” – A sabbath day’s journey as best we know was 6,164 feet. It’s 1.16745 miles.

Joshua 3:2-4 - They were to keep two thousand cubits between them and the ark of the covenant. I’ve often wondered if that is where they got the idea of a sabbath day’s journey, the distance. One

time in the Old Testament, the ark had been stolen and they went to bring it back and it sort of teetered and tottered on the wagon and I believe four men ran up to it to hold it so it wouldn't topple off of the wagon and all four died like that. There are a lot of interesting things like this that I retain in my mind. I don't know where to look for the answers. Maybe sometime we'll run across it in some piece of literature. These are things in the Word – Why? Because, I think spiritually God's Word has to have great respect. The Bible is not a book like any other book. It's not like Shakespeare or Plato and we are not to handle the Word of God deceitfully. I believe that you have to have that kind of respect for the Word.

Acts 1:13

You can't ever drive too deeply in your mind, the literal action on the Word of God – the literal action on the Word of God – just literally doing it.

“Peter and James ...” – It lists eleven. The only name missing is Judas Iscariot and that again I think is the second great proof that he had just left their company previously. First of all in verse 11, “men of Galilee”, here in verse 13, the listing of the eleven excluding Judas Iscariot.

Acts 1:14

“one accord” – I believe this is the first time that the word, one accord appears in Acts. It's used a number of times in the first several chapters of Acts.

“supplication” – One of the old texts uses ‘thanksgiving’. Many of the texts delete the word ‘supplication’.

“with the women and Mary the mother of Jesus, and with his brethren” – This has been a great scripture of truth for us because verse 13 told us that the upper room was a place where these men abode. That's where they slept. No woman would be allowed in the sleeping quarters of men. No man would be allowed in the sleeping quarters of women. Where they ‘continued with one accord’ could not have been in the upper room. It could have been in the Temple area. It could have been some other place too, but not in the upper room.

Judges 4:15-22 – In verse 18, ‘turn in to me’ does not mean sexual relationship like the concordances talk about. This is an oriental cultural thing. There is peace between these two rulers. It says ‘houses’ that means whatever they're over. There's peace there and she being the queen, and the king is gone therefore she has to take the initiative. Sisera can't run up to her and say, “Honey can I move in with you?” The culture wouldn't allow that.

But for her to take the initiative and come out to meet him and say to him, “Turn in unto me and fear not” is right on. It has nothing to do with anything but the culture. In verse 18 it says ‘she covered him with a mantle’. That's the second great truth. She covered him with that mantle to indicate that she would protect him from the enemy at all cost because her husband, the king and the king who was the head of Sisera were buddy-buddies. Their houses were at peace and they were working together. He asked her for water. She didn't give him water. She gave him buttermilk, the covenant of salt. Firstly, she asks him to come in. Secondly she puts the mantle over him. Thirdly she gives the covenant of salt to him. He's scared to death. Barak is following, right? The man's life is at stake. She is doing everything in her culture and background to make him realize that she will protect his life and die for him before anybody else will touch him. If someone kills the queen, Barak's going to have a little problem because the other king's going to get to fighting. He told her to stand in the door of the tent. Look at the unbelief in that man's mind. He knew that if she stood at the door of the tent, no man would pass by her into the tent because she was the queen and if anyone would shove to the

side, then there'd be another war. The 'nail' in verse 21 means a stake. The concordances label Jael as a liar, deceitful, a murderer, all that stuff. They just don't understand Oriental culture. Sisera had broken the covenant with her and when you break the covenant you die. "Her" in verse 22 is the key. The tents were divided into rooms. No man but her husband would be allowed in her sleeping quarters – "her". Sisera knew that if he could get on her side of the tent, nobody would be allowed there to find him. That's why she put the stake through his head. He had broken every covenant. The upper room was where they abode so no woman would be allowed in there.

"one accord" – means unity of purpose. Like tonight we're of one accord, Unity of purpose. The purpose is a work on the book of Acts together, studying the book of Acts. 'One accord' does not mean that we all have the same renewed mind perception. Why I hit this is that later, on the day of Pentecost, they were of one accord and the teaching is that until you all spiritually get to that same level you never receive the fullness of the holy spirit to speak in tongues or as they put it "He will never possess you so you can speak in tongues.

"in prayer" – it does say they were praying all the time but during that period of time between the ascension and the day of Pentecost, sometime in there they must have been in one accord in prayer.

Luke 24:52-53 - It doesn't say they were continuously in the temple, they were continually. That means sporadically. They were in the temple when they were supposed to be, or when they should be or could be. For those deeply committed spiritual souls there were five hours of prayer; the first, the third, the sixth, the ninth and the twelfth. The first corresponds to our 6 am, the third to 9 am, the sixth to 12 noon, the ninth to 3 pm, the twelfth to 6 pm. In Acts the "one accord, in prayer" I believe fits into the pattern of the hours of prayer and therefore they met at the place where women were allowed to meet with men and that would be in the temple area. It's interesting Mary the mother of Jesus was there and his brethren.

Acts 1:15

"in those days" – between the ascension and Pentecost while they were tarrying in Jerusalem

"disciples" – many of the texts read 'brethren'

"number" – is translated in some texts 'crowd'

"about an hundred and twenty" – This is a goodly number when you consider the crucifixion, when you consider everything that occurred in Jerusalem and this number included all men. The women were in addition to this because the women were never numbered. When they counted the children of Israel, for instance, just the men were counted then it says plus women and children. If the proportion was then what it is now it would be about five women to one man. It's not the day of Pentecost. Everybody teaches that the holy spirit on the day of Pentecost came to people in the upper room and there were 120 present. "About" 120 is not 120. The upper room is where they slept.

Acts 1:16

"the Holy Ghost by the mouth of David spake" – Who's mouth? – David's. Who's vocabulary? – David's. But it is God's Word.

"took" – 'arrested' is the text.

Acts 1:17

"with" – or 'among'

“had” - omit

“obtained part of this ministry” – Had he believed God he could have gone back to Jerusalem and if he had have been at the same place the other eleven are going to be, he would have received. That’s why he only received part of the ministry.

Acts 1:18-19

Verses 18 and 19 are a parenthesis. It is not a parenthesis in your Bible but it’s a parenthesis according to the truth of God’s Word because a parenthesis is a legitimate insertion by way of explanation which adds nothing to the truth only it elucidates it, it clarifies it, it magnifies, it adds oomph to the truth that’s stated in a deeper exploratory way. You could read on from the end of verse 17 directly to the beginning of verse 20.

Acts 1:20

“bishoprick” – or ‘overseer’s responsibility’ This is simply an office position. In Roman Catholicism the Pope is a priest. That’s the highest office in Roman Catholicism. The Arch Bishop is a priest. The Cardinal is a priest. The highest you can go is to be a priest. The rest are offices of responsibility. That’s all. ‘Bishop’ is Greek. In the Hebrew in the Old Testament it is ‘elder’.

“take” – *lambano*

“his habitation” – his responsibility, his place of life, his life

Acts 1:18

“purchased” – means provided for himself. He bought it. This same word translated ‘purchased’ is translated ‘provided in **Matthew 10:9**.

“field” – *chorion* – property

“reward of iniquity” – This has been interpreted by Bible scholars and teachers as the 30 pieces of silver that Judas was paid by the religious echelon for betraying the Lord Jesus Christ to them. This cannot be true as we shall see from Matthew. It could have been 30 pieces of silver because the ‘reward’ is the ‘wages’ of sin or wrong doing. It is possible that this money could have come from **John 12:6**. Judas had great natural ability. Jesus made him treasurer of the organization of the twelve apostles and Jesus Christ is not stupid. When it came to real spiritual depth Judas was not in that inner circle. When it came to real spiritual depth, Jesus took with him Peter and James and John. The jealousy tendency was there. At one point they were arguing about who was going to be greatest in the kingdom. Jesus Christ loved all twelve apostles. He didn’t love Peter or James or John any more than he loved the rest. I do not believe Jesus Christ played favorites. I do not believe that any man of God has a right to play favorites or should play favorites. Don’t let the old devil get you hooked up on that stuff; “I like him but I don’t like her.” Or “I like her but I don’t like him.” If they’re born again of God’s spirit then you treat them like it. Yet there will be times when you have to take “Peter and James and John.” There shouldn’t be any jealousy, any bitterness or any resentment. The wages of iniquity have to be the money he stole out of the purse. None of the other apostles bought any property. He bought the property with stolen money. That’s why it’s called the reward of iniquity.

“in the midst” – is deleted

“all” – is deleted

“his bowels gushed out” – Hanging was like impaling yourself on a sharp instrument like a sword or a piece of wood that had been sharpened like a spear. That’s why his bowels gushed out.

Acts 1:19

“all the dwellers” – has to be all without distinction. I often wonder who the all includes. It was probably front page news. It brings disgrace upon Jesus Christ.

“field is called in their proper tongue, Aceldama” – ‘proper tongue’-own tongue or in the vernacular **Matthew 27:3-8** - The thirty pieces of silver that he had received for betraying the Lord Jesus Christ, Judas brings back after the betrayal to the chief priests and elders. If he’s going to bring these thirty pieces of silver back then he can’t use those thirty pieces of silver to buy his own property. The reward of iniquity of Acts 1 cannot be the thirty pieces of silver. Thirty pieces of silver is the lowest amount that you were allowed to pay for a slave. That’s all Judas got for the Lord Jesus Christ. One would think he could have negotiated a greater price than that. When the chief priests and elders wanted Judas’ help and they wanted to solicit his cooperation, then he was a good guy. When it was all over with and he felt badly about it, he knew he had betrayed the innocent blood.

He wanted to give back the thirty pieces of silver and the fellows said, ‘stick it, man’ – “What’s it to us? You take care of it.” He could not have killed himself at this time because this is shortly after the betrayal. In Acts we know he was still there on the day of the ascension. So, whatever it means in **verse 5** ‘hanged himself’ could not mean that he died at that time. In **verse 6** the chief priests said ‘it was unlawful to put the thirty pieces of silver into the treasury because it is the price of blood’. There was nothing unlawful about negotiating for somebody’s life whom you want to crucify and give the ‘old Mafia treatment’ to. Nothing unlawful about that, but to take the money back, that was unlawful. What a bunch of cop-outs and these are the top religious leaders. Look at the irony of that. In **verse 7** the word ‘bought’ as it’s used in the text means ‘to make a deliberate decision to go to the public market place where things are sold. The Greek word for ‘field’ here is *agros*, not ‘property as in Acts. They deliberately bought a ‘potter’s field’ to bury ‘strangers’ or ‘foreigners’, people who are not of the same religious persuasion as you. They bury them in potter’s fields. If you were too poor to be buried anywhere, this is a place where you could be buried. Many cemeteries today still have a potter’s field. In **verse 8** it was called ‘The field (*agros*) of blood (*hemetos*)’. Not then but later on when they found out what happened to the thirty pieces of silver.

When you allow Matthew to speak for itself and allow Acts to speak for itself, there is no contradiction. This takes all the confusion out and allows the Word to fit like a hand in a glove.

Acts 1:1-21-25

Vs. 23

“appointed” – one text reads made to stand. Another text reads nominated.

Vs. 24

“whether” – ‘if either’

Vs. 25

“take” – *lambano*

“by transgression fell” – literally – transgressed.

“his own place” – it does not say ‘hell’. It says ‘own place’ Why everybody wants him to go to hell, I don’t know. Verse 18 says he, falling headlong burst asunder at a field he had purchased with ‘the reward of iniquity’ – ‘his own place’.

Acts 1:26

“lots” – vote – ballot

“lot” – vote – ballot

“fell upon” – was for

“he was numbered with the eleven apostles” – eleven plus one make twelve and it’s still not the day of Pentecost. I would like to believe it was the night before the fullness, but I cannot say. The reason I like to think in terms of this is because this is the last thing that’s recorded happening before the day of Pentecost fully came; the replacement of Judas by Matthias. The next record is the record of the day of Pentecost.

ACTS 1:9-20

September 30, 1975

Acts 1:9

“he” - Jesus

“they” - 12 apostles, including Judas

“cloud” - like encased within a cloud — I have no proof for this but if I were really putting a center reference in here I would go back to the Old Testament where the children of Israel were led with the cloud by day and the pillar of fire by night. I believe that is the kind of cloud situation. I have no documentation in any text, but I think there’s great documentation in the Word. When the children of Israel were covered with the cloud, Pharaoh couldn’t see them. I think another great truth is in verse 10.

Acts 1:10

“while they looked stedfastly toward heaven” - As they looked up they couldn’t see anything because he wasn’t there.

“two men” - Angels are many times spoken of as men. The cloud was a phenomenon. The appearance of angels as men was phenomenon. It’s still possible for God to do it today and I’m sure He does, but it’s not normative. When these angels appeared to the senses man they looked like men. I don’t know where they ever got the wings on the angels in the pictures we see. The remarkable thing is the great phenomenal truth that is here about these two men who stood by them in white apparel. God could have chosen to do it by a voice from heaven. The reason He did not go that route is because He added the appearance of these two angels.

In the beginning there were three arch angels, Lucifer, Michael and Gabriel. Lucifer was the bright and morning star. He flipped. Jesus Christ became the bright and morning star. He ascended. I believe these two were Michael and Gabriel. If you could put yourself in a top situation like that, would you send your top two ambassadors or would you send a buck private? That’s why I believe that written between the lines was that these angels were Gabriel and Michael. Now, another reason why; Michael is the one who fights for God’s people; it is Gabriel who carries the new message, who delivers it. Here we have God’s son, the bright and morning star, gathered up and the next verse is going to be a new message.

Acts 1:11

Literal — “Why do you continue gazing up?” No use looking any further up since he’s gone.

“shall so come in like manner as ye have seen him go” - shall come in like manner as you saw him go into heaven. Just some short time before, they had said, “wilt thou restore the kingdom again to Israel?” Then he is taken up and immediately the message is that he is coming back.

The first thing regarding the Lord Jesus Christ after the ascension is the return. The first statement is that he is coming back. You see, when I put all of that together with man’s leaving this earth, the first thing after death is the return, the gathering together. It’s all there. Not only is that true in practice but the first thing is the hope, the hope of Christ’s return. Even today what keeps us going is the hope.

“in like manner” - It doesn’t say that they are going to see him come in like manner, in that verse. It doesn’t say “as you are going to see him.” And that’s the only message these heavenly

representatives delivered as far as the Word is concerned- the return. Just tell this in your heart as the years go by and think about it. That's the only message they stated. They said nothing about building the kingdom; they just said that he's coming back. Then they disappeared.

"men of Galilee" - 11 apostles - Sometime between **verse 10 and verse 11** before the angels delivered their message, Judas Iscariot left because now we return in verse 12 to Jerusalem from the mount called Olivet, and there are only 11 men coming back to Jerusalem.

Luke 24:50-51 - This is something you have to drive in your mind because it is absolutely different from what the commentaries say, but it's true. So the ascension occurred at Bethany. Bethany is on the eastern side of the Mount of Olives.

Acts 1:12

"mount called Olivet" - This should read Mount of Olives.

"Sabbath day's journey" - equals 1.16745 miles or 6164 feet (a little over a mile) - If the Bible scholars are accurate on their measurements, then I've given it to you accurately. It wasn't just in the distance; it was in the attitude and the desire in your heart of what you did. Every time I think of a Sabbath day's journey I think of a man walking with his hands behind him and just enjoying the walk. That's what they allowed them to do on the Sabbath. There was also a law instituted that they couldn't go more than so far away from their home. Those Jews used to take a stone from their yard and take it with them in their pocket and when they had walked that far then they'd put that stone down so they could walk further.

"Then returned they unto Jerusalem" - Jesus Christ, in verse 4, had commanded them that they should not depart from Jerusalem but wait until the promise of the Father. He told them to go back to Jerusalem and after he ascended that's what they did. The Word of God is the will of God. If they'd have gone to New York, nothing would have happened; no more so than what happened to Judas because he didn't go back in Jerusalem. Those who believed the words of the Lord Jesus Christ went back to Jerusalem.

Acts 1:13

"upper room" - I do not believe that this is the first time that they were ever in this upper room. I believe it was the place where they had met previously and therefore when Jesus said to go back to Jerusalem they would know what he meant. Otherwise, go back to Jerusalem — where? Every cause has an effect and every effect has a cause. Because they had been there previously; I do not believe Jesus had to tell them to go back to the upper room.

He just said to go back to Jerusalem. The reason they went to the upper room is because they just knew that was what Jesus meant.

"abode" = where they stayed, slept

It lists all 11 here. I think God made sure that nobody would miss this truth. He not only said ye men of Galilee in verse 11, but finally He had to list them because God knew they wouldn't believe them anyway. He gave the 11 names and people still don't believe it. I think this is a tremendous proof that Judas who had left between **verse 10 and 11**, it is documented that he left. It's a double emphasis.

Acts 1:14

"one accord" = unity of purpose

"all" = all eleven

“supplication” = thanks, like thanksgiving. A lot of the texts omit this, but as far as I’m concerned you can leave it in.

“with his brethren” = his half-brethren, as we would refer to it, same mother, different father.

Now we begin a marvelous record also that is absolutely astounding.

Acts 1:15

“those days” = days between the ascension and Pentecost. They only knew that Jesus Christ said to return to Jerusalem and wait until the promise of the father came to pass. In those days of waiting and tarrying, the only reason they had to wait was because it was not yet available, had not yet come. In those days refers to the 8 days between the ascension and Pentecost.

“disciples” – some texts read ‘brethren’.

“number” = crowd

“number of names” - It’s a figure that means the number of people together

“those days” - It’s not the day of Pentecost. It doesn’t say what day after the ascension it is but we know it’s between the ascension and before the outpouring on the day of Pentecost.

“about 120” - It’s not an iron-clad number. This is in a parenthesis added for clarity.

You’ll see later that **verses 18 and 19** are also a parenthesis. You have to become sharp enough in your study of God’s Word that you see the parenthesis. There are a couple in King James that are marked as parenthesis but they’re not parenthesis.

Acts 1:16

“Men *and* brethren” - I believe the about 120 were all men. Women weren’t numbered. Only men were counted. That’s like, whenever there were 12 men who wanted to start a synagogue, in a community they could have one. There were lots of women too, but the about 120 were the men. When he addressed, he spoke to the men.

“This scripture must needs have been fulfilled” - Literally - This scripture had to be fulfilled (or is fulfilled).

“the Holy Ghost” – the *pneuma* the *hagion* – Greek text, but just *pneuma hagion*

“by” = *dia* – by means of, or by way of.

“mouth of David” - did the speaking. David could not speak any other vocabulary than the one he had, the one he utilized. This becomes very significant because if a man was possessed he could speak other words than he ordinarily would in his vocabulary. Here is a great, great, great truth. God gave it to David, David spoke it. I do not know of this quotation in the Old Testament. (**Psalms 41:9; Psalm 69:25; Psalm 109:8**) These verses don’t refer specifically to Judas, for they do not specifically name Judas Iscariot. Books on Old Testament prophecies fulfilled in the New Testament are treacherous because so much is assumption. You can go to the Bible and find anything to substantiate something that happened to someone in the New Testament, but unless the scripture in the New Testament said that this was a quotation from a certain’ prophet, we just wouldn’t believe what they indicate in the Bible. You have something here that is real foundational along these lines. I don’t believe that the verses in Psalms were specifically given for Judas, even though Judas fits the pattern for that revelation.

“took” = arrested

“spake” – covers that which is written at times and other times that which is not written. At times you’ll find something in the Word that the prophet spoke but that it’s never written. He simply verbally spoke it and at other times it is spoken to the end that it is recorded.

Acts 1:17

“with” - among

Scratch “had”

“part” - Same word as word for lots in verse 26 and “take part” in verse 25

Judas was numbered among the eleven and obtained part of this ministry. How come he didn't get more? He split. He didn't go back to Jerusalem into the upper room. That's why he only obtained part. He didn't hang in there to receive what God had made available. He kicked up his heels against God. God didn't throw Judas out. Judas threw himself out. He had freedom of his will. He would have received the fullness too if he had hung in there.

“ministry” = diakonia - deacon - obtained part of these services. I like the word ministry as a translation here. It's the ministry of an apostle, the service of an apostle. In verse 25 at the conclusion of what they are going to in-act, it says that he may take part of the ministry - literally means apostolic services.

Verses 18 and 19 are a parenthesis.

Acts 1:20

“Habitation” = homestead.

Acts 1:18

“now” - We can throw “now” out can't we, according to the Greek? This man indeed then, not time, but action. Now in the sense of “now I'll tell you what he did.” If you say “now” referring to time, it can't be now according to time. But rather it is “now” I'm going to tell you what he did.

“this man” - This one refers to Judas.

“purchased” - “provided” in **Matthew 10:9** - He provided it for himself because he did it with the reward of iniquity the verse says.

“field” = *chorion* - property - He bought himself property on which there was a house. The Bible commentaries say that the reward of iniquity was the 30 pieces of silver. This is not true. See **John 12:4-6** - This is the reward of iniquity. He stole out of the bag and bought himself a property.

“falling headlong” – committed suicide by impaling himself on a sharp object.

“in the midst” - is not in the text, but that's where he burst asunder.

Judas committed suicide; killed himself by impaling himself on a sharp instrument like a sword and that's why he burst asunder. His bowels burst out.

Acts 1:19

“all” = without distinction

“field” – *chorion* – property It wasn't called this when he did it but later on it became called Aeldama, not before he committed suicide but after he committed suicide.

“proper tongue” – vernacular language

“Aeldama” = the field of blood.

Impaled himself is Biblically hanging (had nothing to do with a rope). Hanging was always done,

impaled on a sharp instrument. After he committed suicide, when Peter lays this all out, it was called the field of blood.

Matthew 27:1-10

Verse 3

“repented himself” = felt sorry

The reward of iniquity of Acts 1 cannot be the 30 pieces of silver in verse 3 because he is bringing it back to the chief priests.

Verse 4

“the innocent blood” = Jesus Christ

Verse 5

He cast down the 30 pieces of silver, threw it in the temple and departed and went and hanged himself. Matthew does not tell us when he hanged himself. Acts tells us when. Matthew simply tells us that he went and hanged himself. We have implied that he went out immediately. We know he could not have gone out immediately because Acts says that he was still there on the day of the ascension. Here it is even before Jesus Christ died, so he could not have hanged himself before Christ died and then be alive at the time of the ascension.

Verse 7

“bought” – means at a public market place.

They took counsel. They deliberately decided that they were going to the market place to buy the potter’s field.

“field” - The word field here is “*agros*” not “*chorion*” as in Acts. This is a larger piece of land than a property. They deliberately went out to buy the potter’s field to bury strangers in. The potter’s field was where they buried the people who could not be properly buried.

Verse 8

“field” = *agros*

“Blood” = *hemotos* - field was called the field of blood later

People called it this because it was purchased with 30 pieces of silver which is called blood money. That’s why it is called the *agros of hemotos*, not *Aceldama*, as in Acts.

Verses 9-10

30 pieces of silver was the lowest price you could pay for a slave; to buy a slave’s life you had to pay 30 pieces of silver. That’s what they paid for our Lord and Savior. That’s all they gave Judas for betraying the Lord Jesus Christ, the price of a slave, the lowest down and out slave price is what they paid.

So when you put together Matthew, it stands on its own and Acts stands on its own. Matthew is not Acts. All the commentaries put these two together, and that is the reason for the confusion. They both stand accurately on their own feet.

Let’s go over it in review. When Jesus Christ was betrayed by Judas, he had received 30 pieces of silver to betray him to the authorities, the high priests. After he saw what they were doing to Jesus and that Jesus was condemned, etc. he took the 30 pieces of silver deliberately back to the temple and threw them in the temple. The priests held a top echelon meeting and decided they couldn’t receive that money because it was tainted with blood; therefore, they made the decision to go to the public market place, buy a field to bury people in who had no other place to be buried, the potter’s field. That field later became called the field of blood. Judas, on the other hand, had stolen money and with the stolen money, the reward of iniquity, he had purchased for himself a property, that’s all, and after the ascension, between verse 10 and verse 11 in Acts, Judas went back home, and that’s just as

literally accurate as accurate. He literally went back home to his own property and there he fell headlong, impaled himself on a sharp instrument, hanged himself, and that property of his became known as the *chorion* of blood.

Look at the great logic in the book of Acts. Who chose the 12 apostles? Suppose Judas hanged himself even before Jesus Christ was dead. Who logically do you think would have replaced Judas when he was alive? And Jesus Christ became alive. Why did Jesus Christ not replace Judas? Because he was still living. Now Jesus Christ ascends, Judas is dead and he goes out immediately and hangs himself. They knew the Old Testament scriptures that that man had to be replaced; therefore, they did it, the about 120, not Jesus. They did it before the day of Pentecost because he had just killed himself. See how beautifully the Word fits together. So they elected Matthias.

PRONUNCIATION / FUNERALS - ACTS 1:22 - 2:1

October 7, 1975

Dr. Wierwille began this Corps meeting by sharing on the importance of pronouncing words, especially proper names, correctly when reading the Word. It's good to have a Bible with pronunciation keys in it. Use the keys for pronouncing the words in the Word of God.

Having just performed a memorial service, Dr. Wierwille shared some facts and thoughts about funerals. Some of the significant points shared are included in this text. When you are hurt it is a time to heal, a time to put the ointment of love, tenderness, grace, beauty, etc. on it. Funerals are so paganistic. When people have a death in the family they'll let someone else do about anything to them. That's how they get \$5000 out of people for a silly casket, because you are real vulnerable and most people just don't think at times like this.

When teaching or sharing at a memorial service, funeral, etc. share things such as that there is no consciousness at death. Where there is no time the next moment is the gathering together. We are gathered together at such times to pay our respects to the person, but not our last respects. Build up the family. When you have heartaches like that, it's no time to tear people down. That's the time to build them up. Dr. Wierwille takes very few memorial services and doesn't take such a service to convert people. That's the time to teach the greatness of the love of God, the return. Get them converted some other time. The Word is always comforting, healing. The Word is always life, never death.

Among our Way people we have to keep working and tell our people to close the casket. Just keep teaching this. In the Bible the oldest son and the wife were the only ones who saw the father in death. The oldest son was called in because he would be the top inheritor in the family and he closed the father's eyes. A casket experience can be real hard, and you'll never forget it as long as you live. If you don't see the person in the casket then you will keep a positive picture in your mind of that person and not a picture of the person in a casket. (Someone in the Corps shared that there is a 1700% profit for undertakers.)

There are a lot of things that we need to smarten our people up on. For instance, there was a law. Let's say that we owned property. If we sign that over to our children three years before we die, then there is no inheritance tax on it. But they don't tell you this because the government wants the tax. As far as I know this is nationally true - that there is no inheritance tax if signed over three years before deceased.

I think that God knows before the foundation of the world what we are going to do. Therefore, why would God not prepare men and women to be in the Way Corps?

I'd rather die if I were a member of the Way Corps than leave it. If you are called to that then nothing else in life matters because if you blow it there you're dead anyway. The Corps is of God.

Tonight again back to that great book of Acts. I do not know academically why the human mind operates the way it does, where if you are taught something and you've got that in your head then you can read something that is absolutely the opposite of what you have in your head and you'll never see what you read. You'll only see what you've got in your head. I don't know academically how to explain it, but I just know that it works that way. Here in the book of Acts people have never

seen what we see here. And yet kids like us can sit here and we can see it. There's a record that Satan has blinded their eyes (**II Corinthians 4:4**). It must be then Satan that blinds your eyes. I'm still looking for more and more light all the time on this thing of Satan's blinding the eyes. This is one of the truths of God's Word that keeps building in my mind - always looking. Last week I cast my eyes over a newspaper and somebody had been killed in an automobile accident. And the witnesses said that he was sure that the man had looked both ways and yet drove right out in front of a semi. What could have happened? People have eyesight. What is in this world that causes this at times? The more I work this the more I'm convinced that it's a spiritual blindness, that it's the Adversary, with one of the devil spirits, who pulls like a sheet over your eyes. You look but you do not see. You have your eyes opened but it doesn't register. I think the Word of God must be like that. People read the Word of God and never see it. They are never able to carry it out because they don't see it. You can't carry it out if you don't see it.

Here we are in the tremendous first chapter of Acts which is just mind blowing to Christians today because there are at least 5,6,7, maybe more than that, common truths in that first chapter that nobody has understood for centuries. We handled that record and closed with that last time, with Judas.

Walter Cummins told me something interesting — that the record in **Matthew 27:5** where it says that Judas went out and hanged himself was a figure of speech. The word, hanged is used metaphorically according to a Latin author. "Hanged" is used metaphorically meaning that he went out over-burdened, sorry. Literally it means to squeeze and metaphorically to squeeze yourself, to get all choked up. He killed himself after the ascension, whether it's metaphorical or not, the impaling did not occur until the record in Acts.

Acts 1:22

"witness with us of His resurrection" - You see why the resurrection sits central in Christianity? Witnesses of the resurrection. Nobody else has ever been resurrected.

Matthew 27:51-53

Verses 52-53 don't belong in there. It was added. This is totally out in Matthew. Men like Lazarus, women like Dorcas, were not resurrected, they were just bought back to life again, but they died. Once there is a resurrection there is no more death and the only one who has been resurrected is the Lord Jesus Christ. All of the religious leaders of all times are dead. Only one has gotten up and we have the proof not only in the senses world by the men who saw him, men like Peter, Andrew, etc. Those who walked with him and talked with him for about 40 days, certainly their witness is worth more than someone's unbelief 2000 years later.

In a court of law the one who is closest to an incident carries the greatest validity in testimony. Why would men like Peter, Matthew, John, hazard their lives for a lie? Would you? No! But boy, they saw him resurrected, the same Christ, and that's why they had the dynamic of their conviction and they spoke with authority. You couldn't talk them out of the resurrection. You have to live today to get talked out of it. One of the reasons they get talked out of it is that they don't know anything about the manifestations. The speaking in tongues is the proof of the resurrection. God did not leave Himself without a witness. Without a resurrection there could have been no speaking in tongues. Even from a sense knowledge view if I didn't believe in the Bible I would have to believe that Peter and those guys saw something really terrific because why would they hazard their lives, why would they let anyone kill them if necessary, to say, "Yes I believe in the resurrection."?!

The requirement was that the person had to be someone who had been with them since the baptism of John and a witness, a witness, a witness of the resurrection, tremendous qualifications (for selection of one to replace Judas).

“ordained” - If one is to be ordained it has to be of God because ordination is not of men, it’s of God. We go through an ordination service in The Way ministry but if you don’t have a ministry I could ordain you from now on and it would not do you any good. Ordination is of God. Ministries are called of God. Ephesians says so. Ordained to be a witness of his resurrection and that witness is two-fold: (1) He has seen him in his resurrected body. (2) That person speaks in tongues.

Speaking in tongues is the greater witness, even than physical sights. You can be fooled physically but can’t be fooled speaking in tongues.

Acts 1:23

“appointed” - could be translated “made stand” or “nominated”

Acts 1:24

“whether” = If either

“Thou hast chosen” - If there is going to be someone ordained God has to do the choosing; otherwise, ordination is simply manmade.

Acts 1:25

“take part” take is *lambano* and part is *kleros*, however one text has *topos* which means place.

“from which Judas by transgression fell” – literally means ‘from which Judas transgressed.

“his own place” — property (It does not say “hell”) Judas had bought himself a property and he went back to his own place, his own property. Why anyone wants him to go to hell all the time I’ve never been able to figure out. To me that is real devilish teaching. That’s the last place I want to see anybody go. I prefer heaven.

Acts 1:26

“lots” – one text reads ‘ballots’ – how they did this, I don’t know but I do know they did not throw dice. Matthias was numbered with the eleven, so now we have twelve apostles again.

Acts 2:1

“And” – is a conjunction, there should never have been a chapter here.

“they” - eleven apostles plus Matthias. ‘They’ is controlled by its closest associated noun. There were only twelve. All of us have been taught there were 120 and they were in the upper room.

“in one place” - **Luke 24:49-53** - When the day of Pentecost was fully come they were all with one accord in one place. Pentecost had been in the process of coming ever since the fall of man in Genesis 3. Why did it take God so long to get around to it? Because the true God has to wait for people to believe. The wrong god, the Adversary, does not have to wait for people to believe, but rather he possesses, he controls, he makes you a medium, a channel. Whenever you see anybody possessed by a spirit or driven by something that he or she is not in control of, it’s always the Devil, the Adversary, or one of his spirits — ALWAYS! God always gives man the freedom of will to make the choice. That’s why I like freedom of will. The reason it took God so long is because there wasn’t

anybody to believe. The true God cannot operate until people believe. The only reason this ministry is moving is because a few people are believing and as long as somebody will believe it will move. When our people quit believing it will quit moving because God will not compel you to carry the accuracy of God's Word. You, by the freedom of your will have to make up your own mind is God's Word God's Will, then you walk with it and say, "Thus saith the Lord."

Every woman today is made just like Mary was made. Every woman is made to bring forth the Christ. Why did God have to wait thousands of years until Mary came along? Because nobody believed until Mary came. "Be it unto me according to thy Word", that's believing. Are we really saying it or are we just mouthing it? Never let anyone overstep your freedom of will. All hypnotism is of the Devil because you cannot be hypnotized without a spirit and no one who doesn't have a devil spirit can hypnotize you. No one teaches freedom of will. The best they teach is "it's better to be 'red' than dead." That means you just give in to anybody who wants to take over. That's a lie from hell. We have freedom of will to stand against anything. Unless believers stand there is no hope.

The day of Pentecost was in the process of coming. All through those thousands of years the Devil had kids. God never had a child because no one was believing until Mary came along and she made that great statement. In that culture when a woman got pregnant before she was supposed to it was unheard of. She was the scum of the earth and according to the law was supposed to be executed. God didn't choose some old whore or hag. That Mary was a woman's woman. You talk about believing - look at Mary's believing. **Hebrews 11** rings like a clarion call in my mind every time I get in Acts, when it gives the history of some of those great Old Testament believers. They were all men and women who dared to do one thing; believe God. They all stood against the culture. They all stood against the odds. They were all laughed at and yet you and I have the truth because those men and women dared to stand. Well, what about you?

Pentecost was so fantastic that even Jesus Christ did not know what it was all about because it was a mystery that God had hidden. Look at what we have to live for and to live with. Look at the joy and the power available to us if we just believe and stay faithful.

In **I Corinthians 4:2** it says that the criterion of a steward (also in the Gospels) is that a man be found faithful. God's Word can lead you into the reality of the greatness of it, when you rightly divide it and read what's written and do it.

"with one accord in one place" – the 'place' was the Temple. The 'one accord' is unity of purpose. You ought to mark "one accord" in Acts. Imagine twelve in one accord. Imagine 3000 in one accord. It's the same God today.

You've got a proof of the resurrection with speaking in tongues. You have as much proof as the apostles had during those 40 days.

"fully come" – Never fully came before. To fully come, you have to have a birth. The birth then makes possible the manifestation. Once you have the birth the manifestation can come. Once they have the birth of Christ in them they can manifest. In the Old Testament it never fully came. It was only upon them by appointment. That's the fullness in which you and I live today and to have the freedom of will to believe it. The Word is what turned the world upside down in the first century - men who believed and acted on the Word. The one thing that lived was the Word and it lived because men dared to believe it. That's the greatness of the book of Acts in opening up this second chapter.

ACTS 2:1-4

October 16, 1975

Turn tonight to Acts chapter 2, regarding the most momentous occurrence in all history until the present time. Perhaps the greater will be the return. Perhaps we have not as fully appreciated as we should the greatness of Acts 2 because it hasn't cost us very much to get to the knowledge of it. The experience on the day of Pentecost was so absolutely cataclysmic and here it is written in just four verses. Only God could have had holy men of God write it in such an abbreviated form. There is absolutely no parallel in all history or all literature that equals the greatness of these truths in Acts 2. We are to study to show ourselves approved unto God as workmen. Many times when I get into the Word to teach it I feel totally inadequate to handle the greatness of God's Word. Yet, somebody has to do the best they can with it. I always feel that way with Acts 2. I've taught this many times as you know, and we wrote our heart out on the book in "Receiving the Holy Spirit Today" on this chapter.

Acts 2:1

"And" = conjunction. The experience of the new birth on the day of Pentecost follows immediately with Matthias being numbered with the 11 apostles. I shared some things on the tape tonight that bring me almost to the point of believing that this which occurred here in **Acts 1:26** was just the night before the receiving of the fullness early the next morning. Whether that's true or not, I can't prove, but it's the last thing that was done before the receiving of the fullness of the spirit on the day of Pentecost. Tying this together with "and", which I believe would stand the test of all the Greek texts, makes it very significant for me -Matthias numbered with the eleven apostles - "and" - I don't believe they did this trip in the morning. I do not believe they did the selecting of Matthias in the morning because the first hour of prayer would not have been apropos for the occasion. Just not quite like I would like to feel it would be because in the last chapter of Luke (**Luke 24:53**) where that statement is made that they were continually in the temple, this specifically refers to the apostles. Therefore, the first hour of prayer would not be the hour that I feel would have been the time when they would have selected Matthias. The "about 120" would not have been there at that time.

Hours of prayer were set up in the Bible for the people to spend time everyday. The religious leaders were to endeavor to keep all of the hours and some religious people kept all of the hours because they had the time and they liked to do it, so they kept all five hours of prayer. If you had only three occasions on which you could keep the hours of prayer you'd go the first, at noon and the last hour. I believe that these apostles were continually in the temple at the hours of prayer because they were the chosen of the Lord Jesus Christ and they had been instructed as to what was going to occur. They had not been told when, so I believe that they were there at all five hours. And this is why I believe the word "and" following upon

"eleven apostles" of verse 26 ties in with the selection of Matthias. Perhaps there should not have ever been a chapter here, but in the sense that I'm teaching and sharing with you tonight, if one closed out in the evening at the hour of prayer, the other opening the next day with the hour of prayer, I could see putting a beautiful chapter division there. Whichever way it is we do have a chapter division and it sets this great day of Pentecost by itself.

"Pentecost" - Penta - 5 or 50

"Fully" - indicates that it had been in the process of coming since the fall of man. Few of us have ever realized the greatness of this because all through the Old Testament the Adversary could have children whenever he felt like it. God could accept by adoption and here for the first time by the

believing and new birth. This is why Mary was the first woman who believed to the end of bringing forth the Christ. No woman got to the place of absolute believing as Mary did when the angel came and she said, "Be it unto me according to thy Word." The true God never possesses. God had to wait for people to believe and that's why I'm amazed sometimes that our people just don't believe more today. We have all of God's Word available to us, the greatness of this Word, and if we don't believe then we've got to be of all men and women the most pitied. You can't wait a lifetime to say, "Well, I'm having a very unique experience and I'm getting better every day." Believing is believing and you just sell out to the Word! You don't cop out on it. You make a commitment and stay put.

The reason Pentecost did not come any earlier was that man did not believe. He wasn't at the position of believing. Mary believed and the thing moved on and it got to the place where God could do what He wanted to do for many thousands of years. Seldom have we appreciated the greatness of this record in Acts. Perhaps nobody has ever challenged us to really think about it to begin with. Maybe because the new birth is so simple to us because it was so difficult for God and we can just receive it so easily, simply believe.

God has through the centuries always done His best for His people whenever they believe. He has gone as far as their believing was capable of receiving. This is why we as believers today only limit ourselves. There is no question about limiting God. God is limitless when we believe. His limitless ability is our ability when we are in the position of believing to receive.

Pentecost was in the process of coming for all of those years, but it never fully came until this time recorded in Acts 2. The time was perhaps around 28-30 A. D. I'm not sure. I've never been able to work the dates on some of these things too accurately. Perhaps someday we'll have greater light.

"they" - refers to the 12 apostles - You really have to drive the "they" into your mind because it's a pronoun again and the reason you need to hit this so hard is because of the erroneous teaching that there were 120 who received the "baptism of the holy ghost", as they refer to it and that it occurred in the upper room. You have to drive this in your mind so if necessary you could teach it to someone else.

It is significant that in **Acts 2:7** it says that they are all Galileans - the 11 plus —Matthias were all Galileans. This was not true for the "about 120." Therefore, the original outpouring or the original receiving of the holy spirit when they were all filled was the 12 only. The number "12" I guess is sort of neat - 12 apostles 12 tribes of Israel - other multiples of 12 in the Word. **Acts 2:14** says,

"Peter standing up with the eleven." 11 plus one makes 12.

"one accord" - **Acts 1:14** was first usage of that. Here they were all with one accord in one place. One accord means unity of purpose. Knowing from the scriptures that they were continually in the temple the one accord relates itself here to the location. It was an hour of prayer. And it happened to be the first hour when they were in one accord in one place and the place happened to be the temple. There should be no need for my proving this to you again from the Word, for I've done it so many times.

God has always done His best for His people. Even at the times when His people did not particularly desire His best, He would do His best that He could for them. This He did again on the day of Pentecost because on this particular day basically only Israel or Jews were present. There's no other place in the World where God could have come to His people anymore appropriately than in the Temple. He certainly would not have come to Jack's bar- that wouldn't make any sense. He certainly

would not have gone into somebody's home. He went to the place where God had said that He would meet His people. Such love on the part of God is absolutely fantastic. His own people who had killed His only begotten son, just a little handful of believers and yet God does His best in every situation and He did it here.

Acts 2:2

“heaven” = any place above earth. I believe that Jesus Christ had instructed the apostles before he left on some of the things they were to do when this momentous occasion occurred. Even though Jesus Christ did not know the mystery there were things revealed to him that he did know; therefore they were better instructed than most of us have been led to believe or they want us to believe. I believe the apostles had received tremendous instruction and I believe that many disciples were present to hear the instructions too. So I think they were much more knowledgeable of what to expect and what to look for than we have commonly accepted or believed.

“rushing mighty wind” – or heavy breathing - was on the part of the apostles when they saw something. You can't tell two things at once, or you can't do two things at once, so this appearance of the cloven tongues was the great significant thing that occurred that made it possible for them to breathe in, or triggered it for them, and they breathed in. The breathing in, as they were doing it, filled all the house, the temple, where they were sitting. The breathing in was just something that they had been instructed on. In the breathing it's a believing of it.

“it filled” = *pleroo* - full potential or capacity - When they breathed in, it filled all the house where they were sitting. The breathing in filled it, but it also filled – *pleroo* - them – full capacity. **Acts 13:52** — filled = to capacity. It's one thing to be filled to capacity. It's another thing to overflow with the fullness of that capacity.

The new birth is in **Acts 2:2**. It was decent and in order. We have to keep teaching and teaching and teaching this or our people will never really see the greatness of all this stuff. Outside of The Way ministry there is still much indecency and out of order in the holy spirit field and it triggers a great deal of unbelief in our world. These apostles -it was the first hour of prayer of the day. They were all in the temple and they were sitting. They were sitting on their prayer rugs or just on the floor and they were sitting like the Easterners sit, with their legs crossed. As long as it's decent and in order that is the importance of it. Here it is an hour of prayer, thus, others are present. When you are out among the people it has to be decent and in order. Anything God ever does He does decently and in order. God didn't have to do it behind closed doors in a little upper room because the true God never has to be ashamed of what He does when people believe it. We've attributed so much to the true God that the Devil has done. But whenever anything is indecent and out of order it is not of God. You will always know when it's indecent and out of order according to the records in God's Word. Half the time I'm convinced that you wouldn't even need God's Word - all you'd need is some good common horse sense to know when something is decent and in order. They were decent and in order. That doesn't mean that they were cold as cucumbers.

I believe with the expectation and anticipation of the coming of something, these people were high. They were expecting it at any moment. An hour of prayer can be a real drag for people. On the other hand, if you are expecting results it can be most exhilarating. And they were looking for something, awaiting, for they had been told to tarry until. They were every time in the temple, they were expecting. That's why when they spoke in tongues they spoke like a house of fire. It's in the expectation, in the anticipation, that the exuberance and the joy reside. That's why this day of Pentecost is really fantastic here in Acts.

Acts 2:3

“cloven tongues” – a phenomenon - This is the only place it is used in the Word I believe. I really don’t know what this means, cloven tongues. I know what the word “cloven” means and I know what the word “tongues” means, but what does He really mean by cloven? This is what I believe the instruction was to the apostles.

“There appeared unto them” whatever this “cloven tongues” is. You’ll be surprised to see how this relates itself to fire. How fire is used in sacrifice and the significance of it. How it is used where God protected the children of Israel at night so they could sleep with great comfort. “There appeared unto them” – that’s the phenomenon, and I wonder if it was a miracle to the end that they were the only ones who saw it. Do you think it would be possible for God to do it? No place in the record does it ever say that they were impressed with the cloven tongues. That’s not what impressed the Pentecost visitors. I believe it that it occurred only to the 12. They were the only ones who needed to see it. Had the rest of the people seen it, they would have thought they were special saints. That’s why Jesus just must have really instructed them. This did not all happen by accident, unless it’s possession, and it’s not possession because the true God never possesses, and if He doesn’t possess then for them to do some of these things somebody had to tell them, teach them, and that somebody was Jesus Christ. I sometimes wonder what occurred during those 40 days. Man, I’d like to know. Boy the rap sessions they must have had in those 40 days. Imagine nothing to do but sit and rap. It doesn’t say there was any holding forth of The Word to Israel at that time. It says he was with the disciples 40 days and specifically with the apostles.

I believe that we are not reading into the Word at all when we *say* that these cloven tongues were only visible to the 12 apostles. That was the phenomenon on the day of Pentecost. And if was true what I just said, then it would be a miracle too because it was just to the 12.

“like as of fire” - The analogy “like as of fire”. It doesn’t say it was fire, but LIKE AS fire. It’s interesting. When you get into working that fire business you’ll be back in the time of Israel and the pillar of fire. You’ll get real interested seeing the relationship here to 12 men of Israel and Israel in the beginning when God chose them and how He protected them and kept them. You and I know from reading ahead that this which they received had to be good protection for it was eternal life, the new birth.

“sat” = covered, surrounded with

Sat in the Bible always indicates when something is completely, completely, completely complete, when something is finished. In **Genesis 2:2** the word “rested” is the word “sat”.

The visible thing to them was eternal and the invisible was what occurred internally. The full capacity is Christ in you the hope of glory. That’s what occurred to them here. It sat on each of them. Nobody got missed, not because these men were so good but because these men believed. They went to the place where Jesus Christ told them to go and waited. They just literally carried out the Word. And if you and I just literally carry out God’s Word we’ve got to receive that which God’s Word has promised when we believe. Everybody was born again, all 12. That is the first part of Pentecost -- you **MUST** be born again. The Nicodemus record taught this. Other places where Jesus instructed in the Word taught it. There’s only one name given among men whereby we – what? – must be saved (**Acts 4:12**). That’s only one part of Pentecost because this salvation was a spiritual inside job. No one would have known it was genuine without a manifestation because you can’t see spirit. Therefore, the experience of the new birth is never complete Biblically without something more than confessing with your mouth the Lord Jesus and believing God raised him from the dead. A man could do a great deal of good works and fool people unless there is something so absolutely absolute

at the time of the new birth that nobody can fool anybody when they see the manifestation.

Acts 2:4

“filled” - *pletho* – filled to overflowing

The whole experience of the day of Pentecost is two-fold — the receiving spiritually and the evidence in the senses world of that spiritual reception and all of us got talked out of it or we didn't know anything about it to begin with. These two go hand in hand. When you are born again you are supposed to speak in tongues. Boy, this is why whenever you hear somebody speak in tongues we ought to get hotter than a firecracker, not just from the interpretation but from the speaking in tongues itself because that's the proof to me that they're born again. The only other way I could know would be as a man of God by revelation but why should God have to give revelation when you can speak in tongues? When you hear someone speak in tongues it should just bless your soul. That's your sister or brother whether you like it or not.

Don't get so cold about the things of God whereby the things of God become so normative to you that you are not excited about it. You ought to get real blessed.

Acts 1:4-5, 8

Verse 4 (chapter 2) is a literal fulfillment of those verses.

Luke 24:49

Tarry in the city of Jerusalem. It's beautiful when you put all of this together.

“to be endued with” to be clothed with - Until you get some clothes on you are physically naked. Until you get some clothes on spiritually you are naked, dead in trespasses and sins, without God and without hope. But when He clothes you, when you are born you are clothed with inherent power from God. That is the baptism. The reason it is baptized is because it's a one time deal. How many times can you be born - once. How many times can you be born again - once. That's why the word baptized is used. And it's once in the name of Jesus Christ - that name. It's that great orientalism of pleading in the name. If you got a big enough benefactor and you plead in his name you can get set free. Baptized in the name and everything that name represents.

Acts 1:8

lambano power - This verse is literally fulfilled in *pletho* of **Acts 2:4**.

The holy spirit on the day of Pentecost was the gift from the Giver. God is the Giver. God is a lot of different things in the Word, the Almighty, but the greatest thing that you could say about God is that He is Holy and He is Spirit. And on the day of Pentecost was the first time when this *pneuma hagion* could in-dwell man, not just be upon but in-dwell so that it would be baptized, one time deal, Christ in you the hope of glory.

If I had been the Devil I would have confused people's minds on this too. I would have done it as he did too, putting confusion into it right afterwards. If he can keep people away from the knowledge of the Word here people will always live below par. They will always say less than what God says In His Word and they will always believe less than what God says they ought to believe. And this came to these men not because they were so good but because they believed God. Putting this together with what you know about Ephesians and other records makes these verses set like a great diamond in the Word.

They were all filled, *pletho*, with the gift by the Giver. The reason *pneuma hagian* is used for the gift is because it was the greatest thing God is and He gave it for the first time because man was in a position and capable of receiving it and it's been here ever since.

The "*pletho*-ing" in verse 4, was that they spoke with other tongues. They began. There is only one way to ever get started and that is to start – began.

The pronoun "they" is omitted here in the text before "began".

People would rather argue than begin. God says begin! We have just tolerated too much disobedience to God's Word inside the so-called church. What they spoke in tongues was God's business, but that they spoke was their business. By the freedom of their will they had to act, they had to believe God, they had to do it. When a person believes on the Lord Jesus Christ there is no feeling on the inside unless it's phenomenon. But generally there is no guarantee that you are going to get a "cleaned up" feeling on the inside; therefore, the speaking in tongues has to be entirely by believing. That's why that section in **I Corinthians 12:3** is so unique. You can't really say you've made him lord because to make him lord is to believe he meant what he said and said what he meant. "I would you all spake in tongues" – DO IT! Therefore you'd have to believe he meant what he said and said what he meant. That's making him lord.

"as the Spirit gave them utterance" - God's spirit gave it to their spirit, which is God's spirit in them, which is now their spirit by believing. It's a gift. Man by believing speaks forth that which he has received and you just walk out on it. How could you have confessed him as Lord and not speak in tongues!

There are just no words in anybody's vocabulary to explain it any greater, you just have to experience it and know within yourself how great and magnificent and wonderful it is because words fail to communicate the greatness of that which is written here. There it is in four verses of scripture, not only the new birth but the manifestation. A lot of people have missed both. Some people have missed the second. A lot of people who think they are born again are not born again. You don't get born again by thinking but by action on God's Word. We talk about sin. I think we've been about as off on sin as we've been off on some of the rest of the Word. To tell a lie we consider is a sin, but to disbelieve God's Word and not speak in tongues, we don't think of that as being sin. I would say that if a lie is sin, then not speaking in tongues would have to be sin too, same Word of God. Sin is sin, there are no stages or grades of sin, but looking at it from a worldly point of view I would say that getting drunk would not be near as bad as rejecting **Acts 2:4**. But you see, we've never been challenged to think in terms of what sin really is. It depends on what culture you are from or what location of the world or community. But no one has challenged to think that sin is that which contradicts God's Word. Naturally if I had been the Devil I would have done the same thing that he did, to talk people out of it so they'd be constantly living in sin, and when you're living in sin, you live in condemnation. That's why the Christian church has always been condemned basically because they're not living up to God's Word. It's only God's Word that gets you out of the condemnation - "There is therefore now no condemnation to them that are in Christ Jesus" (**Romans 8:1**). Those that believe in the new birth push it, but how many really push the whole Word. We need to push it more in The Way ministry too. Teach that when you are born again you speak in tongues. Teach it because you always get the results of what you teach because it doesn't return void. Well, that's part of the greatness of **Acts 2:1-4**.

ACTS 2:5-15

November 4, 1975

On the day of Pentecost there were only twelve apostles who received. The location of the experience was the temple. It was the time of the first hour of prayer. What occurred was the new birth and they spoke in tongues. That 'what' is; "the promise of the Father" in **Acts 1:4**; "baptized with *pneuma hagion*" in **Acts 1:5**; and "endued with power from on high" in **Luke 24:49**. You ought to know who, where, when and what concerning Pentecost. You should constantly be able to remember the scripture in **Acts 2:3**, that the phenomenon of Pentecost was the cloven tongues like as of fire and the miracle (in **verse 6**) was that they all heard them speak in their own languages. This must have been such a fantastic experience that our minds just cannot comprehend it at all. To us, we read it in the scriptures and it's just cold ink but to those people that thing must have been so astoundingly exciting and vivacious that it just blew their minds. They spoke in tongues around 6:00 a. m. and three hours later (9:00 a.m.) they were just hotter than a firecracker. Can you imagine how electrifying it was? Imagine this thing. No wonder the three hours went by almost like that (real fast).

Acts 2:5

"at" – in

"Jews" — this is a constant misnomer in the King James. One of these days we are going to republish a book that we took off the market years ago called, Was Jesus A Jew? They were Judeans and the Judeans were the followers of Judaism by religion. This becomes very interesting when you work the details of it.

"devout" - religious, pious

"men" - this word is used in the Bible to describe heads of families or heads of households; also translated "husband." I understand this because this was the Feast of Pentecost where all the heads of families would appear in Jerusalem. The other two feasts were the Passover and Tabernacle. We think sometimes we put forth a lot of effort. What do you think these people put forth in these days when they didn't have automobiles? Those who really wanted to do their best, the "devout", would make those three feasts every year. They didn't do that in one week time either. They put forth tremendous amount of effort. I think it's significant, and you have a right to ask this question, "How come God selected the day of Pentecost to give the new birth, the fullness of the spirit?" The only reason I can possibly think of is that Pentecost was the opening of the harvest, the barley harvest, the getting of the first fruits. And the new birth is the greatest thing God ever did to make us sons by birth and that's the first fruit, the new birth, Christ in you, the hope of glory. And I think it's real significant that it occurred as the Feast of Pentecost.

"out of every nation under heaven" - figure of speech That doesn't mean the Indians from United States were there but in those areas of the world where there were these pious, devout, religious people, they were present on that occasion.

Acts 2:6

"Now when this was noised abroad" - literally is "when this voice having come" What was the voice having come? What does that mean? That means they spoke with other tongues as the spirit gave them utterance. When this voice having come, this speaking in tongues having come, this voice having come, they having heard these things, not just the twelve apostles but the rest who were there for that hour of prayer. That really must have shaken them. It Must have really jarred them. They

heard them speaking in their own language. What was noised abroad? That here were twelve men who they knew being Galileans speaking northern Aramaic, here they were speaking in dialects or languages that people from these other areas understood with perfection. That's the miracle. As I said, I doubt if there were people there from France, etc., but there were people there from these other sections that spoke different languages or dialects. The people went out from that 6:00 meeting and it was noised abroad that here were people speaking dialects or languages that they themselves did not understand but the people listening from those sections of the country and world understood everything they said. That's why the multitude came together at 9:00 in the morning.

"confounded" – perplexed - shook in their brain cells

"every man heard them speak" - Literally, "They heard them speaking, each one"

"speak" - *laleo* – speak without reference to that which is spoken It is used in **I Corinthians 14:34** when the people had the running off of the mouth.

"language" - *dialektos* - transliterated into, "dialect" in English.

Acts 2:7

"amazed" - dumbfounded, flabbergasted

"one to another" - omitted in most Greek texts but is in Aramaic, so we'll keep it. It's a figure where people began talking about it.

"Behold" - imperative aorist middle - and that is really sharp because that means not just looking but really seeing something. Sometimes you can just look and you really don't see it. This usage here in the imperative, to use it this way here is how it reads, "**See!**" Not just looking at it but they really saw something. Sure they saw something. Here were Galileans and all they could speak was northern Aramaic, and they were not speaking that, but rather were speaking languages that the people knew they could not speak. So it was just beautiful. "See." Isn't that fantastic?

"speak" - *laleo*

They were overflowing. It's the overflow that they saw. They literally saw something, the running off, the speaking.

Acts 8-11 are a parenthesis.

Acts 2:8

"tongue, wherein we were born" - That's their natural native tongue. People many times in the East know more than one language. Everyone understood Estrangelo Aramaic, but there were other languages, or dialects, spoken.

Acts 2:9

"Parthians" – were from southeast of the Caspian Sea. Part of the Persian Empire

Look at your map to see these areas spoken of here. Every one of these areas mentioned here had "Jewish" believers who worshipped according to the Jewish religion, Judaism, and they were basically Jews of the *dispora* which is transliterated into the English word "dispersion" - people who had settled in those sections of the world because of previous things that occurred in Israel, the Babylonian captivity, etc. The people transported from Samaria to the Babylonian territory and the Babylonians brought a mass into the Samaritan area. But that doesn't mean that they took out every Israelite and transported them from Samaria to Babylonia, but the least that they took were all the prominent men and the leaders. Dr. Lamsa said that historically many times when a city was captured

they would take every inhabitant out of that city and transport them far away and bring a whole new set of people into the city and start all over. I do not know for sure if this is what occurred in the northern ten tribes, but we do know from the Word that the Assyrians did import their leading people back in there and later on they sent Jewish priests back in. When these Assyrians came they brought their own gods with them. I never really thought that the woman at the well had been married so many times because that was not Eastern culture. (**John 4:16-18**) Gail Winegarner shared that in **Isaiah 54:5** it refers to “God” as your husband, so what Jesus was saying was that you’ve had five gods and the god you now have is not really your husband. He was speaking to her in a parable. That’s exactly what Dr. Wierwille said he had believed through the years. That’s exactly what is involved in all of these records.

“Medes” – were in northwest Iran, west of the Caspian Sea and south of the Zargros Mountains. It is interesting that Noah had three sons, Shem, Ham and Japheth. The Medes were Japhethites, direct descendants of Noah. (See **Genesis 10:1-2**. These are the people referred to as the Medes in Acts.) It is also interesting that these were the people who bred the great outstanding horses. When Solomon stocked his barns, he did it with horses from two different locations. The great horses of the Mede area were brought down and the great horses from the Arabian area were brought up. The great stables that Solomon had were the greatest running horses in the world. The Medes were noted for the caliber of their horses and that is how they finally subdued all of the others because they had such fast horses, etc.

“Elamites” – were from north of the Persian Gulf. They settled and were named for the plain of Khuzestan and the people of Khuzestan were Elamites. They were direct descendants of Shem. Again, this is in **Genesis 10:22**. The Elamites were noted for the greatness that George Jess is noted for, they were great archers. The Elamites were considered to be the greatest archers of all time. It’s interesting what Jeremiah tells in his record about the Elamites, that they are going to be beaten because they didn’t serve the right God. There are a number of records you might want to check on the Elamites - **Genesis 14:1; Jeremiah 49:34; Daniel 8:2**. When Solomon gets his great war machine in operation, his great archers are Elamites.

“Mesopotamia” - Mesopotamia was between the Tigris and Euphrates rivers. **Genesis 24:10; Genesis 28:2** - This area is called Padan-aram. This area is east of Syria and north of Iraq. It is to this area that Abraham sent Eleazar to find a wife for Isaac. Later on, of course, it came into the Babylonian empire and, therefore the word “Mesopotamia” was replaced with the word “Babylonia.”

“Judaea” – Jerusalem is in the Judaea area. I don’t know anything about this.

“Cappadocia” - This is the eastern part of Asia Minor. These people were real hardened people, real “toughies.” They were basically raised in altitudes of 3000 feet and over. That elevation and the way they lived in the area made them real physically fit, tough.

“Pontus” – This the coastal strip of northern Asia Minor

“Asia” - a district on the western coast

Acts 2:10

“Phrygia” - Kingdom of Midas in the old literature is this area.

“Pamphylia” – in the coastal region of the southern part of Asia Minor. It was either in the province of Seleucia or Galatia depending on what time in history. I don’t think it refers just to the city but to the territory, the area.

“Libya” - Lubin is really the word here, on the African continent of Egypt.

“Strangers of Rome” - means they were dispersed Jews. It means more than the city - every area where the Roman Empire was in control.

“Jews” - who had been born in the religion

“Proselytes” - those who had been won over to Judaism

Acts 2:11

“Cretes” - That whole island area. The people from those islands would come and Crete was THE island. It represents everything the islands represented. The Cretans were in Solomon’s day what the body guard for the pope in Switzerland is (the Swiss Guard). David, Solomon, etc. had body guards from Crete - big, strong, muscular giants.

“Arabians” - That covers a pretty good territory.

Naturally there were people there from other areas, but I think these are in the Word to give us the overall greatness of it and to show us how tremendous this experience on the day of Pentecost must have been.

“Tongues” – in **Acts 2:4** - “Tongues” is plural. I know Peter spoke in more than one tongue. They spoke with tongues; they moved their lips, etc. What they spoke was what God wanted spoken. They spoke in these different dialects. I would prefer using the word “languages” because it communicates more in our day and time. (Those people who are against speaking in tongues use “dialects” to get rid of the tongues.)

Acts 2:12

“amazed” - If you are amazed at something, you doubt its integrity. What is this all about? What is the purpose of this?

Acts 2:13

You’ve heard me say before, “You always have to have the birds from 13 around”.

(“new wine” – see **verse 15** page 41)

Acts 2:14

“Peter, standing up” - Here is a tremendous thing. (This is documentation that there were twelve.) When Peter starts speaking, now he stands up. Every time before this when they taught the Word they sat down. Jesus sat down when he taught. Here for the first time in history God has poured out everything He is and for the first time people have Christ in them. And when they speak the Word, they stand up as sons of God. Nobody previous to this would stand up and speak the Word. They would stand to read the scrolls but whenever they spoke, they would sit down. The criticism that they could have laid on Peter they most likely did. Look at the boldness of Peter. No matter how much the criticism he still stood. What changed Peter? It has to be the new birth and the knowledge of the

experience of that new birth with the manifestation. They spoke in tongues. Peter knew that he knew that he knew. The experience of Pentecost was the only thing that stood between his fear in the Gospels and his boldness in Acts. And that's the only thing I've ever seen that takes the fear out of people - that Word of God rightly divided and people believing that Word and putting it on and start proving it. Peter proved it. He spoke with tongues.

“with the eleven” - The standing up of the other eleven means that they stood with Peter, they backed him up.

Acts 2:13&15

“third hour” (of **verse 15**) and “new wine” (of **verse 13**) - See page 93 (depending on which edition) - Receiving the Holy Spirit Today. 9 o'clock in the morning was too early to be drunk. “New wine” either refers to wine of alcoholic content or freshly squeezed grapes. Usually the context will indicate the usage. From all the texts I've studied here I can't speak conclusively regarding the matter. “New wine” would indicate it being newly juiced grapes but in **verse 15** why would they suppose them to be drunk if it was only grape juice? The third hour presents a problem because they never celebrate with the first fruits of the new grape juice early in the day but always after the twelfth hour, 6:00 p.m. **Jeremiah 25:10** - has a descriptive presentation understood in Eastern customs and practices. This is an orientalism in this verse. The Easterners celebrate by giving thanks, singing, etc., at the first fruits of corn and rice. They meet on the threshing floor at the close of day and cook first fruits and eat and rejoice. That is the voice of mirth. The voice of gladness is the first fruit of the grape harvest, when they meet after the evening meal, squeeze the juice from some fresh grapes called wine and drink it. The voice of the bridegroom is **John 14:1-4**. The voice of the bride is **Ruth 3:5**. The sound of the millstones refers to the grinding of the wheat or corn by turning the upper millstone. The Light of the candle refers to the perpetually lighted lamp that represents the presence of God who is eternal life. I still don't know anymore about it than what I wrote there, years ago.

“hearken to my words” (of **verse 13**) - “Listen to me, not because of who I am but because of what occurred that God has wrought in your midst this day.”

So the multitude gathered sometime previous to this, so therefore, the original outpouring was at the first hour. And by the third hour the multitude had come together and that puts the whole record of Pentecost in a great package

Acts 2:1-11

November 6, 1975

Outside of the Word of God there are no words in any man or woman's vocabulary to describe the ineffable greatness of **Acts chapter 2**. I perhaps have taught this as much as any man living today and yet every time I teach it I'm tremendously humbled. From a human point of view, feeling totally unworthy and yet from a spiritual point of view just exuberantly grateful for the privilege of opening my heart and life and the Word to you in the capacity that God has given us the understanding of this great record. There is no greater privilege in the world than to share the Word of God with somebody. How tremendously The Father's heart must be blessed whenever any of our people share God's Word rightly divided.

The record of **Acts chapter 2** is the record of the greatest thing God ever did up until this time. It is the giving of the new birth; Christ in you the hope of glory. It is making available to people, for the first time, something that God wanted to give ever since **Genesis chapter 3**.

Acts 2:1

"And when the day of Pentecost was fully come" – indicates it was in the process of coming ever since the fall of man. God has always done His best but the difference between the true God and the adversary has been through the years that in order for the true God to bring to pass what the innermost desire is on His part, people have to believe. The adversary is simple a possession. If you never knew more than that, you would know more than most of the people living in the world today. In order to receive things from the true God people must get to the point that they believe. Mary gave those words that every time I think about them it sends spiritual chills through my whole body, when she said, "Be it unto me according to Thy Word." What a day of rejoicing in heaven that must have been among the angels when they heard that one. She knew that if the people got a chance at her that they'd execute her. She knew that she'd be totally disgraced and defamed and everything else and yet she made that one statement, "Be it unto me according to Thy Word." There are no words in any man's vocabulary to describe that great woman of God. In **Hebrews 12:4** it says, "Ye have not yet resisted unto blood, striving against sin." That's a great one but in relationship to what Mary said it's sort of ten percent; knowing that if you really took a stand, you'd have no friends left. They'd spit at you. Your dad and mom would disinherit you. They'd call you a heretic, a fanatic, if they could get a hold of you, they'd put you behind bars. Mary went through that and yet God knew that she wouldn't budge. What a woman. That's what brought this day to pass that starts in **Acts chapter 2**. "When the day of Pentecost was fully come." It had been in the process of coming ever since the fall of man. Through the Old Testament, time and time and time again, you can see some of the greatness manifested but it never "fully came" till this day.

The best that God could do for His people, up until this time, was to adopt them. He adopted Israel as His son. On this particular day the adoption is over with and we have birth. That birth has to remain what it is. In the first birth you are who you are because of the first birth. You cannot change it. You will always, as long as you live, be that individual. When they were born again, that is a birth and they always remained that. This alone ringing in the hearts of people across our nation, rightly divided, would electrify believers today. It'd take a lot of people out of their condemnation and their frustrations.

"they" – the 12 apostles

"with one accord" – unity of purpose They were there doing the same thing, like we are here doing

the same thing. We're not all equally intelligent but we are in one accord. That's what it means. It does not mean that they stayed there and they prayed until they prayed through, or prayed in, The Holy Ghost. They were simply at one place, at one time, in one accord. The one accord was the unity of purpose.

"in one place" - the place was the temple. The hour was the first hour of prayer, corresponding to our 6 a.m.

Acts 2:2

"rushing mighty wind" – heavy breathing

"it" – the sound of this

"filled" – *pleroo* – filled to capacity

"a sound from heaven" – Heaven is any place above earth. You got your head in it. This being in here, this sound from heaven or sound from above, reminds me of **Ephesians 1:20-21**, where He said about Jesus Christ that he set him far above all principalities and powers and then in **Ephesians 2:6** He said He did the same for us because we are in Christ. It would be interesting to understand some things from the Word that I don't regarding Noah. It says in **Genesis 7:20** that the mountains were covered with fifteen cubits of water over the whole trip. Why fifteen cubits? I don't know. Everything in the Word of God has a significance and a reason. I'm just not smart enough to know yet. Is that where the "far above all principalities and powers" begin? "There came a sound from heaven as of a heavy breathing."

I don't know if we'll ever find a text, but in accuracy **verse 3** occurred before **verse 2**. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And suddenly there came a sound from heaven as of a rushing mighty wind."

"from heaven" – as if it were from heaven. By what the 12 apostles did; a heavy breathing. Why did they go into this heavy breathing? Because there appeared unto them cloven tongues.

Acts 2:3

"cloven tongues" - I don't know what cloven tongues are. If it was split like a flame like we see in the pictures, I do not know but I know that Jesus Christ had instructed his apostles before he left that when this phenomenon would occur, that would be the time. This was their clue; the thing that triggered it for them.

"like as of fire" – it wasn't fire but it was like as of fire.

"it sat" – whenever the Bible uses the word sat it means something is completely complete; finished. On the day after God had finished His work of creation in **Genesis 2:2**, it says, "and God rested the seventh day." The word "rested" in the text is the word "sat." God did not sit because He was tired. The word "sat" is used because He had finished what He had endeavored to do. Here on this great occasion "it sat." There is no other "sitting" in the Word until the gathering together, when we shall be seated at His own right hand.

We're already seated there spiritually but with the gathering together it becomes a concrete reality for all believers. And so shall we ever be with the Lord. All the fullness of God through Jesus Christ was made available that day and everything is completely complete.

Acts 2:2

“the house” – the temple. God had endeavored to do His best for His people through all the centuries. He had chosen Israel and adopted them. Now He is doing the best He can again for His people. It’s the day of Pentecost. He did it in the temple, where He had told them that He would meet them between the cherubims and speak to them. Once more He meets them in that temple but this time, not between the cherubims because the veil in the temple was rent in twain from top to bottom.

“where they were sitting” – they were descent and in order. When I learned this it was a relief to me. I just couldn’t picture myself laying in the aisle and rolling; standing on my head or throwing a song book or standing up and making loud noises like an ox or an ass. I didn’t come out of a family that does stupid stuff like this and yet I had almost came to the point in my quest where I’d have been willing to try it. I was so ashamed of being ashamed and yet I was so hungry for the power of God that I had gotten to the place where I almost said, “Well, I’ll do anything.” I never quite got there but I almost got there. What a day when I learned that God never expects any of His children to be laughed at; to be belittled; to be made fun of; to do stupid things that the world could point at which would be worse than what the world did. How I thank God for the simplicity of His Word and the beauty and the tenderness of receiving that which God has made available.

Acts 2: 4

“filled” – in **verse 2** the word filled is *pleroo*. Here it is *pletho*. *Pletho* is the overflowing. You can not *pletho* until you first *pleroo*.

“began to speak” – they were not possessed. They began to speak. How much different than the teaching, “just give your tongue over to the Spirit,” “let the Spirit have His way with you,” “let Him control you,” – not in the Word.

“as the spirit gave them utterance” – they spoke as the spirit gave them utterance. What they spoke was God’s business, but that they spoke was their business. You have to be born again before you can speak in tongues therefore if anybody is doing something that sounds like speaking in tongues, who is not born again of God’s spirit; it’s got to be possession.

“the Spirit” – the *pneuma* – God. God gave them the utterance, not to their minds but to that spirit which had just been created within them. God is Spirit and can only speak to spirit, but that spirit in you is all through you. You can’t see the Christ within, but you can see the *lambano*-ing. The one and only manifestation that indicates to anybody that you’re born again of God’s spirit is that you speak in tongues. Today we have groups investigating people who speak in tongues. What’s the matter with us? If there’s going to be any investigation, they ought to investigate people who don’t speak in tongues. **I Corinthians 14:5** says, “I would ye all spake with tongues...”, but there’s no Biblical authority left; nobody believes the Bible; it’s just another book not quite as good as Shakespeare. I don’t care what you think about the Word – it’s His Word. Line up with what God thinks about you. Don’t expect God to line up with you.

Get lined up with God and His Word. Someone will say, “Isn’t salvation enough?” Is it? Not if the Word is right. Salvation is wonderful but it’s not enough. On the day of Pentecost, they were not only born again they *lambano*-ed; they manifested; they spoke in tongues. Every major denomination says the church began on the day of Pentecost, then why don’t we do what the church did? If it went out when the apostles died then so did the church, then what do we belong to? All we have to do is read them the Word and say, “Thus saith the Lord.”

Acts 13:51-52

“shook off the dust of their feet” – means they had no animosity.

“filled” – *pleroo* – filled to capacity. They were filled with joy; just happy on the inside. In my terminology they just sat around and held hands.

How wonderful to learn the difference between the Giver and the gift. The gift is “the promise of the Father”, in **Acts 1:4**. It is to be baptized in *pneuma hagion* – **Acts 1:5**. The word baptized is use because it’s a one time deal. **Luke 24:49** says this was to “be endued with power from on high.” The word “endued” means “clothed.” Before this we were naked; no clothes on; dead in trespasses and sins; without God and without hope; men and women of just body and soul. That makes you spiritually naked. Now we’re endued, clothed. When you’re clothed, you’re not half naked or two thirds naked. If you’re clothed, you’re clothed. If it was anything less than eternal life it wouldn’t have said “endued with.”

The phenomenon of Pentecost was the “cloven tongues” because it’s not guaranteed in the Word that every time you’re born again you’re going to have cloven tongues like as of fire on you. The miracle is in what they spoke because on that particular occasion, what Peter spoke Peter did not understand and yet his hearers understood it perfectly.

Acts 2:5

“at” – in

“Jews” – Judeans by religion. The word “Jew” was not in existence then. The bloodline of the Judeans came out of one of the children of Israel only. This one child of Israel had more than one son and it came out of one of those sons that that child had. The children of Reuben were not Judeans. The children of Issachar were not Judeans. The children of Benjamin were not Judeans. These Judeans in **verse 5** were not all out of that bloodline but they were Judeans by religion.

“devout” – religious or pious men. The reason they were dwelling in Jerusalem is because it was the day of Pentecost. Why did God choose Pentecost as the time of the giving of the greatest thing God ever gave? Because Pentecost represents the new grain, new fruit. It reminds me of where the Epistle says you were the firstfruits in Achaia. Pentecost was the first ripe grain of barley; was the time for the feast. Here is the first time anybody is born again and He did at the gathering of the firstfruits of barley. There are three feasts where the religious or pious or devout men of Judean religion were to present themselves in Jerusalem at the temple. This does not mean that every Jewish man, so to speak, was there but if he was a real sincere honest believer, he would be at Jerusalem at this time. These men made three feasts in Jerusalem yearly and they did not have jets or bicycles or automobiles. Those Judeans by religion must have put forth a lot of effort to get there three times a year. That’s why the best of those committed people were there.

“men” – heads of families or households. It is also translated “husband.” These were the devout, pious or religious men who were heads of families.

Acts 2:6

“when this was noised abroad” – the text literally reads, “when this voice having come.” I can understand the translation, “when this was noised abroad.”

“the multitude came together” – the multitude was not there to begin with. The reason the multitude came later was because the “voice” was “noised abroad.” Peter and the other 11 were speaking in languages that were not known to themselves and the ones who heard them ran out and they said, “Come and listen to this. These fellows are doing things that you just can’t do. They’re doing it.” Estrangelo Aramaic was the “lingua franca” of the whole Middle East. Everyone spoke and communicated or could read Estrangelo Aramaic. There were tremendous variations in the various languages or dialects that were in other areas. (You could not put a multitude in an upper room.)

“confounded” – perplexed. They were ‘shook’.

“every man heard them speak” – literally – they heard them speaking, each one.

“speak” – *laleo* – in **I Corinthians 14:34** this word is used regarding women who had the running off of the mouth. They should have been quiet in the church it says. It means a running off of the mouth. They were confounded because that every man heard them running off of the mouth in his own language. The running off of the mouth is the *pletho*, the *lambano*-ing, the manifestation of the Christ in them the hope of glory. As the Spirit gave them utterance, not something they sat and thought through. They just effervesced it. That’s the word *laleo*. It means speaking without reference to that which is spoken.

“heard them speak in his own language” – that’s the miracle of Pentecost.

“language” – *dialektos* – transliterated into our English word “dialectic”, or “dialect.” The believers, who do not believe in speaking in tongues, never use the word “language.” They use the word “dialect” whereby they claim that it was just different shades of expression but they really understood everybody.

Acts 2:7-11

Verses 8-11 are a parenthesis. **Verse 7** could maybe be in the parenthesis but I left it out because of the “Galileans.” You could read from **verse 6** to **verse 12** but the reason I do not spiritually believe that **verse 7** can be in a parenthesis is because there is a further explanation of truth before an expounding comes. “Behold are not all these which speak Galileans?” – And they were all amazed, **verse 12**. **Verse 7** says, “they were all amazed.” **Verse 12** says, “they were all amazed.”

“amazed” – means flabbergasted. One translation translates it “dumbfounded.” They were amazed at what they were hearing because all these were Galileans.

Acts 2:11

“the wonderful works of God” – speaking in tongues is speaking the wonderful works of God. Doesn’t it seem that all Christians should want to please God by speaking the wonderful works of God? It’s just logical.

We will get to who the Parthians were and the Medes and why are they here in the book of Acts? You will find out that none of the Indians from America were there. Noah’s sons were Ham, Shem and Japheth. You will find in that category, direct descendents of Noah in the listing in **Acts chapter 2**. It sort of ties a lot of things together when the day of Pentecost was fully come. It was in the process of coming ever since the beginning of time. I can back it up at least as far as Noah just from the record of the Word as to who was there that day because the Medes were the Japhethites. The Elamites were direct descendants of Shem. There’s more here than just names. They’re not there just to fill space. They’re there to teach us something. We’ll see the immensity and the greatness of that

occasion because basically no dispersion Judeans were missed on that day of Pentecost so that all

Israel is without excuse. That's the reason. Then **Romans chapter 2** becomes interesting and a few other places.

ACTS 2:12-36

November 25, 1975

The Way College of Emporia

Acts 2:8-11 are a parenthesis.

The miracle of Pentecost is in what they spoke. They spoke in a language that others understood. So these twelve men as they were speaking in tongues really astounded them. The point is that these Jews who were not born again said of that speaking in tongues that they were speaking the wonderful works of God. I remember how thrilled I first was when I saw some of this stuff in Acts and understood it. I saw it for years but didn't understand it. When I got the understanding of it I remember how excited I became. It's really something. How tremendous it is to speak in tongues. Here were these people who disliked Galileans and yet they had to say that these men were speaking the wonderful works of God. When I first saw that whenever I was speaking in tongues, I was speaking the wonderful works of God, it just blessed me no end. This whole section in here just makes me hotter than a firecracker because I remember back in my mind to the times when I got some understanding of this stuff and how blessed I was.

Acts 2:12

"amazed" - Naturally they were amazed. That would be a natural human response because the natural man receiveth not the things of the spirit of God. These people were not born again yet, who were listening to them, and they were looking at everything with their sense knowledge mind and they said, "Well those fellows can't do that." "They can't do that but they're doing it." - That's why they were so amazed.

"doubt" - Then they said, "How can they do it." That's the doubt.

Acts 2:13

"Others mocking" - People who mock are always there. So when you get out to teaching and sharing the Word, you don't pay any attention to people and what they say. Just because people pat you on the back today doesn't mean that they will do it tomorrow. It's not that you teach or share the Word because of people's acclaim or disclaim. You just share the Word. We've got to plant and we have to water. God gives the increase. Whether people are mocking us or whether they say, "I'm going to think about it", or whether they believe. It's relatively insignificant. It's the Word that's significant. These fellows didn't deter Peter and the rest of them just because they were mocking.

"new wine" - See Receiving the Holy Spirit Today (footnotes on Acts 2, page 72 of the 7th edition). We still can't speak authoritatively on this.

Acts 2:14

"Peter, standing up with the eleven" - There is another documentation that on the original there were just twelve. When Jesus Christ was here upon earth, when he read the scrolls he stood up and when he taught he sat down. Here on the day of Pentecost when they were born again of God's spirit, Peter stands up.

All through the book of Acts when they would speak the Word they would stand up. Something culturally changed with this. These men dared to defy the accepted culture of sitting down when you teach the Word. That thing in itself .breaking culture always puts you out where people point their fingers at you.

“hearken to my words.” - This is the next great truth in here; the boldness of Peter when he said, “Hearken.” The church fathers could have said, “Why that old egotist.” Peter didn’t care what they said. He knew something had occurred to him. He just stood up and said, “You fellows listen to me.” This was that same Peter who in **John** was behind closed doors for fear of the Jews. What changed Peter from being a man full of fear behind closed doors for fear of the Jews to this time when he was so bold that he could stand up in front of some of the same people and say, “Look, you listen to me.” Anybody who thinks knows that nobody changes that quickly, generally speaking. Something had to occur that was so dynamically dynamic that there were just no questions about it. He just knew. The only thing that sits between that record in the gospels and the book of **Acts** is the experience of the new birth and the manifestation. I know that Jesus Christ instructed them a lot more than you find written line by line in the Word. He taught them fantastically. Knowing life, it doesn’t happen without teaching. You can’t go beyond what you are taught. (Example of little children) People have to be taught before they can do. Jesus must have taught those apostles very thoroughly about the incident we’re dealing with here in the book of **Acts**. As much as God made known to Jesus, I’m sure Jesus Christ made known to his apostles. No man changes in forty days unless something occurs which is so dynamic that he knows. Peter got rid of fear of people. Most of us have been conditioned through the years by what people thought. Peter got rid of fear of people and fear as to what people would say about him. Most of us have been conditioned through the years by what people thought. Now Peter is no longer afraid and he just takes a stand. You can’t go by what people think. You have to go by the greatness of God in Christ in you and His Word.

Acts 2:15

“third hour of the day” - 9:00 a. m. our time.

Now we get to the most difficult section of this particular record. I’ve done my best to work this to clarify it so that you can get an understanding of it.

Acts 2:16-22

“this is that” - The question is what is “this” and what is “that.” My first clue when I got more understanding of this was the genders of the cases. “This” is masculine; “that” is neuter. Just by sheer logic of the Word itself, “this” which occurred on the day of Pentecost cannot be “that” fulfillment of the prophecy of Joel, because the sun has not yet turned into darkness nor has the moon turned into blood.

Joel 2:18-27 - These verses precede immediately the following verses that deal with Peter’s standing up and teaching on that day of Pentecost.

Everything I’ve read from verse 18-27 has been a material, a physical, a temporal blessing to Israel. The prophecy of Joel concerns God. The word “God” is Jehovah. It concerns Jehovah’s dealing with the land and the people. The word “Jehovah” is always used of God in relationship to that which He has created. It is the record here of evil removed from the land and the people and then the blessings bestowed on the land and the people.

Joel 2:28-32 - The key word is in verse 28; in answer to what is “this” and what is “that.”

“Afterward” is the key. Afterward what? Very simple; after the natural, materialistic blessings; after the temporal blessings this comes. I want you to remember that the temporal blessings precede the spiritual. I think that’s very significant. I’m thinking back in my mind on how this affects our thinking today. People will say that if you want God’s blessing on your life get saved first. These people got God’s blessing in the material sense first and then got saved so to speak. I think time and

time again that it's possible for God to bless you physically, mentally, financially, etc. then you saved, then you got turned on to the spiritual side. Anyway, that's what happened here, in Israel. So after the temporal blessing of verse 18-27 comes the spiritual blessing. Remember the word "remnant" in verse 32. After the temporal blessings come the spiritual blessings. And finally these spiritual blessings center around in the remnant, that small group of believers left over, the remnant. Now in **Acts 2:16** this is Peter's reply to the accusation of drunkenness. The first part of his reply is a quotation from Joel and preceding the quotes used from Joel are the temporal blessings. Then the spiritual one is quoted here in Acts.

Acts 2:17

"pour out" - is the same word as "shed forth" in **Acts 2:33**.

What Peter is saying to that accusation of being drunk is that the quote from Joel, this therefore is that you cannot lay a charge of drunkenness against Israel here in Joel. You cannot substantiate drunkenness in Joel; therefore you cannot substantiate it against us twelve apostles. In other words, the charge of drunkenness cannot be substantiated against the twelve any more than you can substantiate it against those in the future spoken of here by Joel when the great spiritual blessing will be poured out on all flesh after that all the temporal blessings have been bestowed. See, in Joel everything was waste and desolate for Israel until the temporal blessings start to come to pass, then the spiritual blessings. If you translate it like I've told you (you have no text for it but I've got it backed up with the truth of God's Word, if you got any understanding), "this is like that of Joel." Like in Joel's day, first the temporal blessings and then the spiritual. On the day of Pentecost the people on that day were desolate and waste, just like we are today, natural man dead in trespasses without God and without hope. The people today are as they were then. But this which occurred is like that. This accusation of drunkenness is like that you would have to accuse Israel of getting drunk in the prophecy in Joel, and they are not drunk in Joel.

Acts 2:18

"servants" – *doulos* - bond slaves

"handmaidens" - the feminine of *doulos* – maiden slaves

"they shall prophecy" - not Pentecost, but future on Israel. But before that day comes to pass there will be the temporal blessings and then with the outpouring of the spirit, the spiritual blessing. You cannot charge Israel with being drunk when that occurs in the future, no more can you charge us of being drunk now, for this which you now have, is like that prophecy of Joel, which is still future. It only refers to Israel. The reason it is used is because on the day of Pentecost only Jews by religion were present. They all knew about the prophecy of Joel. "This is like that of Joel" would be a good practical, according to usage translation.

Acts 2:19

"show" - to give forth, manifest One of the translations translates it "give."

Acts 2:20

"turned" - changed

That hasn't happened yet, but there is a day coming when that will happen.

"moon into blood" – another figure

So this is still future today.

“notable day” – great day of awe. In the Old Testament the Hebrew word “*yare*”, translated “terrible” is used in **Joel 2:11 & Joel 2:31** – first used in **Exodus 34:10** – it should be translated “awful” - it’s with great respect, great admiration, great awe, great reverence. The Greek word is “*epiphanies*”, which is translated “notable” in **Acts 2:20**. Both are the same in Aramaic roots. The “notable” of **Acts 2:20** is the same as in **Joel 2 & Exodus 34**. It’s not “terrible” in the sense that we understand it. It means that He is so fantastic, so terrific. “Terrible” is a terrible translation. That great day of awe would be good, “notable,” great day of awe.

Acts 2:21

“and” – i.e. - in that day

((“saved” - *sozo* - made whole. That’s beautiful. That just blesses my heart. In Joel, remember the temporal prosperity and then the spiritual, so when you have the temporal and the spiritual you are delivered. Over here it’s saved. When you are completely delivered you are saved. That’s wonderful.

Acts 2:22

Jesus of Nazareth - These words are used seven times in the book of Acts. This is really boldness. Remember, he stood up first and then said to hearken to his words.)) – **not on tape**

((Now he says “Jesus of Nazareth.” And the leaders to whom he was speaking said can anything good come out of Nazareth? Something good can come out of Nazareth. See the boldness of him? Boy, that’s terrific! Jesus of Nazareth, a man - had he said he was God they would have killed him.

“approved” - This is that spiritual awareness that we teach the Corps. When I hit this word “approved,” my awareness spiritually brings to mind that this word is used in **II Timothy 2:15**. Could this be the same word as the word in **Timothy**? And without even looking it up I have the spiritual awareness to know that this word could not be the same word that is used in **Timothy**. That’s what we mean when we talk about spiritual awareness and sharpness. In **Timothy** we are approved if we rightly divide the Word. Over here the word is used regarding miracles, wonders and signs. No man is approved because of the miracles, wonders and signs, because the Adversary has miracles, wonders and signs also. See how I would immediately know that the word “approved” could not be like the “approved” of rightly dividing the Word? The one in **Timothy** means testing for purity, then the results, namely the sanction of that testing - that’s the approved in **Timothy**. The word in **Timothy** is “*dokimos*.” The word here in **Acts 2** for “approved” is the word “*apodeiknumi*.” This word literally means to make public, or to declare wholly or fully. I like the word “made public” by God. Jesus Christ a man made public, declared openly, wholly; declared not just in part but wholly, completely.

“also” - Scratch this word.

Right after he gets rid of that drunkenness accusation, he goes right into the greatness of this thing.)) – **not on tape**

They had seen many of those signs, miracles and wonders. See how he uses that? You talk about setting the Word up; homiletics is the art of preaching. “You mean to tell me that those in Joel are drunk?” If they would have said “yes” they would have hung themselves. “But you men of Israel hear these words - Jesus of Nazareth, a man fully declared, made publicly.” Remember that these boys for the most part had been to Bethany and had seen the Lazarus trip. Fully declared, and these knew it. No one could misunderstand that point. They said that no good thing could come out of Nazareth, “but let me remind you that you were there when Lazarus walked around in the garden and ate peanuts. You were there when he came forth, you saw it.” Look at the positive drive, homiletics

of that type of teaching. He hit them right in the face with the greatness of Jesus of Nazareth. He didn't mess around but just told it like it was.

Acts 2:23

"have taken and" - delete

"ye" - Look at the boldness of Peter. He didn't say "we" have crucified and slain. He said "ye." Israel, Jews, you did it, by wicked hands.

"determinate" - In **Romans 1:4**, it's the word "declared." Here it's the word, "determinate." In **Romans** it's the same word that is translated determinate here; "him being delivered by the declared counsel."

When we worked **Romans** we discovered that "declared" means "marked out." Then when we dug it deeper, we came up with that "marked out" was the mark like that of a *doulos* when you mark the slave with your brand. Marked out - branded. In **Romans** we are branded sons of God to carry out that verse. Here the people were also marked out, branded, but they were born of the seed of the serpent. That's **Acts**.

The group who crucified the Lord Jesus Christ was born of the seed of the Adversary. Remember in John, "ye are of your father the Devil." Those were the fellows. (**John 8:44**)

"crucified and slain" – figure of speech, hendiadys; two things said, one thing meant.

Acts 2:24

"hath" - delete

"pains" - literal usage is birth pains. This is a beautiful figure. Just get the picture of that thing - that's a fantastic picture; a pregnant woman just ready for delivery, the birth pains, and relating it to death, delivering him up out. It's just absolutely beautiful.

"holden" - retained

"of it" - by it

Acts 2:25

"David speaketh" - If David spoke concerning Jesus Christ, then David must have had revelation, which he did.

"before my face" - literally, "in my eyes" - Remember God has engraven us on the palms of His hands. David foresaw his coming. It was always in his eyes and he never lost sight of it. Like today, the hope of the return is that thing which keeps us on fire. David always had the coming of the Lord in his eyes.

"moved" = shaken, budged out - that I don't get shook

Acts 2:26

"was glad" - means rejoiced exceedingly. Look at the beauty of that. The innermost part of my being rejoiced. He was constantly in my eyes and what you have in your eyes and what joy you have on the inside is what you are going to talk about. My tongue rejoiced exceedingly means he talked about it.

"moreover my flesh also" – "also has to follow "flesh" That's real important because in **Acts 2:29** it says that "David, that he is both dead and buried." Here my flesh also shall rest in hope, the hope of

the return. Remember I described to you the valley in the Foundational Class. They knew the first coming, they knew the day of the Lord coming; however, they couldn't see the period of time in between. Look how beautifully this fits with it.

“rest” - same word that is translated “tabernacle” in the Old Testament (in a casket, mummified) Got the picture? My flesh also shall rest even when I am dead. What he couldn't see was the mystery, the church of the body, to which you and I belong.

Acts 2:27

“leave” - forsake

“my soul” - me

“hell” – grave - David said that you are not going to forsake me in hades.

“suffer” - to give, or to allow

David said that he's going to tabernacle until the *return*, not the return for the body but the return for Israel. But he said of Jesus that he would not let him in there that long. He would not even let his holy one tabernacle long enough to see corruption.

Acts 2:28

“countenance” - with what I see in my eyes

“made known to me the ways of life” - this is wrapped up in the Lord Jesus Christ. That's what makes us full of joy with the presence of the face of God constantly before us.

Acts 2:29

“with” - among

“patriarch David” - Abraham, Isaac and Jacob are called the patriarchs, and here David is called a patriarch. David doesn't belong at all to the Abraham, Isaac and Jacob patriarchal set up. That was the nation. This relates David to the whole kingdom of God trip. I think Bullinger has a note on this; Abraham and those, as founders of the nation and David as founder of the monarchy. Monarchy means kingdom. Israel was never numbered among the nations. Abraham was not an Israelite. He was a Gentile, nations. That's a jaw-breaker. Jacob was not an Israelite, he was a nation. Out of Jacob, he got his name changed to Israel. But there's one son that Jacob had out of which the Jews and Israel came. Jacob had twelve sons. Out of one of those came the bloodline that refers to Israel, Jews.

Acts 2:30-31

You have the resurrection in verse 27, you have the resurrection in verse 31 and you get it in 32.

Acts 2:32

“hath” – delete

Don't tell me that the resurrection was not essential in the first message that was ever preached. This verse is the answer to verse 12 – what meaneth this? This Jesus God raised up. The meaning of this is that this Jesus, God raised up, and we are all witnesses of it, not with just the visible eyes but witnesses to it because of what happened to them - born again and spoke in tongues. The witness is

the speaking in tongues. We are witnesses to the resurrection because we spoke in tongues is what Peter said.

Acts 2:33

“right hand” - remember the significance of the right hand

“exalted” - that’s the ascension. See how the Word of God is so unique. It covers the accusation against drunkenness, covers the death (who did it), covers the resurrection, covers the ascension all in one sermon.

“received” *lambano*

“promise” - Tie together with **Acts 1:8** and **Luke**.

“shed forth” - poured out - Poured out is the key. That would be the manifestation.

“now” - delete - If you see and hear it, it is now.

((Acts 2:34 Still future here. **Acts 2:35 Acts 2:36**

God made that same Jesus, that man, Lord, and Christ.

“Lord” - Messiah. When you speak in tongues you make him Lord. This same Jesus, God hath made both the Christ and the Lord, and when he is in you, you make him Lord. See what he’s after by his teaching, because pretty soon he’s going to ask them to repent. He’s the Christ, the Savior, the Lord, and you make him Lord by speaking in tongues. Speaking in tongues is the proof that he is Lord in your life. You are born again of God’s spirit and you walk forth and manifest it. That’s what he is saying.)) – **not on tape**

ACTS 2:37-47

December 2, 1975
The Way International

The entire Word of God is exciting and electrifying, and I suppose it's like any experience that the moment you are in it, that's the greatest. So that's why perhaps Last year Ephesians was the greatest to us, and this year, of course, the book of Acts. We're in that tremendous section of the book of Acts that there are just no words to describe its greatness. You can unfold it, you can work it with all of its integrity the best to your ability, and then there are still some things that escape you. Yet somehow when you work through this record you have to just stand in utter amazement at its greatness, its simplicity and its real in-depth beauty. I'm sort of believing that when I finish some of these things here in Acts I'll do a homiletical analysis for you, which I've never done, and just simply handle this whole chapter from a homiletical point of view. Nothing teaches any better than God's Word on homiletics, which is the art of teaching. How to teach God's Word most effectively is set forth in God's Word. The greatness of this record in Acts 2, homiletically, has never been superseded. It has a fantastic introduction and then it has what you call the body, which is the build up. All the build up is in this last session that we did. The introduction is in the preceding tape. Of course, the whole idea of teaching, as well as preaching, is to bring men and women to a point of decision, to what many times, homiletically you refer to as the moment of decision.

Acts 2:37

"What shall we do?" That's the moment of decision. His teaching brought them to the place where the people said, "what shall we do." (Example of PFAL class) One of the great arts of teaching is to bring men and women to that point where they have to make a decision.

It's like in selling, you can be the best salesman in the world, but if you never say to them, "look, do you want to buy," you're never going to sell. The whole thing in selling is to bring people to that point where they make a decision. Moving the Word of God is just as simple. That's why whenever you teach at a believer's meeting you have to pre-think, pre-plan, pre-work in your heart and life the Word of God so beautifully that your teaching will get people to the place where they make that moment of decision. All teaching is designed to do just that.

Acts 2:38

Well, there it is. Many years I failed to understand that verse because I was taught it wrongly. I just didn't know the answer to this verse. I was taught to repent was to confess my sins, so I went through that every year, sometimes twice a year, to get saved. If God had never taught me more than the two **verses, 38 and 39**, I'd forever be grateful to God. To repent is not to confess your sin. The word "repent" Literally means a change about, a turn about, going in another direction.

I understand this, because before, we are dead in trespasses and sins, without God and without hope and by nature the children of wrath. So to repent is to get from the nature of wrath category to being born again and alive in God in Christ. That's why to repent is not to confess your sin but to confess the savior from sin, the Lord Jesus Christ. (**Romans 10:9-10**) The confusion of this word "repentance" was paramount in my life. Even today in the so-called Christian church the confusion is very manifest.

"be baptized every one of you in the name of Jesus Christ" - This is another point of confusion. Once you rightly divide the Word of truth and have the true Word and you understand it then it looks so simple, but before you had that, it doesn't look so simple. It may have looked simple, but you weren't able to put it together, because if it's God's Word, it all has to fit like a hand in a glove. You

and I know that to 'be baptized' is a one time deal, and it's not something that you do, it's something that happens to you when you repent. But we never knew that, years ago. When you repent you are baptized. It's not just emersion; it's an internal fulfillment, Christ in you the hope of glory. Every part of your being has Christ in it. That's the baptized. When they did it in water, the baptism was always an emersion so that the water would be completely 'over'. I think It's beautiful that God chose to use the word "baptize" here. Repent, confess with your mouth the Lord Jesus and Christ comes in, and that is baptized in with everything Christ is. He is completely all in you.

"in the name of Jesus Christ" - The teaching as well as the "Christian" tradition that is based on **Matthew 28:19-20** is absolutely ripped to shreds in the light of the record in Acts 2.

Matthew 28:19-20

"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" - must be, deleted. This is the teaching of tradition and of the "Christian" church which is always quoted, but they quote, of course, the part that should never have been in the text to begin with. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" was never in the originals. If that were true, that that was the command given, then the apostles were either very forgetful or very ignorant, for this occurred only eight days before Pentecost. It was the last thing Jesus Christ said, and most people have the ability to remember the last thing someone says and yet here in Acts Peter said, "be baptized in the name of Jesus Christ." Either the apostles were very ignorant or very forgetful or we must accuse them of incompetence and absolute insubordination, if **Matthew 28:19-20** would apply to the administration that began on the day of Pentecost. All the Word of God stands in its greatness and its beauty and it stands absolutely inviolate with no tearing up of any of God's Word if we obey

II Timothy 2:15. **Matthew 28:19-20** is the Israelitic commissioning, or the ministry that is to be carried out under Israel.

"Teach" - discipling, to make disciples of all nations. That discipling of **Matthew 28** is basically a continuation of the record in Matthew 10.

Matthew 10:5-10 - The Word of God never says that we are sheep. Israel was referred to as sheep, but we are sons of God. At another place it says that you are supposed to take scrip for the journey. It's where he said to take the sword, or something.

Luke 22:31-36 - Situations change and when situations change, the revelation changes. Here we are at the time of the crucifixion, and at the time of the crucifixion, he lays this on them. Verse 36, then comes the crucifixion, then comes the resurrection, then comes the ascension, and just before his ascension again, situations change and we add something and we have that record in Matthew.

Matthew 28:19-20 - In Matthew it says to teach all nations. Previously it didn't say to teach nations. Who did you teach? Israel. Now he says teach nations.

"end of the world" - "end of the age" - That is exactly what occurs after the gathering together of the body to which you and I belong. Then this Scripture comes again into prominence, then Israel will be teaching the nations.

The **Acts 2:38** record "baptized every one of you in the name of Jesus Christ for the remission of sins" has nothing to do with the record in **Matthew 28**. It's an entirely new administration, and you dare not read into the previous administration that which is for the current one, nor can you take the previous one and read into the present one. I think in one of the books I have a piece of work on baptism. (The Bible Tells Me So chapter 14) You ought to master that. Either those apostles were

very forgetful because just eight days before, the last thing he said was to go out and teach the nations. If you are going to include baptizing them in the name of the Father, the son, the holy ghost, you are going to develop even more opportunities. Why didn't they do it on the day of Pentecost? Were they forgetful? See how simple it becomes when we rightly divide it.

John, who preceded Jesus Christ in the ministry, gave his call to Israel and they turned out by the barrel full, and it says that he baptized them unto the remission of sins, and therefore, they have carried that over from that administration into the church administration. And every time you read "baptized" they add "water." **Acts 21:20** tells you why this was carried over into the age of the church.

Acts 21:20

They were still zealous for the law; therefore, they continued to carry out at times John the Baptist's baptism of water. Why do we then carry out water baptism today? Still zealous for the law. They were zealous for the law here because the revelation of what the church was had not been given historically at the time of **Acts 21:20**. Shortly thereafter the fullness of the revelation comes. That's why you never after that read about water baptism again in the book of Acts. We've lived almost 2000 years tonight from the day that these things occurred, and we are still zealous for the law. We still have not come to the place that Peter came to on the first day when he was born again.

So we talk about intelligence, I'd say that Peter had it far beyond what most people have today. At least he got it the first day. We Live 2000 years later and we don't have it. Peter just had to learn to rely upon God and speak forth as the spirit of God worked mightily in him. And Peter said it accurately and right on.

In Matthew it is not a called out of Jew and Gentile. In Matthew it's a call only to Israel, Jew only. At the end of Matthew, it's not a calling out of Jew and Gentile. It's a calling where The Jew, Israel, takes the Word to the Gentile. But to us in the body it's a calling out of both Jew and Gentile. **Romans 9:24** You don't see that in the gospels, only in the church epistles. In our administration it's a calling out of both Jew and Gentile. In the next administration, after the gathering together, it will be Israel witnessing to the nations. The calling out of both Jew and Gentile and this baptism in **Acts 2** brings you to **Ephesians 4:5**. That has nothing to do with water. What I'm teaching you tonight you can't get in any commentary. You cannot get it in any seminary, any Bible school, but you can get it from the Word if you've got eyes to see and ears to hear.

"baptized" - when they did it in water, when John did it, he put them all the way under. That's why they used the word "baptized," for it's all the way under, it's God in Christ in you, all the way under, completely, completely, complete with Christ in you the hope of glory. Boy, how little we've appreciated that and how we've magnified the water. And the water doesn't give you a lousy thing except dead people. That's right. They fought over it; they killed each other over it because one group believed in more water than the other. And it's the same amount of Christ in us, the same faith, the same joy, the same peace. That's baptized. If that isn't bigger than water, then just go fly a kite backwards! See how little we've appreciated God and His Word and his wonderful son Jesus Christ. How little people have gone to the Word to work the Word. The Word does not contradict itself if we rightly divide it. If we wrongly divide it, we'll have any number of contra-dictions, and then you have to keep propounding the error to maintain the system. Praise God for the Way Ministry; that we don't have to propound error to maintain the system because we never had a system to begin with. All we've been is a research center. If we learn any more, we'll change. As long as the Way Ministry stays that way, God will bless it. When it solidifies itself, it's dead. When it systematizes itself where

there is no freedom to work the Word without somebody criticizing, or raising hell, she's over with. Praise the Lord. I hope it dies the first day somebody gets that silly idea.

Peter said repent. He could have said, "Come on up and sign the register". He doesn't talk about signing a church book. To get to the new birth you have to repent. And it isn't sin or we'd never make it. When you repent you are baptized. Repent and be baptized. How? - By repenting and being baptized in the name of Jesus Christ. There's an orientalism about pleading in the name of some prominent man. That's the meaning here. You are baptized in the name. In whatever that name represents is what you're baptized in. What does that name represent? Christ in you the hope of glory, righteousness, redemption, sanctification, etc., that's in the name.

"In the name of Jesus Christ" - the one who was humiliated, the one who had no sin, the one who never blew it, the one yet who was tempted in all things like as we are - that's in that name of the one who carried everything for us. The Christ, the messianic one, the one whom God sent who now is seated at the right hand of God - puts the humility first. Well, that's where you and I need it here upon earth. That's why the repentance is down here, that's why it's baptized in the name of Jesus. If it was baptized in the name of Christ your Bible would fall to pieces. It's baptized in the name of Jesus; it's down here upon earth where you are baptized with his presence and with his power. He's seated at the right hand of God, but he's born in us, Christ in you, in every born again believer.

"for" - unto - *eis*

(Go through Acts and find out how many times "the name" is used in the book of Acts.) Unto the remission of sins. Remission of sins is for the accumulation of sins before you repent. Forgiveness of sins is after you are born again of God's spirit. Repent; be baptized in the name of Jesus Christ unto the remission of sins, not forgiveness.

"Ye shall" - is absolute

In the singular and plural, 1st and 2nd person, I'll give it to you once more.

'I' will	-	absolute
'I' shall	-	simple future
'You' or 'they' will	-	simple future
'You' or 'they' shall	-	absolute

"receive" - *lambano*

Ye shall is the absolute, then why do people argue about it? For the same reason that they argue about water, for men's eyes are blinded to the truth of God's Word. To propound error is so much easier that men just stand against God because of the Adversary and make the Word of God look like a bunch of bologna.

After Peter had preached that fantastic sermon, he brought them to that point of decision when he said "repent." When you repent you are baptized in the name of Jesus Christ unto the remission of sins. Now then *lambano*, manifest. Ye shall absolutely *lambano* the gift, Christ in you the hope of glory, the fullness of the power of God in Christ in you, the new birth.

"the" - Greek text has it but Aramaic never has it, so have to get in the context to find out if the article should or shouldn't be there.

If it's going to be a capital "H" and "S", the preposition "of" has to be "from. If we are going to keep it lower case "h" and "s" the preposition has to be "of."

You are going to *lambano* the gift of holy spirit or you are going to *lambano* the gift from God. In any case, you can't get out of it; *lambano* it. That's the cry we can share with people. *Lambano* the gift. You don't *lambano* the giver, but *lambano* the gift.

In my heart I feel that it's *lambano* the gift from God, to manifest that wonderful gift that God has given. But you can't teach this text wise, because you can't prove it from the text. Not that the gift is the important thing, but the God that gave it. To *lambano* the gift from God.

"gift" – *dorea* – of service to men

Acts 2:39

"the promise" - **Acts 1, Luke** - You are clothed, no longer naked, endued with power from on high, which is in that name of Jesus Christ. What you got was remission of sins and you *lambano*-ed.

"unto you" - Israel

"and to all" - The commentaries say Israel only, but they forget to read the last part.

"*even* as many as the Lord our God shall call." - That brings us Gentiles in. We were called by his Word. Believing comes by hearing the Word. That's why the Word is the only thing that is important. The Word is the only thing that ever brings men and women to the knowledge of God and salvation. That's how He calls, by the Word. Those who have ears to hear, hear. Just two verses of scripture; the whole summation of the new birth, power from on high, the fullness of the spirit, Jew and Gentile, all in just two verses. The promise is unto you, Israel, and to your children, Israel, and to all, Israel. Afar off, even as many as the Lord our God shall call, brings in the Gentiles. This is why people do not find Jesus, they are found of him, because the Word draws, the Word is the calling. We are the ones lost, not Jesus. The Word does the calling to those who have ears to hear. Those who want to remain unsaved stay unsaved. It's as simple as that. To me, this is in many respects, like "who forgiveth all thine iniquities, and who healeth all thy diseases." (**Psalms 103:3**) If he can forgive sins, in the same verse you have the healing. Over here you have the new birth and the manifestation of that birth in the same verse. Anyone who is born again of God's spirit should manifest. We didn't manifest because we did not know, and we did not know because nobody taught us. You can be born again without a manifestation because the new birth is the working of God in Christ; the manifestation is your working. Unless you are taught your job, God can do his and you don't do yours. You can confess with your mouth the lord Jesus and you can believe God raised him from the dead without manifesting anything. That's why we need a teaching ministry, that's why the teaching ministry is in the Word, because it's the Word that calls. The Word needs to be taught. The greatest thing in the world is the Word. He magnified it above all His name. It's the Word.

Acts 2:40

Verses 38 and 39 finished up an action, a result, but that didn't stop the day. He preached the Word all day. They kept right on going. When John got tired, Andrew came along and fished a while.

"testify" - some center margins have - earnestly testify. That isn't big enough, it's deeper than that. It's a fantastic verse, but hardly anybody ever sees it.

"many other words" - continued teaching, preaching God's Word - testify - In its basic meaning here means to completely give an out and out witness. It's a complete, full, out and out witness.

Man, what a day that must have been. Peter gave a complete, full, out and out witness.

"exhort" - In one sense that I've taught you, the word "exhort" means to encourage toward a more worthy endeavor. But there is another usage of that Word and it's here; out and out witness. To

exhort means to call them near, to draw them unto. He gave an out and out witness to draw the people unto God, as many as the Lord our God shall call. Look at that verse! He did an out and out witnessing to call the near unto God. If you want to get saved from this crooked world, draw near; come over, to God's side. That's **verse 40**.

Acts 2:41

"gladly" - delete

"received" - *dechomai*, subjective reception, but in this instance it's *apodechomai*, which means that they received it here and flowed it out. They received fully. They didn't just *dechomai*, they *dechomai*-ed fully, which means they manifested in this verse. *Apodechomai* means subjective reception to the end that it flows out. That's why I know they spoke in tongues on the day of Pentecost.

"about three thousand souls" -- Every commentary says there were 3000 souls added by Peter's sermon. That's not true, because this is the second, third, fourth, fifth sermon of this day. Throughout the whole day the Word moved. They went all day long, and by nightfall, about 3000 people. What a record!

That received fully in that verse implies the absolute manifestation.
That's the end of Pentecost.

Acts 2:42

Now you begin in **verse 42** with the things that occurred as a result of that which had previously been accomplished. That's why you get to the great figure of polysyndeton with **verse 42**. You count the "ands." There are 16 "ands" from **verses 42-47**. The "ands" are to roll over fast and quickly to show you the immensity of the results. I tell you, when God moves, He moves and there are tremendous results when people believe. Fantastic! About 3000 souls that day. (Just like **Genesis 1**) Here it's the church. After the great revelation of what God did, then comes polysyndeton, just like in **Genesis**, only here it's the church of the body.

"apostles' doctrine" -- the right teaching, the right dividing of God's Word is what they continued in steadfastly. They didn't flip out on it; they just steadfastly stood together.

"fellowship" - they fellowshiped. It's in the fellowshiping with like-minded people, day after day, hour after hour, that's where it is. If you really love to golf, who do you like to be with – golfers. If you really love God and God's people and God's Word, who do you like to be with? With people who have the purity of the spirit of God in them. Before you can have fellowship you have to have sonship. You have to have the ship.

You can't have fellowship in the body until you are first born again. The fellowship implied a little sharing, etc.

"Breaking of bread" - implies that they ate together. They shared their sandwiches, etc. It's just beautiful! They didn't forget to pray. And I'll venture to say that they did it by the spirit too.

"and in prayers" – they didn't forget to pray and I'll venture to say they did via the spirit too.

Acts 2:43

"fear" - awe

“every soul” - every believer

Acts 2:44

“all that believed were together” - Now I do not believe that they were all together at one location all the time. I think Peter had a Twig, maybe a Branch. All of those guys were busy ministering the Word. All that believed were together, together on the Word, together on believing the apostles’ doctrine. It’s in the plural, possessive. The possessiveness of it implies plurality, of **verse 42**.

“had all things common” - Not communistic - that’s from the Devil. They had it common. If you have a need and I have something to share, then I share it with you. That’s the common. The early church had it in common. It’s one body and the whole body has things in common. Everything above your need is made available to the body.

II Corinthians 8:9-14

Verse 9 – “poverty” – it isn’t a negative poverty

Verse 10 – “forward” – willing

“a year ago” – from a year ago

Verse 14 – “that there may be equality” – in the body

This all happened to come into fruition immediately after the day of Pentecost. He isn’t talking about tithing. Tithing is under the law. Christ is the end of the law for the believers. Abundant sharing is abundant sharing over and beyond your need. Who gave you life? It’s eternal life. Who gave you the joy and rejoicing in your heart? The great joy and rejoicing of your heart is not in the natural man but in the Christ in you. To whom do we owe our life and everything then? To God! Boy, how the church has lived below par and how devilish they’ve lived. It isn’t “giving me more”, but giving to the body. They had things in common.

Acts 2:45

They sold their plurality, possessions, plural. They sold their plurality, goods, plural. They did not sell what they needed. They sold what they had greed for; that which inflated their ego, “Well look at me.” God has never asked a believer to give away or sell anything which you need. God supplies our needs. Now what is need? Every individual stands before God and makes that decision. What may be need for one person may be greed for another.

In one sense I’m a professional man. I need some dress clothes. That’s my need. But now, here’s the local farmer across the road. If he would have as many dress clothes as I have, that would be greed for him. If I had as many overalls as he has, that would be greed for me. You see it? It’s as simple as that. What your job is, where you fit in the body. God will supply that need and that need varies.

“parted them to all” – shared - gave to all believers

“need” – not greed but as the need was there

Now that does not mean that they gave everything. But inside the body of believers, here’s a young couple who wants to start farming. The church takes its young couple and put him in business at no interest. That’s what they did. They parted the material goods as they had need. (Not once is “bank” mentioned in the Word of God. Banks are built by the Devil for selfishness of people.)

We don’t need the world to back up believers: we need the believers to back up believers. Boy, what a day if people see this. That early church must have been absolutely sharp. Just imagine that thing

happening today, even among the Way people. Suppose they really saw the light of the Word and really turned loose and believed God.

Acts 2:46

“daily” - The only people who object to this are the adults. They don’t fellowship daily because they don’t want to. You can’t expect a business man to drive two hours at night to go to a Twig meeting. The leader is supposed to be the leader. When people come to that Twig meeting, he ought to have that thing burning in his soul from the time it opens until it closes. And it doesn’t drag all night. You don’t start at 7:00 p. m. and preach a four hour sermon. You just kill everybody. People came to the meeting to be built up, to fellowship. They met daily. That doesn’t say nightly. It doesn’t say that they were in ten different meetings. It says daily. But it says daily. When the church does not meet daily, it will die. It’s as simple as that. When the adults don’t go to the meetings daily, they will die. It’s a daily life. Do you eat physical food daily? You got to fellowship with the believers daily. That’s in addition to your private devotions, as you call it, because you speak in tongues much. They met daily.

“with one accord” - with unity of purpose

“in the temple” - it’s not the temple proper, it’s in the temple area.

“breaking bread” - They just met daily and brought their sandwiches along. That’s all. That doesn’t mean that the cook at the house made a seven course dinner for everybody. It just wasn’t a 30 second meeting either. They prayed together. They worshiped together. They heard the Word together, sat down, ate and fellowshiped together.

“house to house” - They did it from house to house. The Church is in the home.

That’s where the Twig is, in a house. When that Twig gets too big you split the Twig and go to another house, and now you have two Twigs. But you see, we get selfish; I want to do it in my house. So now we have nine people and that’s all we ever get and they are my people. And our believing has already said that they are mine, so we limit it to nine or twelve and nobody else comes. My Twig, is that right? No, it’s God’s. It’s God’s church and you are responsible to God. You ought to believe God to fill that house the first night and the second week have a second Twig. God will raise up leadership. It’ll be there sooner or later. If not, you lead both Twigs, one at 8:00 and the other at 10:00. It won’t hurt you. You aren’t going to burn out that quick. Get to moving with God’s Word.

“gladness” - euphoric - means with merriment, with festivity, with dancing, exuberance. They were a happy gang. They ate their bread not with longfacedness, negativeness, but like it was a great festivity, with dancing. The word “dancing” is used for this word “gladness.”

“singleness” - means simplicity of

“heart” - undivided loyalty. That’s the greatness of that verse. **Ephesians 6:5** ‘singleness’ - singleness is the same as simplicity - in simplicity in your heart. In Acts it’s the same thing. They ate their bread with joyfulness, with dancing, with fellowship, with real exuberance, festivity, with simplicity of undivided loyalty.

Acts 2:47

“praising God” - for what they had seen and heard and what they were experiencing.

“all the people” - all the believers (not all the unbelievers)

“favor” - grace, real blessing

That’s when the Lord added to the church daily those who were being saved.

“such as should be saved” - those who were being saved (is the text) The Lord added to the church. They taught the Word, they heard the call. The Lord is the only one who can give the new birth. That’s why He added to the church daily such as were being saved. Why was the Lord able to add to the church daily? Because they were teaching the Word, they were fellowshipping daily, they were breaking bread together. They were enjoying each other’s company. They were praising the Lord for what He had done. And there was great grace, favor, love, among the whole body and that’s why the Lord was able to add daily. Where there is no fellowship daily, where there is no love, where there is no forgiveness, no tenderness, no sweetness among God’s people, the Lord will not be able to add to the church daily. That’s the first century church on the first day of its birth and shortly thereafter and we are still a part of that same church. We ought to have the same exuberance. We do have a little of it in the Corps occasionally, and in the Way Ministry. But outside this ministry I don’t know where you can go to see it. We need it, that the Word again may abound, and men may see the greatness of our God and move in the power of it, that God again can really add to the church daily such as are being saved.

ACTS 3:1-11

December 4, 1975

The Way College of Emporia

Well we go into a record tonight that is so much like God's Word, simply amazing, dynamically revealing of the greatness of the first century church and a section again of God's Word that has been pretty well hidden. For the most part it's just been another nice story to people. Something that occurred in the first century that passed away with the apostles, and consequently this is the kind of thing that you no longer believe for. See, I came through the same kind of background that the men my age came through that were trained in the theological seminaries, and that is that in Peter and John's day they didn't have the "smarts" of the medical profession. And therefore, they needed Peter and John and God to help them. But since that time we have developed science and the medical profession, and it's the medical profession that has replaced the power of God and the greatness of that which is made known in the Word. So the medical profession with their hospitals took over the days of Peter and John. You just can't get rid of God's Word that easily, because if one thing in the book of Acts is dropped out, then you drop out anything you want to drop out and then you lose the new birth, you lose everything. It's either the church in action with the greatness of the power of God all the way through or it isn't. The greatness of Jesus' ministry was manifested in its maximum with the healing of the man born blind in **John 9**. The greatness of the power of God in the believers in the early church was made manifest here in the third chapter of the book of Acts. This is the first record in the Word after the birth of the church regarding the deliverance of someone who was born incapacitated, or as I say, who came from the factory with parts missing.

You see, in the last session, I think I told you that when people were born again of God's spirit, they immediately spoke in tongues, and I showed it to you from the text. Having continued in the apostles' right believing, doctrine, they not only spoke in tongues, but they operated the manifestations. I believe that they interpreted and prophesied. I believe they operated word of knowledge, word of wisdom, discerning of spirits, faith, miracles and healing. Before the Lord Jesus Christ ascended in those days when he was with the apostles, he must have taught them many things because they spent approximately 40 days together, things that of course are not recorded in the Word of God. And I'm sure they didn't spend much time talking about the social problems in Palestine, nor who was going to be the next governor elect of the Judean territory. By sheer logic from the integrity and accuracy of God's Word, I'd say that those were great days of instruction and teaching. He must have just opened his heart spiritually speaking and taught them things to look for and what to do when certain things occurred, which they did on the day of Pentecost. I wouldn't be a bit surprised if he taught them the advanced, advanced class then; how the manifestations would operate. We have no proof of it text wise, but when you get into the inner depth of God's Word and you see the greatness of that Word and you just know that nothing ever happens by chance or by accident, that people are not good baseball pitchers because they read a book, but because somebody instructed them properly and taught them.

When you understand this, then you have to realize that certainly there must have been some fantastic teaching to a group of men. I think the greatness of all of this shows up in the third chapter of Acts.

Acts 3:1

"Peter and John" - I believe these words are used seven times in the book of Acts. Peter is always the one that is mentioned first.

“ninth hour” - approximately 3:00p.m.

Acts 3:2

One would have thought that such a tremendous occurrence as we're going to witness here tonight that at least they could have named the man. One would have thought that when Jesus Christ healed the man born blind, the least they could have done was put his name in. I think some of the greatness of God's Word is in things like this. What difference does it make if you never know the man's name as long as he got the deliverance, as long as he was a man who was committed to God and the things of God, what difference does it make. History, for the most part, is unjust; very brief in mind. The God we serve is just and long in remembrance of the good things. He keeps the records. I do not know this man's name, nor does anybody else. He was just a certain man, but he was not a second rate certain man. He was a certain man who was laid at the temple gate Beautiful. He did not need money. According to the record here, in the inner depth of it, I would say that he had plenty of money. If he had needed money they wouldn't have laid him at the temple gate, Beautiful. They would have laid him at the entrance to the city where all the people came in through the main gate. At this place you couldn't collect as much money. If you were poverty stricken you wouldn't go there. From the context, I believe it indicates that here was a man lame from his mother's womb, who perhaps belonged to a very outstanding family and even had some great religious connection with the temple. But because he was crippled, he automatically could never have been of service in the temple, because those men who served in the temple could not be physically maimed.

“the gate of the temple which is called Beautiful” - Some people believe that was the eastern gate.

“to ask alms of [from] them” - The asking of alms was not because he needed money but because it indicated his humility, because for you to go out and beg, sense knowledge wise would be humiliating. Here was a man who came born this way, lame from his mother's womb, of prestigious background, family of note. So in order to show how humble he really was, how badly in need he was of deliverance, he humbled himself to ask alms from those who entered into the temple.

Acts 3:3

One of the great and wonderful things about this record is why did Jesus Christ not pay any attention to this fellow? Didn't Jesus Christ love him? Whenever Jesus Christ went into the temple, this man was laid at the temple gate daily, so then when Jesus went in, he must have seen him, and he must have known he was there. I wouldn't be a bit surprised if he called him by name. Yet he never ministered to him.

John 5:2-9

Verse 2 – “Bethesda” – means mercy, like Mercy Hospital.

All of these believed in healing, for that's what they were there for. Here were a whole multitude of sick, and they all believed in healing. Jesus Christ was there. Why did he not deliver every one of them? No revelation. So he delivered just one.

Here's a man in Acts laid at the temple gate Beautiful daily yet Jesus Christ never stopped to deliver him. Why? No revelation. See, without that knowledge of God's Word you just guess. Then you have to go to chance or by accident. It was just by chance that Jesus healed the one among the many. It was just by chance that Jesus did not get involved with this man at the gate Beautiful. That's a cop out and a stupid answer. God's not that stupid. He doesn't work that ignorantly. In the one instance Jesus had revelation to minister just to that one person. In this particular instance Jesus Christ never had any revelation. By the way, this was not the first time that Peter and John went by him. Why did they not minister to him earlier? No revelation. But today is the day.

I do not know what it is that brings a man or a woman to that point of decision where it is there, when it could just as easily have been there a year before as far as God is concerned. But why is it that it takes some so long to get to this point? I don't know. I am sure Jesus Christ would have been delighted to heal him had it been the time, as far as the man was concerned, because it's always God's time. God's time is always a now. Man's time, many times, is future. But when man in the future gets to the now time, God is now presently available to meet that need. Here was this man who saw Peter and John and he asked alms.

Acts 3:4

“and” - but

“Peter, fastening his eyes upon him” - This means a lot more than just casting a glance over. It tells me that he had revelation. Peter fastened his eyes. He looked straight at him, straight In the eyes. Get the word “fastened” – tied to. So did John.

“Look on us.” - Peter said to the man, “Look on us. Quit trying to be so humble by begging alms. Get your eyes up. Quit looking down, look up.” And Peter said, “look at us.” Boy, what a revelation. First time in the history of the Christian church that this comes to pass, Because God in Christ is in Peter and John, so when they look at Peter and they see Peter with the greatness of that Word living in him, they see the living Christ. When they look at John, they see the living Christ. And we've got to again let people see that living Christ.

Peter said to look at us, and boy, what a tremendous thing, because until people see the Christ in you, you will never be able to deliver or help people. As long as they look half way at the world, half way at you, you're never going to get the job done. People have to start looking at you. Well, bless God; give them something to look at. Stand up, throw your shoulders back, and walk like a man or woman of God. Peter and John walked toward that temple with the spring of God in their souls. You have to get people's attention before you can help them. Before you can minister God's Word you have to get their attention or you are just spinning your wheels. Before you can set people free, you have to get their attention. If they do not believe that you can do it, you cannot do it. (reference made to **Matthew 17:14-21** or **Mark 9:17-29**)

This looking on us is not an ego trip. It's the truth of the greatness of God's Word. Men and women have to have confidence in your ability to heal them with the God in Christ in you. Understand? If they do not believe that, you can't do a thing for them. That's right.

Acts 3:5

“he gave heed unto them” - He looked at them, but his expectation was far below par. He needed healing, but he expected at this time to only receive alms.

Some, place between **verse 5** and **verse 6** is a full length sermon, full length teaching.

“receive” – *lambano* – which is the matter of giving alms.

Acts 3:6

“Silver and gold have I none” - They love that one, because now we can have a whole group of priests who have renounced everything, the poverty gang, the St. Peter's heralds. There is a group that absolutely declares that they don't own anything, and they do it based on this scripture, that they own no material things.

Peter was not poverty stricken. He just said, “silver and gold have I none.” Just because you don’t have any money with you tonight, that doesn’t mean that you are poverty stricken. Where were Peter and John going? To the temple. What were they going to do? Pray. You were not allowed to carry any money into the temple to do that. It’s an old rabbinical law. He just left his wallet home. The devilish teaching that Peter and John were poverty stricken is contrary to God’s Word. (reference to **Psalm 37:25**)

The pope made an emperor stand outside in the snow barefoot. The records indicate that the pope said to him, that Peter and those had to say silver and gold have I none, but we don’t have to say that; just look over here in the Vatican. The emperor said, neither can you say, “In the name of Jesus Christ rise up and walk.”

Silver and gold have I none - not because they were poverty stricken but because they were on their way to the temple to pray. The man sat there for alms.

Now, if this is true rabbinically, and I know it is, why would they have laid the man at the temple gate Beautiful asking alms? They didn’t lay him there for money. He was laid there to indicate his poverty, his spiritual in-depth need, so to speak. Physically he needed something. And, of course, most of the teaching of those days by the spiritualists was that if you were crippled from your mother’s womb, you must have done some-thing very badly in the previous incarnation. Remember, the rulers of the temple were born of the seed of the serpent. (**John 8:44**) That group has always taught reincarnation. All spiritualism teaches reincarnation. And therefore, this fellow in the previous incarnation, something must have been radically wrong, that’s why he was born this way. So now to show how badly he felt he had to sit around with his tin cup.

“such as I have give I thee” - You can’t give anything if you don’t have it. In the ministry of healing, which this is, in operation, the man ministering has to always give of himself. A woman walked up to Jesus Christ and stole her healing. (**Mark 5:25-34** or **Luke 8:43-48**) The Word says she followed in the press behind and reached out and just touched the hem of his garment, and immediately she was made whole. It was revelation, not the touch of the hem of his garment that he felt. She had just reached up believing that if she touched the hem of his garment she would be made whole. It says in the text that Jesus felt “virtue” going out of him. The word “virtue” is *dunamis*, power. Never is there a time when somebody believes for deliverance from you that it doesn’t cost you something in your life to give. You have to give for them to receive. That’s part of the law of deliverance. Their believing will draw it out of you, but your believing works with theirs in order to bring it to top fruition. It’s really something.

“In the name of Jesus Christ of Nazareth rise up and walk” - That’s an impossibility because, number one; the man came lame from his woman’s womb. Secondly; Nazareth is a defamed city. Can any good thing come out of Nazareth? All strikes against the man. It’s really something.

Proverbs 3:27

When it’s in the power of your hand to do it; like here in Acts. Don’t withhold it if you have revelation. Do it!

“In the name of Jesus Christ of Nazareth” - in that name - **Acts 2:38** – “baptized in the name of Jesus Christ.” **Acts 2:22** – “Jesus of Nazareth, a Man approved of God” – impossible – no good thing comes out of Nazareth. Maybe it’s impossible with people but it’s not impossible with God.

What a fantastic thing. In the name - what name? Jesus, the Christ. It puts the Word "Jesus" first because it emphasizes his humility, his earthliness, and that's exactly where the man needed healing, right here upon earth. That's where our savior is to deliver people. Jesus Christ of Nazareth. It never says Christ Jesus of Nazareth, as far as I know, in the Word. The Christ part is the heavenly part. Jesus is the earthly part. The two are put together here in a remarkable way. In the name of Jesus Christ of Nazareth rise up and walk. This is inspired utterance. This is not tongues with interpretation. This is a man having revelation and just inspired utterance. He just simply said, in the name of Jesus Christ rise up and walk.

Acts 3:7

"he took him by right, hand and lifted him up" - This is inspired action. Peter took him by the right hand; inspired action. You never grab anybody in healing unless you have revelation. You don't lay hands on people if you don't have revelation. God showed Peter everything in a moment of time and there he is ministering. He lays the Word until he builds believing enough for the man to be delivered. He lifted him up.

"immediately his feet and ankle bones received strength." - Boy, imagine healed in a name that is a defamed type of name, of Nazareth, yet in that name he was healed. People laugh at the name of Jesus Christ today, and all they get is the consequences. We believe and get the results of that name. Let them have the consequences. Some of us would rather go the other route.

Acts 3:8

If this would occur in our meetings today they would call the psychiatrists; do something to throw you out. Couldn't afford to get that excited about your deliverance. Here is a man only physically delivered and look what he did. He leaped up, stood, walked, praised God, etc. When we get born again of God's spirit and filled with the holy spirit in manifestation, people think we are a little "rocky" if we sing loud. It certainly is a lot bigger when you are dead in trespasses and sins, to get born again, than it is to get an ankle bone put in. This man only had an ankle bone put in and he had the audacity to defame that famous temple by walking and leaping in it and praising God. He was a good Pentecostal or something; "holy" jumper. I suppose if you were about 40 years old and had never walked you'd be happy. Why can't we be just as happy, and happier, when we are born again of God's spirit because we were dead and now we're alive? Boy, you see how we've been talked out of the greatness of the new birth and what it is all about. Boy, when you are first born again you sure like to go out and tell everybody because you are hotter than a firecracker. When you are born again of God's spirit you want to tell it. Don't ever deny a person the joy and enthusiasm of believing and sharing the greatness of God's Word. They'll grow up soon enough. Let them have the fun of children holding forth the greatness of the Word. And the life is down in that children's level anyway. Everybody wants to get so intellectual after being born again. You have to learn more so no one will back you against the wall and pin your ears back. Shoot, you'd look real pretty with your ears pinned back.

Acts 3:9

"All the people saw him" - that's the worst part. Oh my goodness!

Acts 3:10

They knew who it was and were filled with wonder and amazement.

Acts 3:11

"held Peter and John" - You know; went right along with him.

“greatly wondering” – Isn’t that something? People are like this.

Verse 12

begins the second great sermon in the book of Acts. In between the first great sermon and the operation and outcome of that ministry and how it worked in the early church, there sits this record of the healing of the man born lame.

It says in the book of Acts that on the day of Pentecost, Peter and John and all the apostles spoke in tongues. No place does it say that they interpreted and prophesied. But it says they held their Twig meetings daily; they went from house to house and they worshipped and prayed together. It doesn’t say that they interpreted and prophesied but it doesn’t say that they spoke in tongues either. But they did speak in tongues previously. It says so, on the day of Pentecost. Then when they went from house to house by sheer logic, what do you think they did? Less than what they did on the first day? I don’t. Now speaking in tongues builds up the Christ in you, the hope of glory, and the more you build up the inner man, the bigger and fatter you are spiritually to receive revelation. Interpretation and prophecy builds up the body of believers. When the individual is built up and the body of believers is built up, then the signs and miracles follow. Word of knowledge; receive from God the facts about the situation that he could not know via his senses. The word of wisdom; the what to do about it. The discerning of spirits; to know whether this situation with this man was due to a spirit possession or not. Once he had the revelation of what it was all about, he had to operate the manifestation of believing so that ‘such as I have, I give unto thee’ would come to pass. He had to believe that when he took him by the right hand he would rise up and walk. That’s the manifestation of believing.

Verse 7

“immediately” - that makes it a miracle of healing. It was a healing because his feet and ankle bones received strength. In this, the first great record of the deliverance a man born lame, you see very clearly throughout that all nine manifestations had to be in operation in Peter to do this one piece of work. He had to have spoken in tongues to build himself up. In a believer’s meeting, he must have interpreted and prophesied. He had to have word of knowledge to know what the score was and word of wisdom to know what to do about it, discerning of spirits to know if it was spirit or non-spirit, the manifestation of believing to hold on until it comes to pass, it was a miracle because it was instantaneous, and it was healing because the man was born lame; all nine manifestations in the deliverance of one man. That’s why I know Jesus Christ must have taught a great deal more in those 40 days than that which is recorded in the Word, and yet here in this opening portion of this chapter, you can see that all those manifestations have to be evidenced for the deliverance of one person. Therefore, all those manifestations must have been latent in Peter and John from the day they were born again. The same Christ is in you as in Peter; therefore, those manifestations, all nine, must be latent in every born again believer. That I think is a little bit of the greatness of that record in the book of Acts.

ACTS 3:12-26

December 9, 1975
The Way International

Acts 3:12

“when Peter saw *it*” - Saw what? That the people greatly wondered. When he saw that the people were really shook about this thing, he answered unto the people.

“Ye men of Israel” - In original text it reads, “Men, Israelites,” that’s the emphasis.

“why marvel ye at this?” - Why are you amazed at this? Why are you wondering? Why are you astonished?

“earnestly” - is not the real in-depth greatness of it; piercingly, even the very essence of piercingly has to have angrily in it. ‘Intently’ is not strong enough. I think a synonym for earnestly would be intently, but it’s not deep enough. I think piercingly is the greatest connotation of the word that would express it exactly. Their eyes were just glued on them and they were looking at them like they were looking straight through them, piercingly.

“holiness” - godliness

“power” – *dunamis* not by our own inherent spiritual power or by our own godliness or how righteous we are. It is never by our inherent power. It is never by our godliness, but because of God’s worthiness, His purity, and His power.

Acts 3:13

“Abraham, and of Isaac, and of Jacob” – the Patriarchs

“son” - I think it has to be servant here. That’s exactly what the whole thing is all about; this bonded slave of God, Jesus.

“The God of Abraham” – in other words, the God of the patriarchs

“the God of our fathers” - the same God of all of our forefathers who believed

“Jesus” - the humiliated one. Same word as Joshua in the Old Testament, meaning savior

“ye delivered up” - men of Israel, referred to as Jews by many people today. They delivered him up. They denied him in the presence of Pilate when he wanted to release him. What a tremendous statement! We’re talking about homiletics and teaching the Word. Very few homileticians have ever looked at the Word when it comes to the art of preaching. They look at other people and other men rather than at the Word. Look at the direct statement when he said, “whom ye delivered up and denied.” He didn’t say, “we.” Any time you are honest on the presentation of the greatness of God’s Word, somebody is going to get mad at you because they are going to say, “We didn’t do it.” It doesn’t matter what they say. Peter was just honest and open and just laid it down accurately. Pilate wanted to let him go but they said, “If you let him go, you’re not Caesar’s friend.”

Acts 3:14

“But” – and

In **verse 13** it was the servant Jesus who here is called “Holy One” and he’s called “the Just” here. It’s a figure of speech here where you use a proper noun for a lesser name. “Jesus” would be considered a lesser name. “The Holy” or “the Just” would be considered greater names. Antonomasia is the figure of speech here. (The Companion Bible appendix 6)

“murderer” - Barabbas

Look at the straightforwardness of that teaching. He didn’t pull any punches. He didn’t go easy on people because these were the top religious leaders of the world gathered together. He just told the truth in love. You had the opportunity of the “Holy One,” the “Just one, servant Jesus, the one the God of our fathers has glorified, but you desired Barabbas instead of the “Holy One.”

Acts 3:15

“Prince” - author You killed the author of life. I was thinking today, if our salvation today was dependent upon light, we’d be very miserable. It’s not dependent upon light; it’s dependent upon life. And we got eternal life, not eternal light on God’s Word. You can be stupid as all get out and still have eternal life. Here you have it and that’s why some of these things jell in my heart.

“whom God hath raised” - Look how he gets to that resurrection. That’s always the greatness of Christianity, not the cross, it’s the resurrection. God raised him.

Acts 3:16

“his name” - is given earlier in the chapter as “Jesus Christ of Nazareth.” That’s the name. Again I must impress upon you to remember that Nazareth was considered to be a very non-worthy city. No good thing can come out of Nazareth. Seems like those are usually the places God has to work to bring something out of it, because everybody else thinks they are so good. God can’t afford to get anything done there. God has to bring them up out of places where there’s nothing worth looking at.

“yea” - even

“the faith” - the believing

“by him” – on account of him (Jesus Christ of Nazareth)

You know I use this section in the Advanced Class when teaching soundness, wholeness. But I believe (this is what I don’t teach in the Advanced Class) that the word “perfect soundness”; the perfection of the soundness. See, if you are sound you are perfect. The word “soundness” itself would indicate perfection, but I don’t think that is what is said here. I think it’s sound soundness.

And putting it ‘perfect soundness’ teaches me and establishes in my heart that he was not only delivered physically but that he was born again spiritually. I think that’s what is in that verse. See the greatness of that verse? Even the believing that we can have in Jesus of Nazareth which is on account of what Jesus of Nazareth did, which is by him, on account of. He who knew no sin became sin. Remember that? By his stripes we were healed. All of that is in my mind when I see this – the believing, which is on account of what Jesus Christ did. That is what hath given this man salvation and healing. And he did it in the presence of all. Boy, that’s a tremendous verse.

Perhaps **verse 17 and 18** should be **verse 16 and 17** and **verse 16** should be **verse 18**. I’ll just tell

you that and you can look at it yourself. From **verse 15** you could read on to **verse 17, 18, 19**. The context is real significant if you work it this way. But I don't know. I've never seen a manuscript and as far as I know there aren't any to substantiate text wise what I've just said, but it's interesting to just think about it and the logic with which it fits. Still got the same Word of God left.

Acts 3:17

“wot” - know

“through ignorance” - Why are people ignorant? Foundational Class – they're either ignorant because they weren't taught or they were taught wrongly. Ignorance - not because they were not taught rightly, but because they refused to believe what they were taught. The reason I know this is because they were taught who Jesus Christ was. They had the opportunity. They saw the man born blind. They saw all of that, and yet, they were the very ones who had him crucified. They were ignorant because they refused to be smartened up; they refused to believe.

“brethren” - is used in the sense of he associating himself with Israel; being an Israelite in background.

Acts 3:18

“Christ” – Messiah. Isn't it interesting when you work this, the different words that Peter used in his message for Jesus Christ of Nazareth? Here it's the word “Messiah.” A while ago it was “author of life,” “holy one,” “the just,” “servant Jesus.” If you were teaching homiletics here then you would teach your people to watch vocabularies, because if you are not careful you start getting hung up on just the usage of certain words consistently all the time without any change. Like in prayer - “Father I thank you, Father I thank you, Father I love you.” Homilectically, look at the refreshing ness of this and in build up, homilectically, he starts with the lesser, “servant Jesus,” and goes to “Messiah.” I'll bet he just sat there and planned that sermon all out – Ha Ha. Well it certainly is a tremendous learning for those of us who don't have the immediate revelation to speak it as he spoke it by inspiration. The accuracy of it is absolutely fantastic.

In one of the classes the Corps is taught to start their speech with an Incident. This one started with a good incident, a big one. He didn't have to tell them the story, for he had his incident in concretion, walking right there, leaping and jumping, etc. When Jesus used the illustration of building your house, there are two sections to it (**Matthew 7:24-27**). The first part it's built upon a rock and the second part it's built upon the sand; that's good homiletics. If you have to tell them something negative, then tell them positive things first.

God has all through the centuries, by the mouth of all His prophets shown this Messiah, this Jesus. He talked about the resurrection, and now he talks about' the suffering, that Christ should suffer. He put the resurrection previous to the suffering, the positive preceding the negative again. And as I taught you once, whenever the suffering of Christ is mentioned in the Word, the glory is always mentioned but the glory is mentioned at times without the suffering. That's why the resurrection is mentioned at times without the suffering in the Word too.

“by the mouth” - It doesn't say “by the writing,” could be, but it's like the word “spake”; holy men of God spake (**II Peter 1:21**). It doesn't say they wrote it all. Some of the things they spoke are written. Not only verbally out loud but in written form is its usage. God has never left Himself without a witness, all through the centuries, never. This verse again says that. And that witness came by way of the men of God, holy prophets.

Acts 3:19

“Repent” - And now he comes to his point of decision. Repent. This is the second time. He gave it to us in **Acts 2:38** & here in **Acts 3:19**. Here is sort of an enlargement, like I teach in the foundational Class, it’s scripture build up, a further in-depth explanation of **Acts 2:38**.

“be converted” - To be converted is to repent and to be baptized in the name of Jesus Christ for the remission of sins and *lambano*-ing the gift. It is to be converted to the end that your sins, up until the repentance are blotted out.

“blotted out” - One of the texts reads, “washed away, totally clean.” That your sins may be washed away, totally clean, blotted out. I like the blotting out better than the washing because it gives me too many problems with the Baptists yet. And since I don’t have to be confronted with them on that, I’ll take blotting out. And, of course, when I think, of that blotting out, do you have any idea where my mind goes? **Colossians**; that’s right.

Colossians 2:8

“spoil” - to carry you off as booty. You got to remember what you just read in Acts (You denied the holy one, all of that)

“philosophy” - world wisdom

“tradition” - is in the light of **Matthew 15**

“rudiments” = outward ordinances, the legalism

Colossians 2:9

“Godhead” - head God

Colossians 2:10

“complete in Him” - You see, if we are complete in him then it’s no action on the part of man, no washing with water that does it.

“principality and power” - Those principalities and powers; “ye by wicked hands have taken and slain.” Who is the author behind men’s wicked hands? The Devil, spirit, the Adversary, motivating people to carry out his job. The Adversary influenced Israel to vote against Jesus Christ when Pilate would turn him free. He said that those men did it, but why do men do it? We wrestle not against flesh and blood; it’s spirit. Gosh, nobody ever sees that because they can’t see spirit. They can only see people. What is the motivating factor behind it? Spirit. He is the head over all of those devil spirits and powers.

Colossians 2:11

“circumcised with the circumcision made without hands” - The circumcision made with hands is works. This is a spiritual circumcision that Christ wrought for us.

“the circumcision of Christ” – ‘he who knew no sin became sin for us’ – ‘tempted in all things like as we are’; went through everything. Refers to S.T.S. # 786 where he taught that Jesus couldn’t have been born filled with the spirit. It is in his baptism, when he was baptized that we were baptized. It is in his circumcision that we were circumcised. In his temptation we were tempted. The whole thing is in Christ.

Colossians 2:12

“Buried with Him in baptism” – **Ephesians** keeps rolling like a river through my mind; Risen with him, seated with him, all of that in **Ephesians**.

Colossians 2:13

“in” - to

“quickened” – made alive

“trespasses” – sins

Here the word forgiveness is used in the overall term of what you ultimately receive all the way through, because remission takes care of the originals only. Forgiveness takes you all the way through.

Colossians 2:14

“Blotting out” – ‘Repent that your sins may be blotted out’ – from Acts, here – ‘blotting out’

Isaiah 40:1-2

“comfortably” – to the heart of

“warfare” - appointed time

“iniquity” = sins, trespasses “she” .Jerusalem

“received of the Lord’s hand double” - It cannot mean that God doubled the portion on them because of sin because if God’s portion for sin was doubled on people, it’d be heavier than heavy. And it certainly wouldn’t be any comfort.

That’s the blotting out of **Acts 3** and **Colossians 2:14**. See, I’ve taught you this before, but it doesn’t hurt you to rethink it. When a person would go bankrupt you had to appear before the elders of the gate and tell them all the names of all the creditors. Then they would put the man’s name at the top and then they’d itemize all the creditors and what he owed. They’d nail this to the gate of the city where people had to enter in. Everybody coming by can see. One day a friend comes along. He’s called in the Bible a benefactor. He sees that up on the gate. He owes me nothing, but he goes in because of his love and he talks to the elders of the gate. He pays full price for everything that I have committed. Then the elders of the gate blot it out. Repent and your sins be blotted out (**Acts 3**). Blotting out the handwriting of ordinances which is contrary to us (**Colossians 2**). There it is. You cannot see them. Blotted out. And on the outside they simply write my name and put it back up and everybody knows that it has been paid in full. A man could and would and did do this for other men. Jesus Christ did it for men, but men refused to believe what Jesus Christ did. They believed that a man could come along and pay off all of these debts, but man cannot believe that Jesus Christ, God’s only begotten son, can pay all the debts. Well, I can and I do and I praise the Lord tonight. Took out the handwriting contrary to us and nailed it to his cross and gave us a new name – son of God. That’s what repentance is all about. That’s what remission of sins is all about. That which is contrary to us he took it out of the way, nailing it to his cross. That’s why **Acts 3** sits there and glistens like a diamond.

Acts 3:19

He starts everyone out with the same thing being a son of God, not one sin left. The same faith of Jesus Christ, the family, righteousness, redemption, sanctification, etc.; He starts everyone out with

the same thing when we repent and are converted, with the same amount, fully paid. Now, what happens, we begin on the fully paid and we start making our debts again so that we can go bankrupt all over again. And we would if it were not that it was eternal life that got it for us. But he so made it that when he nailed it to the cross, not only did he give us remission, but he made it possible for us to receive forgiveness, after we start doing bankrupt #1 point.

“when” - in order that

Here and back in **Acts 2:38-39**, is one of the great points where Dr. Bullinger and I are just miles and miles apart. Dr. Bullinger maintains that this is for Israel and Jews only, as he does **Acts 2:38**, and does not believe that the church started on the day of Pentecost. I believe that the church started on the day of Pentecost, I believe that this section in here, “in order that the times of refreshing shall come from the presence of the Lord” - is in the repentance and conversion of every believer. When you repent and are converted, that’s when you open the floodgates in order that the times of refreshing come in to you from the presence of the Lord.

Acts 3:20

“Jesus Christ” – Christ Jesus

What I see in here is the salvation from the moment until the gathering together. Repent and be converted is salvation.

Acts 3:21

“until the times of restitution of all things” - This is the return plus the final administration when we are back to the original of which **Genesis 1** was just a foretaste.

I told you that I believe that the reason it was to Jews only on the day of Pentecost is two-fold:

1. God again is doing His best for His people, Israel. One would think that He’d done enough for them when He sent His only begotten son. But somehow or other God just never gets enough. He just keeps on giving.
2. Even though everything came in fulfillment on the day of Pentecost He knew that none of those were ready to carry the gospel to the gentiles. That’s why Israel, Jews only, on the day of Pentecost.

It took him 15-20 years to get Peter over to the household of Cornelius. That’s not so hard for me to understand. How long has it taken you to even start believing God’s Word and the commitment that’s in God’s Word? Some of you haven’t even arrived yet, and you’ve sat under the possibility of this ministry for at least three or four years. I can understand this. God always does His best in every situation, but He can’t go beyond man’s believing to carry it out, and He knew on the day of Pentecost that they couldn’t handle it to the gentiles. But somehow He squeezed it out of Peter when Peter spoke; “to all that are afar off” (**Acts 2:39**). Here it is again - repent, be converted, that your sins may be blotted out in order times of refreshing shall come. And class, there are no greater times of refreshing than when you know that your sins are remitted or forgiven, and for once in your life you feel clean inside. You just feel filthy and dirty until you are born again. You get so filthy and dirty that you get used to living with it. That’s right. You get acclimatized to filth, and pretty soon your conscience doesn’t bother you anymore, so you just live in the same old filth. Boy, that word, ‘refreshing,’ speaks to my “earballs” like a cannon shot. I hear it loud and long. When there is repentance and conversion there is refreshing, because with the coming of Christ within, casting your

sins as far as the east if from the west and remembering them no more, lifting the heavy burden of your heart, is there any greater word to describe it than “refreshing.” It’s a fresh day, a new day.

Acts 3:20

“before was preached unto you” - Had they accepted the Messiah, the day that I’m reading to you out of Acts would have never come. But they didn’t accept the Messiah.

“preached” - *kerusso* - the *kerusso* is the trumpeter. They herald and then the announcement is made of what’s happening. That’s the word “preached.” He blew it loud and long.

Acts 3:21

Not the mystery but the restitution of all things and that Jesus Christ was to be born the Messiah to Israel. That’s in the Old Testament, the mystery, no.

Acts 3:22

“Moses” - Moses is used nineteen times in the book of Acts. Most of the scholars today are not even convinced that there was one. God is, and He makes him the author, the writer of Deuteronomy. This quotation is from Deuteronomy. God believed in Moses and He knew he wrote Deuteronomy.

Acts 3:23

“destroyed” - cut off, have no ancestry

Acts 3:24

“spoken” – about Christ

Acts 3:25

“children of the prophets” - Sons of the prophets

“made” – covenanted Sons of the prophets and sons of the covenant; you are sons of the prophets; therefore, you are sons of the covenant which God covenanted. God did it.

“unto Abraham, ‘And in thy seed...’” - He opened his message in **verse 13** with the God of Abraham, and now he’s back in the conclusion, to Abraham - First you tell them what you are going to tell, then you tell them, then you tell them what you told them; .homiletics. Abraham’s seed; not just physical; it’s talking believing. Abraham believed God and it was accounted unto him for righteousness. It isn’t in the progeny, the off-spring, but rather it’s in the seed, the believers. This you put with **Galatians 3:16** about Christ, the seed.

“kindreds” – families. Everyone today is blessed and will be blessed because of that seed, Christ Jesus, whether they like it or not. In that seed, all the families are blessed.

Acts 3:26

“Unto you first” - Unto Israel first.

“son” - servant .He started out with this and closed with it. He started out with the one who hath been glorified whom you delivered and he closed up first God having ‘raised His son, Jesus. All the families of the earth shall be blessed.

“sent him to bless you” - Get saved; that’s the blessing. Isn’t that a powerful sermon?!

In **Acts 4:8** you start the next sermon. In that next sermon, he gets, in **verse 10**, back to Jesus Christ of Nazareth. Look at **verse 11**, cornerstone. **Verse 12** there is no salvation in any other name. Can you imagine what he's going to tell them then? Boy, isn't that something?

Acts 3:21-26

Verse 21 "the heaven" - no article 'the'

Verse 22 "unto the fathers" - not in the Greek text, may be in the Aramaic. Either way would be ok.
"A Prophet" - In the great sense of the accuracy of the Word, Jesus Christ is not our prophet. He is not our priest. He is not our king. He is not our shepherd. He was the shepherd and the door to Israel. He was the prophet of Israel. He was the priest, the high priest, of Israel. And he was the king of Israel. In the transfiguration, who appeared in a vision to Jesus on the mount of transfiguration, which was also known by Peter, James and John? The great law-giver, Moses and the great prophet, Elijah.

"of your brethren" - out of Israel

"that Prophet" - Remember that I taught you that of 1 men born of women the greatest was John. He was the prophet. Yet here it says that which contradicts it. And if it's an apparent contradiction, it either has to be in our understanding of the Word or in translation. And it's in the understanding of the Word that we've never understood that Jesus Christ couldn't have been born filled with the spirit and have redeemed man. He had to come a natural man of body and soul. That's why it can say here what the Word says without any contradiction, because Jesus Christ is the greatest prophet of all time.

Verse 24 "Samuel" - That Samuel record is interesting.

Moses was the prophet that took that stiff-necked group out of Egypt. Samuel was the prophet that took that stiff-necked bunch at the time when they had turned religion unto a fiasco of sexual frustrations, and old Samuel stood up and said, "Thus saith the Lord." He could speak to Saul. That's why I think Moses and Samuel are given here in this great record, because if you'll study the life of Samuel and his ministry, study Moses, then you will see that only Moses could stand those birds for 40 years. I forget now how many years Samuel had to stand those birds, and those that follow after, all of those who have spoken of Christ; his coming as the Messiah and then the final administration. All of that is in the Old Testament, but what wasn't there was the valley, the mystery.

Verse 25 "Ye are the children of the prophets" - I wonder who was there that day.

To be a son of the prophets there had to be some genealogical bloodline present on that day that was top brass. Copped out but genealogically "arrived with the Mayflower" Biblically. Boy, they were there. Sons of the prophets and sons of the covenant, which God covenanted, and He did that with Abraham, with Isaac, with Jacob. It always takes two people to make a covenant. In the Old Testament it only took one; God said, "I will," and every other covenant takes two people. When I look at this in all of its greatness and all of its beauty, I always see two, God and His wonderful son Jesus Christ, every time. Yet God said that I by myself do it because His son in the Old Testament had not yet come so He did that 'bullock trip'; cut it up. All of the cutting up in the Old Testament was just a foreshadowing of the coming of the Lord Jesus Christ whom they cut to pieces when they nailed him to the cross. I think all of that's in this chapter.

"Abraham" - Abraham was not an Israelite, but the Israelites of the believer's line were Abrahamic in believing. Israel came out of Jacob. That's why all families of the earth are blessed in Abraham.

Verse 26 "Unto you first" - Israel, to the believers of the Abrahamic type of believing first.

That's the end of the chapter, and now the trouble starts, and that we'll save until later.

I SAMUEL 1:1—2:36

December 9, 1975
The Way International

Outside of Jesus Christ, I don't know if God ever picked a man who amounted to a damn, to begin with. Outside of Jesus Christ I don't know of any man that God picked that had much potential. Moses, a murderer so to speak, got married to a real sexy unbeliever, the daughter of the priest of On. (This was Joseph – **Genesis 41:45**. Moses married the daughter of the priest of Midian – **Exodus 2:16&21**) Jonah headed the other way. All of those men of God were big “poopers,” but somehow or another in the fiber of their being there was some steel. And God saw that, saw it in Moses, saw it in Jonah, saw it in Hosea, saw it in Jeremiah. You know what He told Hosea? Go marry that whore. Imagine a minister saying that to some man today. Nobody would listen to those men. Or would they?

I'm totally convinced that when the Word of God is spoken, the people who have ears to hear will hear. And I don't give a hoot who that man or woman has been or what they have done in the past. I just don't care, because God just didn't care. And I get it from the Word. Peter - who would have ever thought that Peter would have made a leader? Matthew - IRS man. Boy, I go through those things in my mind and that to me is the greatness of our God. He has to start with what's available to Him, but somehow or another in the frailty of man, at least some of them, there is that steel, that whenever God sharpens it, it's sharp on both sides. And for the time that they hold forth that Word you just sit in utter amazement of their ability.

Samuel had no right to be a prophet, as you'll see. Again, the way the whole thing happened and everything else, you would have never thought that God could have blessed it. But He did. You would, have never thought that God could bless us, but He did.

I Samuel 1:1

“Ephrathite” – From Bible Dictionary:

Ephraim, the second son of Joseph born to him by Asenath, the daughter of Potipherah, before the years of famine came (**Genesis 46:20**). The sick Jacob (it doesn't say in the Bible that he was sick) acknowledged the two sons of Joseph, blessing Ephraim with his right hand and Manasseh with his left, thus signifying that Ephraim would become the greater people. That Ephraim did become a great tribe is shown by the census, list, of **Numbers 1:32-33** as 40,500 and **Numbers 26:37**, 32,500. (The discrepancy is the **Numbers 1** record is everybody and the **Numbers 26** record are all the able bodied ones.) In the order of the tribes, the standard of Ephraim's camp was on the west side. From the tribe of Ephraim, Elishama was to stand with Moses, **Numbers 1:10**, and Joshua the son of Nun, one of the spies, was descended from Ephraim, **Numbers 13:8**. He was chosen with Eliezer, The priest, to divide the land, **Numbers 34:17**. Ephraim is also included in the blessing of Moses. Under the valiant leadership of Joshua, Ephraim with the other tribes received her inheritance which is described in **Joshua 16**. (The territory may be roughly identified as follows: Proceeding west from Gilgal, we come to Beth-el, then to lower Beth-horan, west to Gezer, then north to Lod and westward toward the sea; north to the Kanah river and then east to the something.) From the tribe of Ephraim occupied a position of prestige and significance. It complained to Gideon that he had not called it to fight against the Midianites. His reply reveals the superior position of Ephraim, “Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?” The men of Ephraim complained again to Jephthah and this led to war between the Ephraimites and the Gileadites. The prestige of Ephraim kept it from looking with favor upon Judah.

After the death of Saul, Abner, Saul's captain, made Ish-bosheth king over the northern tribes including Ephraim. He reigned for two years but Judah followed David. Later David learned that Israel followed after Absalom. The northern tribes never did desire to yield to David's reign but David grew continually greater and stronger. Under Solomon, the southern kingdom reached the pinnacle of splendor and prosperity; nevertheless even at this time there was discontent in the north. Rehoboam's folly provided the necessary pretext and the north apostatized, renouncing all claim to the promises made to David. Nevertheless God continued to send His prophets to the northern kingdom. One of the characteristics of the Messianic kingdom is to be the healing of the tragic schism introduced by Jeroboam, the son of Nebat. Geographically it reaches the Mediterranean about four miles north of Joppa. Jericho was in it. Shechem was in it. Central-west Palestine, it says. Bethel is its main city.

I Samuel 1:2

"two wives" - A man wasn't supposed to have two wives.

"Hannah" - means grace.

"Peninnah" - means pearl.

I Samuel 1:3

"yearly to worship and to sacrifice" – in other words he kept all the requirements of the law.

I Samuel 1:4

"portions" – special gifts

I Samuel 1:5

"worthy" - double

"the Lord had shut up her womb" – she didn't have any children. That's an oriental way of blaming God, it's the only way they say it. We know that the true God did not shut her womb, right? He doesn't do trips like that. But when something has occurred, then they use the oriental way of saying that the Lord had shut up her womb.

I Samuel 1:6

"provoked her sore" - the old Devil really worked on her, really teed her off. Because Pearl was having all of the kids and Hannah wasn't having any.

I Samuel 1:7

"did not eat" – the time she went up with Elkanah, she went on a fast

I Samuel 1:9

"a seat" – the seat - the judgment seat

"a post" - door post

"the temple" - palace

I Samuel 1:10

"in bitterness of soul and prayed unto the Lord, and wept sore" - she was depressed, and while she prayed she was weeping.

I do not believe that she would have recognized that it was Eli sitting there. He was just sitting back, leaning back in his chair smoking his pipe.

I Samuel 1:11

“there shall no razor come upon his head” - means he would never shave from the time of his birth.
Numbers 6:2-8 – the vow of a Nazarite

I Samuel 1:12

“marked her mouth” - watched her mouth move

I Samuel 1:13

Her lips moved but she didn’t speak out loud. That’s why Eli thought she was drunk.

I Samuel 1:15

“sorrowful spirit” - burdened

I Samuel 1:16

“complaint and grief” – meditation and grief - heaviness

I Samuel 1:18

“sad” – fretty - Eli was copped out, but she knew that he had been or was a man of God and when he said to her, honey, it’s all over with, she believed what he said even though he was a copped out priest. Isn’t that beautiful?

I Samuel 1:20

“the time was come about” – in revolution of days - the revolving of the days - 280 days
“Samuel” – asked of God or requested of God. The “-el” is God. Sam means ask.

I Samuel 1:22

“Forever” - has to have a different meaning than it does at other places. That’s why in the context forever means for as long as he lives.

“weaned” - Now weaning in the Bible does not mean when they stop sucking your breasts. Weaning in the Bible means when they get old enough to take care of themselves, 11 or 12.

I Samuel 1:28

”I have lent him” – returned him whom I obtained by petition to the Lord.

I teach this in the Advanced Class, and I told you then that where it says that he as yet did not know the Lord, was not true. He knew him as God, but he did not know revelation. The reason I said that was because I’ve read this before. He knew the Lord, he worshipped him.

I Samuel 2:1-36

Boy, you talk about a woman of God knowing the Word. She quoted scripture after scripture in here.

Verse 4

Samuel was not in line to be a prophet. But the bows of the mighty men that should have been prophets are broken.

Verse 21

I believe Samuel was somewhere over 30 when **chapter 3** comes to pass. That’s why I’m just showing you some of these things.

He was 12 or 13 when he went in and then she had these other kids. If you gave them 2 years between each one you would have 10 years out of 5 kids. So you see, he'd be 22 anyway. It's interesting.

Verse 22

Now God is going to get mad. That's remarkable, because God wasn't mad at Elkanah because he had two wives, but now, He's going to get real mad at Eli and his sons, not because they are laying women or have wives, but because of where and what is involved. That's what you have to see in the Word.

Verse 28

Talking about Aaron

If Eli would have taken his two sons and chopped their heads off with an ax, God would have stood up shouting in heaven. But because he let his two sons run wild and screw in the tabernacle which had been dedicated as holy to God, see how mad God got. He didn't get mad at Elkanah with his two wives. Boy, until you see the greatness of God and His Word, there are just some things that you can't mess with God on. You can't have a trinity. You have just killed your household and family and everybody else. You can't have whoring around with other gods. That's the record of this boy Samuel. He came from a family where a man had two wives, but that didn't stop God. But those wives, especially the second I know was right on, God-fearing. Grace, I know, loved God and wanted to do her best for God. And boy, when she made a promise she kept it. When she made a commitment to God it was right on.

We were talking about that when you make a commitment to God to be in the Corps. It's like the vow that you are reading about here. But you see, our culture is not a culture of keeping commitment. Our culture is one of keeping commitment only if it is to your advantage. When you make a commitment to go WOW, that's a vow. If they don't keep it they are always the losers. The Corps is like that, a lot of other things in life, if you make a commitment you keep it. Otherwise, don't make one. The same God then is the same God now. The same God today recognizes commitment. Cultures may change, but not God. Some place in the Word it says It's better not to make a vow than to make one and bust it. So don't make one unless you mean to keep it. And that's why people who have made a vow and break it are always the losers. Like people that split off the field for WOW, who drop out of the Corps, all of this other stuff, you see. Don't get in a hurry to make a decision; just watch it develop. The Word hasn't changed. That doesn't mean that I don't like them anymore or am mad at them. When you get God against you, you have problems. "The wheels of God grind slowly but they grind fine." It takes time to show up. It showed up here in Eli's kids. It says in the Word to the Church, that if a man can't rule his own house he can't rule the Church. That's plain enough. Back to Eli; that was a called out group from his day, and he couldn't handle his own kids. That's why he copped out. That's why he lost his ministry as a prophet. Now that's the Samuel that is mentioned in Acts. Quite a man. Now sometime just take Samuel and master him on all of his prophecies and what he was involved in. Then see Moses the law giver and then Acts will live bigger for you.

ACTS 4:1-12

December 11, 1975

The Way International

Acts 4:1

“and” - now

“they” - has to be more than just Peter or more than John. I believe all the apostles were involved in the situation, and they spoke unto the people while there was one group over here with Andrew, a little group over there with Matthew, another group over there with John, another group some place else with the other apostles.

“the priest and the captain of the temple and the Sadducees came upon them” - In other words, came upon them means came to them. All priests were of what line? Aaron’s line. The captain of the temple was a Levite. All the Levitical people were responsible for the care of the temple. And the captain of the temple was a Levite. Aaron was of the tribe of Levi, but not all Levites were of the bloodline of Aaron. They were not Aaronites. The priest, the high priest, and all the priests that served in the capacity like Zacharias, the husband of Elizabeth, they were in the family. But the captain of the temple, if I remember correctly, at sometimes they even chose those, if they had enough bloodline, out of the direct descendants of Aaron. In other words, if there were enough men living, direct descendants of Aaron, only one could be the high priest. Another one could be a learner for the high priest or something like that, who then would become the high priest. The rest of the offices could then be filled by people who came out of the bloodline; directly out of the bloodline of Aaron. But it could not be any less than a Levite. That’s what I know about the word “captain”; the captain of the temple and the Sadducees. The reason the Sadducees got so shook up is because of the preaching as it says in **verse 2**.

Acts 4:2

The Sadducees did not believe in the resurrection from the dead. Yet these were the priests, the captain of the temple, Sadducees, highly educated people in responsible positions. See, the Pharisees did not agree with the Sadducees and the Sadducees did not agree with the Pharisees.

“grieved” – literally means - teed off, shook, exasperated. They were teed off because Peter and John and the rest of the apostles were teaching the people and preaching that through Jesus came the resurrection from the dead. Not just that Jesus was resurrected from the dead, but that through Jesus there was going to be a what? Future resurrection from the dead, because God raised Jesus from the dead; therefore, there is going to be a resurrection from the dead. And it’s real neat that they’re teaching this dynamic truth, because it’s Israel basically, Jews that are there. And they are teaching this great truth which you and I know from **I Corinthians** that specifically the resurrection deals with Israel but the resurrection of the dead of Jesus Christ makes the rising again possible for the church of the body, that the dead in Christ shall rise first.

That is why the word resurrection never deals with the church basically. To rise again from the dead, yes. In order to have a resurrection Biblically everyone has to be dead. And not everyone is going to be dead as far as the church of the body is concerned, because some will be alive and remain here at his coming, and they will have to be changed. Yet, Jesus Christ was dead and God raised him from the dead. Therefore, the resurrection of Jesus Christ, because he was a minister to Israel, fits like a hand in a glove and works that way. And yet, out of that resurrection we get the benefits, as well as Israel in the future. So this was the big argument.

Acts 4:3

“they laid hands on them” - simply means they seized or arrested them.

“and put *them* in hold” – put them in prison, in jail

“for it was now eventide” - It is evening, because legally they could not do any legal work after sunset. But I don’t know why that would stop them. The guys were all screwed up on everything else. They did the thing on Jesus. You see, they shift the law to suit them; the same thing today. So here I guess they were going to have a party that night so they couldn’t take the trouble of doing it after the eventide, so they said, “well, it’s eventide, let’s not do it tonight.”

Acts 4:4

“many of them which heard the word believed” - You see, it does not say that many of them believed because the man was healed. They believed because they heard the Word; believing or faith cometh by hearing, and hearing how? (**Romans 10:17**) By the Word, the Word, the Word. Many of those people who heard the Word believed.

“about five thousand” - On the day of Pentecost at the original outpouring the number of men was about what? – 3000, here and about 5000. Boy, that’s really terrific, because if you are going to have 5000 men saved, you are going to have at least 5000 men there, and not counting the women that were allowed in the outer court, etc. There must have been a tremendous gang of people at the temple area. And if the proportion of salvation was as bad then as it is today, you could multiply that easily by 10 or 15.

Acts 4:5

“on the morrow” - the next day

“the rulers” – the priests

“the elders” - of Israel

Acts 4:6

“John and Alexander” - no one knows anything about them that I know of. I don’t know who John and Alexander were. I know that they were of the kindred of the household of the priest.

“kindred” – *genos* - they were of the bloodline of the high priest. In other words, they were of the bloodline of Aaron. Understand?

Acts 4:7

“And when they had set them” - And here I guess you can go to Peter and John even though I believe that other of the apostles were involved in the things at the temple. They set them. The “them” could include more. You see, in **chapter 3:1**, Peter and John went up together in the temple at the hour of prayer. But it does not say that the other apostles were not present in the temple at the hour of prayer. But we know that they threw these two fellows into jail. And, therefore, to be real truthful, I don’t even know if I can prove that they just threw Peter and John into jail. Does it say so? They could have thrown some of the rest of them into jail too, but this morning when they came back here and examined them, then they get involved at least with Peter.

“by what power” - in what power

Acts 4:8

“filled with the Holy Ghost” – *pletho* with *pneuma hagion* – overflowed with holy spirit. It doesn’t say that he was refilled because he had leaked out. It’s simply a statement of truth that he manifested, he overflowed. He overflowed not in speaking in tongues, but Peter filled with *pneuma hagion* said unto them. He started speaking, speaking as he was guided by the holy spirit inside. God was at work within him to will and to do God’s good pleasure and he just opened his mouth and he just spoke boldly.

Acts 4:9-10

“good deed” - benefit

“whole” – *sozo* - completely whole, saved, new birth. So I told you I knew that he not only got physically healed, but he got spiritually healed.

“Jesus Christ of Nazareth” - There is that name again, the name of Jesus Christ of Nazareth. From a human point of view, Nazareth was a degrading place - no good thing could come out of Nazareth.

“Whom ye crucified” - See how direct again the statement is?

“Whom God raised from the dead” - Naturally every resurrection is a raising from the dead, but not every raising from the dead is a resurrection, Biblically speaking.

“by him” - by what God did through Jesus Christ

“whole” is not - *sozo* It is a word that, in its root form, implies that you can see it, it’s visible. All of *sozo* is not visible. You cannot see the Christ, salvation, eternal life. But the man, leaping and jumping and praising God, walking, that was visible, and that is why the word “whole” here is the Greek word – *hugiēs*. I think that all together, with this one here, it is used 14 times - 12 times in the gospels, once in the book of Acts and once in **Titus 2:8**.

Acts 4:11

“stone” - rock. It has to be rock. Jesus Christ of Nazareth, upon this rock I will build my church. This is the rock, Jesus Christ, the stone. And I think the reason they used the word “stone” here is because it is the key stone that ties together the arch in a buildings, for instance. You take that key stone out of there and all the rest of them just crumble down.

“set at nought” - treated contemptuously

“of you builders” - by you builders

“Which is become” – who is become – by the resurrection

“the head of the corner” – cornerstone, keystone He is the cornerstone, the key stone. It’s that one rock, that one stone that cements it together, that coheres the entire building.

That’s why when he said “Jesus Christ of Nazareth whom ye crucified,” he says that is the rock which was treated contemptuously by you builders. By you builders - Who is he talking to? - The heads of Judaism, the Sanhedrin, the 70, the ruling body. They were to be the builders of the truth of God’s Word to God’s people. But they were not. They crucified Jesus of Nazareth. He was treated contemptuously by you spiritual leaders. He has become **the** cornerstone.

Acts 4:12

“salvation” - wholeness - Basic root is *sozo*.

“be saved” – *sozo* – made whole

See, a lot of people can have a good life. They can have a wonderful, powerful believing ministry. They can do a lot of wonderful things, but they cannot be made whole without Jesus Christ. There is no other name than the name of Jesus Christ of Nazareth whereby we must be made whole. Now this is the teaching of God's Word. This is the position of the integrity and accuracy of God's Word. And if you give on that principle, you might as well throw your whole Bible out. That's right! Either that Word of God is the true or it isn't. If **John 3:16** is true then this has to be true. If this is not true the **John 3:16** may not be true either. It doesn't say that people can't live without being made whole. It doesn't talk here about going to hell or anything else. It just simply says “there is none other name under heaven given among men whereby we must be made whole.” And the biggest thing about wholeness is eternal life. That's the bigness about it. There is no wholeness available outside of Jesus Christ. And that's the position we hold - couldn't hold any other position, if we believe the Word of God is the will of God; that it means what it says and says what it means. Right? – No other position we can hold.

Now, does that say we hate the Mohammedans, we hate the Buddhists? No, we don't hate anybody. We think they ought to get saved; be made whole.

There is no other name under heaven. That's what it says, and that's what it means. You cannot have eternal life without the Lord Jesus Christ. Now, we are not saying that they are going to hell. I don't know. I know that there are different judgments in the Word. What God is going to do with them, I am going to let God figure out. I know that for me, having heard this, I am absolutely responsible to make up my mind whether I believe the truth of God's Word or I don't. So for the people that will come under your ministries, under your walk before God and they hear you teach the Word, there is no other alternative for them than to be born again, if they want eternal life. And if they who hear that Word reject it, I am confident from the Word, as it indicates, that they will be the greater sinners, because they have had an opportunity to believe and they rejected it. And the judgment on them will be much more severe than on those who have never heard or never been exposed to it. That in itself would be axiomatic. If you have never been taught how to ride a bicycle, you would not expect to crawl on one without falling off occasionally. So it is with God's Word. Neither is there salvation in any other name; not the name of Buddha, not the name of Mohammed, not the name of Johnny Jump-up or reverend so and so or Doctor so and so. There is no other name under heaven given whereby we must, you must, you must, doesn't say maybe; it says you must be saved. So signing the church record or coming up and doing a water trip does not indicate salvation. Salvation is indicated by the fact that we have believed on God and His wonderful son, Jesus Christ, and that God raised him from the dead. And there is no other salvation in any other name given under heaven whereby we must be saved than this name of Jesus Christ of Nazareth whom ye crucified, whom God raised again from the dead.

ACTS 4:12-35

December 17, 1975

The Way College of Emporia

Sometimes I think it gets to the place with God's Word that it's just some-thing you just have to feel in your heart. It's something on the inside of you that no words can explain, but you see its greatness and it's simply electrifying. The records that you have gone through today have brought you down to the 13th verse of the 4th chapter. I forget what I said about verse 12, but it's the same tonight as it was then.

Acts 4:12

You just have to stand for that. We believe that the Word of God is the will of God. Someone else has the privilege to not believe it if they want to. That's right! Boy, never back up on the Word. Don't sit yourself in judgment over anyone else. Let God do the judging and you just teach the Word. So that brings you to the results of that tremendous message that Peter preached. And I'm still convinced if Peter had had more time on these occasions and Peter would have sat down and figured out his sermons, he would most likely have blown it. He just had to believe God and move out with the greatness of God. He got cornered, so to speak. If people back you up into a corner, then you either have it or you haven't got it. You've either got it on the inside and are able to share it or you haven't. And Peter had it.

Acts 4:13

"when they saw the boldness" - it doesn't say they were adamant. There is a difference between being bold and being oppressively bold. Understand? You can just turn people off by being adamant about your boldness to the end that if you don't believe this you are going to hell. Well, so what? There's no use telling them because they are going anyway if they don't believe it. So you might as well just teach them the greatness of God's Word, the positive side of it, the beauty of it. They saw the boldness of Peter and John. I think Bullinger in his Bible would list it as outspokenness. It's more than that. It's heavier than that. I don't know any better word than boldness, for boldness just communicates to me. No reluctance, no backing up or out of it.

"perceived" - noticed to the end of the action that they had carried out - Greek word here is – *katalambanō* - made manifest

"unlearned and ignorant" - they were not unlearned and ignorant as far as their knowledge was concerned. In other words, they hadn't attended Harvard Divinity School, or the theological seminaries that you know about. That's why they said they were unlearned and ignorant, because they had not graduated from the priestly schools of Learning, but being brought up in Judaism, naturally they went to the synagogue and they were trained by the rabbis. They were not unlearned and ignorant as far as the scriptures and the whole gamut of learning under the rabbis, for they had just not attended the theological schools. One of the translations gives it as "illiterate and obscure," meaning "non-professional." That word ignorant is the Greek word, *idiōtēs* - meaning idiot.

"they marveled" - you wouldn't expect this kind of work unless you had gone to the proper schools.

"they took knowledge of them, that they had been with Jesus" - But if you look at the background, the time they spent with Jesus, Peter was copping out lots of the time, but they still took knowledge that they had been with Jesus.

Acts 4:14

They carried their testimony right with them. So they couldn't say that the fellow wasn't healed. One who had been lame from his mother's womb, and he was not an unknown individual. He was not poverty stricken. He did not need money to live. The reason he was begging was to show his poverty to the end that he needed healing; he needed something in his life. He didn't need money. If he had needed money they would have put him at the gate of the city where everyone came in and not at the temple. As I taught you, "silver and gold have I none" - they didn't take that into the temple with them. Yet here was a man begging alms. Boy, when this man walked into that temple, everybody in the Sanhedrin knew him. All of those top men knew this fellow, and there he was right in the temple. They could say nothing against it. It happened.

Acts 4:15

They commanded Peter and John to go out of the council and then they conferred among themselves, to figure this thing out.

Acts 4:16

"a notable miracle" - a very notable miracle. He was- over 40 years old and he was brought to the temple daily. Imagine the interest his daddy and mommy had in bringing him daily. That's why a notable miracle. This miracle had been done by them, Peter and John.

"manifest" - made openly known

"we cannot deny *it*" - they couldn't deny it, for the guy was right there with them. They'd like to have.

Acts 4:17

"straightly threaten" - threaten them with threats

"in the name of Jesus" - The one thing that they objected to was their speaking in the name of Jesus. (that humiliating name - no good thing can come out of Nazareth)

Acts 4:18

"commanded" - this word means exactly that; . commanded. And they are talking with the top echelon of the religious circle, the Sanhedrin, the men who had power in their hands to cause people to be crucified. And they commanded them. Now Peter and John have a problem. They've run right up into the face of great reality. Are you going to knuckle in, be full of fear? They threatened them with threats. That's the first principle; to cause people to have fear. Peter and John were confronted with it, just like you are going to be, in life, if you are going to stand for God's Word. You are going to run right into them some time and you have to make up your mind like Peter and John had to make up theirs. There are people there who can crucify you, who can write bad articles about you. You just come to that point of decision where you have to make up your mind whether God is right, His Word is right, or whether it isn't.

Acts 4:19

"whether" - if

Acts 4:20

"we cannot" - the reason 'they cannot' is because they had made up their minds to be committed. They had the freedom; they could cop out, but they had gotten to the place where they had made up their mind to stand. That's laying it right out there; simple, beautiful, right to the point. You know

what Peter and those had heard and seen according to the previous record in the book of Acts. You can command us and threaten us, but the one thing we know is that we can stand and we can speak that which we have heard and that which we have seen, and that's what we are committed to.

Acts 4:21

There must have been a lot of fire-flying between **verse 20** and **verse 21**.

“finding nothing how they might punish them” – Who you kidding? - those Jews could have found reasons to punish them. But the meaning is in the rest of the phrase.

“because of the people” – ‘the people’ is the only thing that deterred them. Had it not been for the people they would have endeavored to do a lot of other things, but because of the people.

“for all glorified God” - reminds me of that scripture that they praised God because God had given such power unto men. (**Matthew 9:8**)

There it is, Peter and John. Man over 40. Jesus had walked by him and never ministered to him. No go sign. Here's the day, and it's electrifying, isn't it.

“because of the people” –I think has to be basically because of the believers that were there.

Acts 4:4; the number of the men was about 5000. **Acts 2:41**; - there were about 3000 souls. That makes 8000. And these were men. If the proportion then was like today, that means they at least had 24, 000 women, 3 to 1 anyways. So there were a lot of believers. Now imagine all of these believers getting together. It's sort of interesting.

“for all *men* glorified God” - All of the believers glorified God, not the unbelievers, they never do.

Acts 4:22

It was a healing but it was a miracle of healing because it was instantaneous.

Acts 4:23

“let go” - released

“own company” - I don't know what that all means. I'm sure it doesn't mean the 8000. The apostles plus whoever else they might have invited. There they made a detailed report of all that the chief priests and elders had said unto them.

“chief priests” – Sanhedrin – top religious brass

Acts 4:24

“they” - their own company

“one accord” - this is the 4th usage of ‘one accord’ in Acts - means unity of purpose. This one accord-prayer was not that they all read it from the script, the same words, but this is the one accord-prayer for everybody; they all felt like this.

“*art* God” – delete

Acts 4:25

“Who” - ‘by *pneuma hagion*’ – is added here

“imagine” - think or dwell

Acts 4:26

“Christ” - Messiah

Acts 4:27

“For of a truth” – ‘in this city’ - must be added; ‘For of a truth in this city’

“Child” - is the word ‘servant’

“Herod” – that’s the Roman side of it

Acts 4:28

“determined before” - predestined

I’ve often wondered that this is somewhat like a prayer, and yet it isn’t a prayer. I think I’ve even said that this is the first prayer in the book of Acts. I’m not sure if it is. But it’s sure good whatever it is; if it isn’t praying, it’s right on! But it doesn’t say that it’s prayer. It says they ‘lifted up their voice to God.’

The thing that blesses my heart here is how they reminded Him of who He was, as if God needs any reminder of who He is. But, you see, in the process of reminding Him they reminded themselves of what God had promised and what it was all about. They said, “Lord, thou which hast made heaven and earth.” Well, He knows that He did that. God knew all of that. But they are simply reminding God of what His promises said, and as they reminded God they reminded themselves.

Acts 4:29

“behold their threatenings” - Don’t you think that God had noticed it? Sure had. (When you remind your earthly father it blesses you too.)

“servants” - bond slaves I told you they were committed; “we cannot but speak the things which we have seen and heard.” (**verse 20**) They had reached that point of no cop out, no back-up, no flipping out; just stand.

“speak Thy word” - The very thing that got them in trouble, they’re believing more for now. It was the boldness of speaking forth the greatness of God’s Word that brought them in front of the Sanhedrin. And when they come back to this occasion that we are reading about, they talk to the Lord, and the one thing that they asked for is the same thing that got them into trouble in the first place. You’ve either got to be absolutely stupid to believe that or to act that way or you’ve got to be convinced that your product has no equal. That’s right. Boy, they were convinced.

This always reminds me of the record in the gospels of the man who brought his son to Jesus and then blamed the apostles for not bringing the deliverance. And then when Jesus got the man backed up in a corner he finally said, “Lord, I believe; help Thou mine unbelief.” (**Mark 9:24**)

Lord, give us more boldness. We want to be more bold than we’ve ever been, holding forth the greatness of God’s Word. What do you represent wherever you go? God and the Word, first and

foremost; that with all boldness we may speak Thy Word. It's the name of Jesus Christ and the speaking forth of the Word. Whenever that Word is spoken, it is as much God's will as it was the first time it was ever spoken. They just wanted to lay it out; yes or no.

Acts 4:30

"heal" - It's the Word that brings healing. It's the only time that this word for 'heal' is used in the New Testament if I'm reading this correctly. (reading from Bullinger's Concordance.) '*Sozo*' is also translated 'heal' in the Word. This word 'heal' cannot be the word that Bullinger gives, or that you have in the text. It's too small a word. The reason I know that is **verse 12** - whereby we must be *sozo*-ed (healed). Here in this tremendous **verse 30**, 'by stretching forth thine hand,' has to be more than physical healing, because a person could be healed physically and cured physically and still not be made whole. And here was a man who had been '*sozo*'; he had been made whole. He not only had the miracle of being healed physically, but he had the miracle of the new birth; the Christ in him, the hope of glory. That's why I know this word 'heal' in **verse 30** has to be 'to be made whole.' You guys look for texts; give you something to do.

They may speak Thy Word and the speaking of the Word was the name of Jesus Christ of Nazareth; that God raised him from the dead. They are not going to go out and preach healing. They are going to go out and preach the Word. One phase of that is physical healing, but there's a lot more to it than that when you preach the Word. It's like when you preach the Word; there is more than speaking in tongues. There are eight other manifestations that have to be taught if you're preaching the Word. They went to speak Thy Word – **verse 29**. That's how I know that it has to be more than just physical healing.

"Child" – servant - You will have noticed on two occasions in these last few verses, **27** and here in **30**, 'thy holy servant Jesus,' not once is God mentioned as far as Jesus is concerned. Isn't it something how our minds could have been so corrupted through the years, to get to Jesus as God all the time? Knowing the laws of learning; you can't go beyond what you have been taught. You see how we've all been taken in by that stuff.

Acts 4:31

"prayed" - To pray is to believe; 'And when they had believed together.' In **verse 24**, 'they lifted up their voice to God' and when 'they had prayed or believed together.'

"the place was shaken" - This could be a metonymy of subject, figure of speech, where the container is put for the contents. The people there were shook, the believers together. Not that they were full of fear but that they were just so shook positively, so excited. Just like you and I are. We can hardly wait for tomorrow to come to see what that new day can bring. It could be a figure of speech, but if it wasn't, the literal place shook. It had to be one or the other. But the people, I guarantee you, were shaken. I am sure that in this wonderful family too, that if someone over 40 years old got parts put in and walked in and danced and sang as a testimony, I think we would be shaken a little too, not negatively but just praising God, etc.

"they were filled with *pneuma hagion*" - It gives you the conclusion of the whole thing. The reason they were able to do this work and carry it out was not just because of their believing, but the believing that was built upon the great truth that they were filled with *pneuma hagion*, and they spake the Word of God with boldness. Isn't that wonderful?

Now if you are going to have a chapter, I think you ought to start it with **verse 32**.

Acts 4:32

“the multitude” - .certainly more than the 120, right?! 5000 on one instance, about 3000, so we know there were at least 8000 or more men approximately and a lot of the women who believed.

“one heart and one soul” - That’s really beautiful. Imagine 8000 men of one heart and one soul. That must have been a big Corps. You are one heart and one soul. That’s what makes this Corps so fantastic, the one heart, the one soul, the one desire, the one goal.

“neither said any” - There is a literal translation that fits in here that I think hits it right on the head. ‘And not even one.’ A translation that I’ve read, gives it as ‘and not even anyone.’ And we know that there had to be more than 8000, and not even one.

“they had all things common” - not communistic (that’s from the Devil). If anybody had a need in that family, the whole family worked together to meet that need. That’s the one heart and one soul. Not even one. Boy, oh boy! Time is involved between **verse 31** and **verse 32** again. I don’t know time, how much time I don’t know, but there’s more time involved than a day or two or a week. Perhaps a rough guess .4-6 years. I don’t know. See in The Way ministry we are still a long way from these goals. We are getting closer every day, but we are still a long way off of it because our people just don’t believe God’s Word. It’s a head trip with them. They haven’t come to that place where they say, “We cannot but speak.” We are still a long way off, but thank God that we are a lot closer than we were last year; closer today than we were yesterday. If the Word of God is really going to move in our day and time, we’ve got to get the people who have taken the classes to stay put and not to cop out every two weeks. One would never think that an Advanced Class grad would cop out or a Corps grad. That’s so far beyond my head because once you’ve seen the greatness of God’s Word, it’s the only way to go. To whom shall we go? Who has the bread of life? Where is life? It can’t be any other place than with God and His Word. Well, the early church had it here; one heart and one soul. “Mine – Mine – Mine” – no! ‘They had all things common.’

Acts 4:33

“And with great power...and great grace” - That’s the only time the church has great power. Great power and great grace go with great commitment, great dedication.

“witness of the resurrection of the Lord Jesus” - There it is right at the center again, the resurrection, not the crucifixion. How do you think they gave witness of the resurrection? By utilizing, by operating the manifestations of the spirit; the manifestations are the proof of the resurrection. You couldn’t speak in tongues if you weren’t born again. You couldn’t be born again if God had not raised Jesus Christ from the dead. See how it all fits together?

“great grace” - divine favor Great grace, divine favor, was upon them all. Had to be then, and has to be now. I showed you from the Word that as far as the natural life is concerned, Samuel had no right to be a prophet, nor did anybody else. It’s just grace, great grace. God is blessing our ministry today not because of our worthiness but because of His. He is the worthy one and great grace is upon our ministry and upon our people.

See, when they preached the resurrection and taught the resurrection, that’s right on with God. That’s why there is great grace.

Acts 4:34

“Neither was there any among them that lacked” - That reminds me of the children of Israel coming out of the land of Egypt under those adverse conditions (2 1/2 million) and not one feeble nee in all

the tribe. This must have been electrifying at the time. Imagine just 8000 men and nobody there that lacked having all their need met according to His riches and glory through Christ Jesus. That's the church, kids. That's what we want to bring back in our day and time. That's the ministry of the outreach of His Word that I'm concerned about .bringing people back to the complete integrity and accuracy of God's Word. Here in this whole section you are back to things I have taught previously, but it needs to be re-taught and re-taught because our people have not yet heard to the end of believing. Some yes, but not many.

“possessors of lands or houses sold them” – plural. They sold the plurality. They did not sell what they needed; they sold what they did not need. Need is variable. The need of one person is different than another. No one can sit in judgment on anyone else regarding their need. The early church didn't do it. Neither can the church today do it. I think I illustrated this a few sessions ago when I talked about the neighbor across the street. He may need 5 or 7 or 10 pairs of overalls. If I owned that much it would be greed to me, because I don't need it. But, on the other hand, I have to have a few shirts and ties and pairs of pants, and suits. That's my need. If he had that, for him it would be greed. That's why you don't sit in judgment on people. You just teach them God's Word. Every man and every woman In his or her own mind has to make up his or her mind what is their need and get committed to God's Word. Legislation will never commit it. That's right.

That's why this individual member canvass for finances in the church is sickening to me. I'd rather not have a church if I had to have an individual member canvass and ask how much people were going to give. I'd quit; I just could never do it. You can't Legislate anybody into anything. You just can't do it. The greatest thing I know to get people there is love, not legislation, where you just so love God and you are so burning with the love of God that other people get started burning too when they get close to you. You are just radiating so much heat of Him that they get warmed up with your warmth. They get tender with your tenderness. They get lovely because of your lovingness. They get back to the Word because you are speaking the Word. You're just the beauty of Christ wherever you go. That's the only way I know. Legislation, that's out! They, by their own freedom of will, sold the things they didn't need, their plurality.

Acts 4:35

“laid *them* down at the apostles feet” - They could have said that they did not trust the apostles. Well, you've got to trust somebody. All of us trust somebody. You trust the stupid unbeliever at the bank over here. Certainly I can trust my brother and sister, who are born again, as much as I trust the unbeliever at the bank, couldn't I? You always have to trust somebody. They trusted the apostles. That's the way it was set up by God. They sold their plurality and brought it to the apostles. Then the apostles became responsible before God to handle the believer's money. And kids, that's a responsibility that has a lot of weight on it; an unbelievable amount of responsibility. We are absolutely responsible to God for what we do with every dollar that the believers make available to the ministry. It puts you in a position where you have tremendous responsibility, not only to God's people but to God. These apostles had tremendous responsibility to the people. Later on you are going to see how, as that thing grew and grew, they sort of divorced themselves from some of these material responsibilities and gave themselves more to the teaching of the Word and put capable men in responsible positions to handle the material side. And they did a great job, a fantastic job. ‘They laid them down at the apostles' feet’, is a figure of speech simply meaning that the apostles became responsible for handling the plurality that they had sold.

“distribution was made unto every man according as he had need” - That does not mean that Henry now quit his job and therefore, he had a need and the apostles met and decided to give him \$150 a week. The Word says that if you don't work you don't eat. (**II Thessalonians 3:10**) That's right!

Here's a young man who has a need to go into a business or profession. Going to the local bank and borrowing from the unbeliever who is not interested in moving God's Word, but is only interested in himself and his salary, because even today you need at least four times as much collateral as the amount you borrow, they don't take your word for it. The early church by-passed all of that unbelieving hassle.

If a fellow who wanted to start farming, the church gave him the money to begin. They didn't just give him the money and not watch over it. An older man who had had experience in that field watched over the younger fellow. That's how the early church worked as a family. Here's this farmer, he comes and says that he wants to buy three new tractors. The older man thinks it through with him. If the older man thinks it through and says they can do it with two; that's how they watched over it in the early church. Multiply this in every profession, in every walk of life today, and you have what I see as the church of the body to which you and I belong. I do not believe that any believer should ever have to go to the unbelieving world to get 5 cents from them. That's right! I believe that the believers help the other believers at no interest. Why? Because we are a family. When you get started in business, if God blesses that business you are going to make a profit and you give everything except your need to the church. There's your interest. That's the church, kids. Boy, how far we've been off on that thing. That's the church. That's where it ought to be.

A man is a part of the body. The years roll by and he gets to what we refer to as the 'sunset years' of life. He can't be out on that farm farming. He can't be in that shop working. What does the body do? They take care of him. First of all, it starts with the children. The children take care of daddy and mommy and grandma and grandpa. But the church backs up the children so that there is never a need, from the time of birth until death, when the church does not help its people to meet that need. I hate these old age homes. That's right! Just contrary to the Word. In the Word we take care of our aged people. You see, kids, there is so much that an aged person can do that you cannot do or I cannot do. Their tremendous knowledge and experience of the years are very valuable. Their ability to pray is certainly something to reckon with. If they couldn't do anything else, they could at least pray. I used to dream about this stuff. Every week I want to send out a lift list. These older people can't run out every day, but they can sure pray. Just look at the lever of power behind the whole body of the church. That's why you never get too old to be of service to the body. And you are never too young to be blessed by the body. So the body of the church, the Christ in you, the hope of glory, is as I say, facetiously in another vain, "from the cradle to the grave." We are one family. We're going to be one at the gathering together too. If the Lord tarries it is appointed unto man once to die, because God knew you couldn't believe long enough to live forever. What a joy it must have been to belong to a church like that, that took care of its own. That's the church. That's the greatness of that church. That's why we need to hold forth the Word of God with all boldness. And I think it has to start where it's been starting and keep on moving. But we've got to do a better job of witnessing and under shepherding. We've got to do a better job of getting our people to get committed to God's Word and quit messing around. Either it's God's Word or it isn't. And then that family just sticks together with one heart and one soul. And one thing we never do is cut each other down. We just cut the enemy down. That's all, but not each other because we are one family.

ACTS 4:32 — 5:11

February 24, 1976
The Way International

Acts 4:32

“of one heart and of one soul” – that means they weren’t arguing all the time.

“the things which he possessed” – the plurality of what he had

“had all things common” - shared of their abundance

Acts 4:33

“witness of the resurrection” – right at the center of Christianity stands the resurrection.

Acts 4:34

“prices” – their plurality; what they had sold them for.

Acts 4:35

“at the apostles’ feet: and distribution was made” – somebody always has to be responsible before God for the distribution.

Acts 4:36

“Josès” - Joseph

“consolation” – exhortation – *paraklēsis* – translated exhort in other parts of the Word like **Corinthians**.

“surnamed Barnabas” - In **Acts 1:23** many Bible scholars, at least of the past, believe that ‘Joseph surnamed Barsabas’ is the same one as ‘Joseph surnamed Barnabas,’ because ‘Barnabas’ is the same word as ‘Barsabas.’ And if it’s true, it’s interesting because it was not Barsabas who was selected at that time but Matthias. The answer to why he was not selected must be in **verse 37**. I don’t really know. If this is the same Barsabas in **Acts 9:27**, it’s real significant. **Acts 11:22-25**; **Galatians 2:9**, if this is that same Barnabas, it’s quite a record.

“a Levite” - **Numbers 18:20-21** – ‘I *am*’ - God had planned and knew that if the people were to be taken care of, they’d have to be taught God and helped to know God. That’s why He says, “I am thy part and thine inheritance among the children of Israel.” They were to give full time to the teaching of God and the truths of God and His Word. They did not have any material gifts given to them as far as land or property. They were just to live off of the income, the tenth in Israel. The tithe in Israel was a lot more than a tenth. Perhaps it amounted to as much as 30% that went to the temple. One tenth of it was used for supporting the Levites. Now Aaron was a Levite; not every Levite was an Aaronite. The high priests came out of the Aaron bloodline. I think it’s true that the daughters of the priestly families had to marry Aaronite men. Elizabeth’s husband was of one of the courses, Abia, and Elizabeth is of the royal Aaron bloodline. (**Luke 1:5**)

The temple guards, the captain of the temple, like when Jesus sent someone to get the things he needed for the entry into Jerusalem, the people who kept those animals and took care of them, were Levites. They were never to own any property. They had no inheritance. They were to live off of the tenth that was made available. If you will read the Old Testament, you will find out that they didn’t

stay honest. They got selfish, big and fat on money and skinny on God. It was their love of money; the love of material things, that God really got angry about a number of times with the Levites. For them it became ‘the root of all evil.’

Acts 4:37

“Having land sold *it*” – it said very plainly that he was a Levite. When you’re born again of God’s spirit you get remission; as far as God is concerned, it’s perfect harmony and alignment. Then why did he have to sell the land? For the same reason they brought their curious arts and their books in **Acts 19**. He had to clean up his life. **Verse 37** is in the renewed mind category. It made it possible for them to renew their minds and walk with great freedom and great love of God. **Deuteronomy 10:8-9** is another reference regarding the Levites.

Acts 5:1

“Ananias with Sapphira” - It’s real interesting that this happened to two people, one whose name meant “grace” (Ananias) and the other “beautiful” (Sapphira). So no matter what your name is, if you really cop out on God, you bring destruction to yourself. It hasn’t anything to do with your name, but has everything to do with how you operate on the inside, your heart, your renewed mind. These two are only mentioned here in the Word of God. I think this is a fantastic teaching coming up here because you’re going to see how a man and wife connive, put things together, because they want respect. They are on an ego trip and want to be highly recognized, talked about, this kind of thing.

“sold a possession” – singular

Acts 5:2

“privy” – conscious – she was knowledgeable of it; right in cahoots with it. They kept back part of the price but acted like they had given everything.

I Timothy 6:10 - “erred” - seduced in the Septuagint, same as in **Genesis 3**.

Acts 5:3

“the Holy Ghost” – the *pneuma* the *hagion*

Peter knew by revelation manifestations that they had cheated. God never asks us to sell our singular, what we need, but should we sell it and then act like we give it all, then we better give it all. The reason Joseph sold his singular was because he was a Levite. But Ananias and Sapphira wanted the apostles to think they had done everything. But they didn’t fool Peter because God told him that Ananias had not done what he had said he did.

“Satan filled thine heart” - the seat of his personal life, his mind. He tricked him in his mind to lie to the *pneuma* the *hagion*, which is God. The proof that *pneuma hagion* is God is in **verse 4**, the last phrase. **James 4:5-8 & II Peter 2:15** - Putting these records together with **Acts 5**, you see that it was this envy in Ananias. **Numbers 22:31-34 & 31:8** Here was Balaam doing good in one sense, yet not honest in another. Ananias and Sapphira were doing good in one sense; they were part of the body, the family, but not really a member of the household because they were cheating. That’s why the illustration of Balaam is applicable.

Acts 5:4

“thine own” & “in thine own power” – they had the right to do what they wanted with it and after it was sold they had the right to say what was going to happen to it. All they would have had to do was walk in and say, “Look, we sold our possession, our singular; we will give you 1/3 of it”, and nothing

would have occurred. There's a lot more to this than just property or money; it's a heart condition, an 'old-man' mind trip. Like Balaam wanting all those gifts for himself, if he could just get the right revelation. He didn't want to hurt Israel; he just thought, revelation would be revelation, and if it said Israel was going to get killed, he might as well get paid for it. He didn't deliberately want to go against God. It's a really tricky heart thing. It's a lot deeper, here, than just money; the whole idea behind it of deception, ethics, moral involvement, and everything else. In **Acts 12:12**, Mary, the mother of Mark had a house. God never asked them to sell their singular. She never sold her house and gave the money.

Acts 5:5

“And” - but or now

“the ghost” – spirit - soul life - breath life. Did Peter kill him? No! Peter by revelation saw it. There are a lot of things I don't know about the Word and how this stuff all operates. This great law of God, in the world, like the rain falling on the just and the unjust alike, like people who can stand up and spit into God's face and raise hell with him, and yet they live through it. Why God doesn't just withdraw whatever there is in the world that makes for life and protection of that person, I don't always know. There is something in the world that (I don't know any way to say it but) when God's hand of grace is withdrawn, the Adversary kills them right now. Sometimes I wish God would take His hand off more people at times but sometime He might take it off of us and then we'd be in the soup too. **I Corinthians 5:4-5** – I don't know very much about that, except I know you can't turn anyone over to the Devil without revelation. But there are just some times, in the Bible, when 'the hand of God' (that's a figure of speech) is removed, then the Adversary kills them just like that. Sometimes I think we ought to just be thanking the Lord bigger for either more revelation or more of something; that these people who stand against God and the Church of God ought to have a burying ceremony. There are certainly people today standing against God and His Word, today, many times just as badly as Ananias and Sapphira; cheating God. Death is of the Adversary and therefore whatever occurred here, something happened that the tremendous protection of God, or whatever it is, was gone and the man died.

“fear” respect

“these things” - omitted

The reverence, respect, came because they heard what had happened.

Numbers 15:32-36; 16:31-35; II Thessalonians 3:14-16 - Most people lose their peace when they admonish someone. The Lord tells you if you have to straighten somebody up, don't lose your peace. Don't you get shook over the thing. If they obey not our word, God's Word, which is the epistle, note him, you reprove him. If someone won't listen to you, what do you do? Make him a Twig coordinator? We play with that stuff and I wonder if that isn't the reason why many times we're not getting the results that we would be getting if we'd really walk this way. Maybe that's why there would be greater reverence, respect in the Church. Because if a few people died this way, it would keep things sort of sharp. But I think we get “lovey-dovey” all the time. I know how hard it is, you do to, to really lay on somebody about the Word. Usually you hate to do it because you know how bad you feel on the inside and yet **verse 16** says the Lord give you peace; if you have to tell somebody what the Word really says and he's a brother – that's what it was; Ananias and Sapphira were brother and sister to Peter, born-again believers,

II Thessalonians 3:6 – What it is saying is, the Word of God is right-on and stay put; if some brother doesn't want to walk that way, let him walk the way he wants to but don't you go with him. Just say, "Okay, that's the way you want to walk, okay with me, but I'm staying put on God's Word. That's what it's talking about. In **verse 15** "admonish" would mean to share the Word with them. It's our responsibility to hold it forth to them.

Leviticus 10:1-2

"sons of Aaron" – priests – royal family.

"strange fire" – What's that mean? – "Every fire that was put in the censer where they burn incense before the Ark of the Covenant was supposed to be gotten from the graven altar which was outside. That strange fire was any fire that they didn't get from there because that fire was originally kindled by God. The tabernacle was all set up according to the way He wanted it and it was never supposed to go out. Up until this time, all the priests could go into the holy of holies at any time. After these guys blew it, only the high priest could come in once a year and that only for a few hours or so, but before then the access to the presence of God was open to all the priests at any time. When they blew it like this it was what became the day of atonement." Where is the record that from that day on only the high priest could go in? – **Leviticus 16:1-3, 16-17**

II Samuel 6:6-7 - Real sincere. God's Word had been no one touches the ark. This fellow thought he'd help God a little bit. Cost him his life. The sharpness of the Word many times in the Old Testament is almost chilling. Well, I thought those verses would add greatly to those words in Acts, where Ananias and his wife fell down and gave up the ghost.

A question was asked if Herod's death in **Acts 12:21-23** would fall into this category. Answer; that's a good one.

Acts 5:6

"young men" - These were younger men, not elders or kids. They were adult young men.

Acts 5:7-9

"the spirit of the Lord" – 'Lord' - *Kurios* The lie to 'the *pneuma hagion*' of **verse 3** is God, according to **verse 4**. 'spirit of the Lord' in **verse 9** has to also be God. If that word 'Lord' could be worked over into the Old Testament form of *Jehovah*, it would fit like a hand in a glove. If that word 'God' in **verse 4** could be utilized that way, we'd have a real strong word in those verses. That would be God as *Jehovah* dealing on a horizontal level with His people, which has to be, because this is an 'Earth' situation. It couldn't be *Elohim* because that would be God as the creator. We've got to get rid of the idea that that is Jesus in **verse 9** because if you don't, then that will make Jesus God. P 74 (1522, 1838), a manuscript from about the 7th century, reads, "...that ye have agreed together to tempt the Holy Spirit?" Omitting "of the Lord." Parallel Hebrew word would have to be *Jehovah* or a similar word.

Acts 5:10

"yielded up the ghost" – gave up her life – 'ghost' is spirit – soul life.

Acts 5:11

This verse is like a reiteration of **verse 5**.

"these things" - deleted in the Aramaic

There was a lot of power in that first century Church. They were tight together. These kinds of things operated within the Church, revelation was there, things happened. You are never going to have the greatness of God and His power among our people until you get that tightness together, one mind, one spirit. Just stand.

In the discussion someone brought up **I Timothy 1:20** to go along with scriptures given earlier. “to blaspheme” is ‘to lie’ to God.

Acts 5:12-42

March 4, 1976

The Way College of Emporia

Now following upon the greatness of that which occurred in **verses 1-11** we go to verse 12.

Acts 5:12

“porch” – portico, or arcade

“one accord” - this is its fifth usage in the Book of Acts.

“signs and wonders” - Some of you that are Advanced Class grads have copies that I have distributed on signs, miracles and wonders. You ought to study it. Signs and wonders never occur until believing goes up, as far as men working. When the believing of a community goes up, then there will be an increase of the signs, miracles and wonders.

“by the hands of the apostles” - a figure of speech meaning - by their work. It had nothing to do with Peter having especially blessed hands physically, or John or Andrew. By the hands of the apostles were many signs, miracles and wonders wrought among the people because of the things that had occurred; like the Levite, Joseph, having land, sold it. The plurality which people had, they had gotten rid of. See, they got their foot off the hose and as they got their foot off the hose things began to gel, things began to move. I think that illustration from God’s Word taught in the 4th and 5th chapters should speak very loudly to our ears this time; as loudly as it did to theirs then. But no matter who you are you cannot do much for anybody or any group of people unless the believing goes up. You can’t rise beyond your believing nor believe more than what you’re taught, nor teach anymore than what you know. Now if the truth is taught and people believe it, then they’re going to see the results of it. If not, we’re going to see the consequences of our negative action.

Acts 5:15 - Again let me go to 12 and show you. Everything in between, following upon the word “people” in **verse 12** to the conclusion of **verse 14** is a parenthesis. Following here with “many signs and wonders wrought among the people,” - “insomuch that they brought forth the sick”--that had to be tremendous believing. They got to the place they didn’t ever say, “Well, Peter, come over here and pray for this person.” Or, “Peter, or John, come over here and minister to this person,” right? Their believing was so fantastic, so terrific in that God was there, that if, just Peter walked down the street and his shadow would even fall upon people, they’d be delivered. Quite a day, wasn’t it? Most of that is almost foreign to our thinking. Well, let’s do the parenthesis.

Acts 5:13

“rest” - rest of the unbelievers or people who were born again of God’s spirit but not living it. Such as Ananias and Sapphira who were cheating the Lord and acting like they were the best in the whole outfit.

“durst no man join himself to them.” They didn’t come in and say, “Boy, we are really all out for God,” or, “We are doing everything,” unless they really did. They got really honest. That’s why there was such a tremendous blessing of God. It isn’t that people did not make mistakes; they were just honest. That’s all, just honest. See?

You know, you can move among people spiritually. I don't say a lot of things. I just let the thing go by because always it will come up like a cork on the water. The fish may pull it under and hold it but sooner or later it's going to come up. It will always show up among believers. When there's a callousness, a hardness or a real disobedience to the truth, it will always show up. That's why I never get too shook about it. It will always show up. Then what will happen is that people will split out and they'll give you a kind of rationalization why they can't take this or they can't take that. It's just by the freedom of our will; we didn't want to do it.

"the people" - there real believers

"them" – the apostles. They magnified the apostles. Why? Not because Peter was so fantastic, but because of the Word that was living in those men. They were walking and holding~ forth that Word so that all the people were getting blessed. If you're going to be a successful leader for people in this world, the people will have to respect you for your leadership. And leadership is earned, not donated. Leadership is something that you earn by the giving of yourself. Jesus taught that the greatest leader is the one who's the greatest servant. That's still true. The one who serves people, gives his or her life to serve people is great leadership. And you cannot be a leader until you first learn to take orders. Leadership must give an order. That's what you're a leader for. Now in order for you to develop to be that leader, you have to be humble enough to take orders and carry them out just like that. When it finally settles down all of us take orders every day from somebody somewhere. If not, we take it from God, from His Word, that's for sure. Maybe your Twig coordinator comes along and gives you an order. That's leadership. But if you're running out of orders, I'm sure of one thing; there will always be somebody above you who's able to give you an order and that will be God. So all of us take orders; I take orders, everybody does. So you hear people say they are tired of somebody giving them orders. Well, why don't you die? Then nobody is going to give you orders until the gathering together and then you are going to get up anyway. You see, leadership is a tremendous privilege, but it's also a fantastic responsibility.

"the people magnified them" - doesn't mean they worshipped Peter and put him up there, at the front or at the back, in a niche or corner, and people bow down or they kiss his stone toe. No, reverence, respect, thanksgiving that you are such a wonderful person to bless people's lives; that you're such a fantastic Twig coordinator that they just have to magnify you for being so terrific. That's what it's all about. And when you lose that respect, then you no longer are the leader. When you lose the respect of your Twig, for instance, then you are no longer Twig coordinator. You may be in name but in action or practice you're not. You've lost it. You're only the coordinator, the leader, as long as the respect is there and the respect in leadership is built. The greatest way I know of building it is in service. You just bleed your heart out, as I call it, for people. You give everything you've got and then give twice as much. Just lay your heart on the line, your life, your love, your tenderness, your prayers, your blessings--that's what I think great leadership is all about. That's why they magnified those apostles.

Acts 5:14

"added to the Lord" - didn't say that more believers were added unto Peter, or Saint Anthony or somebody. Believers were added to the Lord. That's the only thing that matters. Believers were added to the Lord, the body. That's the Lord; added to the Body.

"multitudes" - a take-off of the word *pletho*. You can see why that would be, can't you? The *pletho* is the overflowing. Multitudes would be overflowing.

"men and women" - That's the first time women added to the church are mentioned in the Book of

Acts. That's significant. We know they were added to the church previously because Ananias and Sapphira were in it, right? But here is the first stipulation in the Book of Acts where multitudes, men and women were added. The church grew by leaps and bounds - men and women. And that's unique because the first century church basically was always in the temple or in the synagogue dealing with Israel, Jewish people you would call them. And in those circles only men were counted, not women. Now here it is just put right out in the open in Acts chapter 5 after the Ananias and Sapphira experience. Multitudes were added, believers, multitudes, both men and women. And that's the end of the parenthesis. Then we go back to the body of the text.

Acts 5:15

"beds and couches" – like mattresses and quilts

"overshadow" - cross over

Boy, they sure would call us nuts for doing that today, wouldn't they? Well, most likely the unbelievers thought they were nuts too. But they had enough believers that they just believed that God was so fantastic, that if Peter walked by, or any of the other men of God (but Peter's mentioned here), they were healed. There's no healing in the shadow. The healing is in believing, believing that these were men of God. They magnified them. And that believing was so fantastic.

We haven't seen anything, have we, because the Word has not permeated our culture sufficiently or deeply enough. You get enough of that Word of God in communities and what would happen then would be exactly what happened here.

Acts 5:16

"also" - comes after "multitude."

"unclean spirits" - Even in those days people were not only sick, but they had a few devil spirits.

"vexed" - one translation, I think has 'troubled'. It's a lot deeper than that. In the Greek text, it's really neat. They brought the sick ones and "beset" ones. The interlinear translates it 'beset.' The King James says vexed. But the word is *ochloumenous*. That word vexed is a take-off from the word crowded, *menous*; crowds or crowded. If we are jammed pack in here, we are crowded. That's the word vexed. You know what that word tells me? They had many devil spirits. That's what this verse says. "Crowded," they had a whole crowd of them. The gospels talk about this, remember?

Acts 5:17

"then" - but, in contrast

"sect" - is basically the word they use as cult, today. The word sect and the word cult come from the Greek word *hairesis*, transliterated into the word 'heresy.' The Pharisees major opportunity was the resurrection. They did not believe in the resurrection.

"indignation" - envy Again that really doesn't communicate the inner depth of what the word really says. The word is *zēlou* which is a take-off of *zēlos*. Remember, one man's name was Zelotes? The word *zēlōtēs* means a zealot, one who is real zealous for something. That's the word used here - and were filled with zealousness or indignation. But they just weren't indignant, they were zealously indignant. They were zealously enraged. They were mad with a purpose. It's the bulldog indignation. And they were filled with that, "Let's get rid of that cult! Let's really do it!"

Acts 5:18

“laid hands on the apostles” - put them in jail

“common” - public They put them in a public prison. Their arms and legs would be put in stocks. That’s where they put those fellows. Why did they put them there? What did Peter and the rest of them do? Nothing, except bring deliverance to people; bless people. Multitudes were added, they brought the sick and they got healed. But the Sadducees and the high priests were filled with indignation. The apostles made them angry.

Acts 5:19

“angel of the Lord” - Gabriel

“by night” - at the close of the night just before daybreak. You’ll see why this happens.

“opened the prison doors” - that simply means the stocks had a bigger hole in them than necessary and they pulled their feet and hands out.

“brought them forth” - not only did the angel of the Lord open the prison doors but the angel of the Lord brought them forth. See, there is a lot more in here than you ordinarily see. The average person would freak at this kind of thing. You know, Gabriel, whew! But, you see, the early Church was believing God and expecting God to move for them. The believers, multitudes, were the more added to the Lord and they had all things common. They were of one mind and one spirit. They stood together as believers. You see it? And then Gabriel came by night and opened the prison and he brought them forth.

“and said” - talked to them. If you today would talk about God talking to you, then you’ve got to be listed as a cult because God never talks to anybody. He talked to Luther. That’s all right. He talked to Calvin. He talked to the Pope, maybe, but you? I’ll let you ask yourself one question. If God ever talked to anybody at any one time then it’s the same God; He has to talk to anybody at anytime now. By sheer logic! Or there is no God to talk to anybody.

Acts 5:20

“life” - the life that’s available through the resurrection. That’s the life.

Acts 5:21

“early in the morning” - putting together “night” of **verse 19** and “early” of **verse 21** and where the angel said, “go, stand, and speak”; why tell them to go, stand and speak if it’s still four hours before? Why deliver them, four hours before they’re supposed to go, stand and speak? You know when they got delivered? Right at day break; just before day break he walked them out of that prison and he said, “Now, fellows, go into the temple and stand and speak all the words of this resurrection life.” And they walked in and it’s the first hour of prayer--6 a.m. It occurred at day break. That’s what “early in the morning” means--day break. Isn’t that beautiful? I talked to you the other night about the priests walking into the water and then the water receded (**Joshua 3:15-16**). God delivered them just at the moment they needed the deliverance. The Word of God is the will of God. They go right to the temple and they stand. They speak. In the gospels when they would speak they would sit down. They’d stand after the day of Pentecost. You see how the Word of God was the will of God for those fellows? It’s not important who delivers the message. It’s the message that’s important. If Gabriel delivers it, wonderful, praise God. If Peter delivers it, wonderful, praise God, right? If Maggie

Muggins delivers it, wonderful; it's not the vessel but the Word in that vessel. Isn't that beautiful? Gabriel was the one who said, "Fellows, get going." For them Gabriel was as much God's Word as if God Himself had written it across the wall.

"council" - included the Sanhedrin and the Sanhedrin was the seventy men who ran Judaism. That's the council.

"senate" - the Septuagint uses this word for council many times.

I've never quite understood why it would be repeated here. The council together, well, if they had the council together they had the senate. Well, why does it say "and all the senate of the children." This not only includes the Sadducees and the Pharisees, but all the scribes, their secretaries and all of their typists. That's why it's repeated. Got it? This was a big meeting. The best they could produce. They got them all together because they're really going to get these guys, Peter, John and so forth, and put the screws to them. So they came in and sent the temple guard up to the prison to have them brought.

Acts 5:22

"officers came" - from the temple to the prison, the public prison, they didn't find them there. That's revolting. So they hot-footed it back real quickly. They returned and they told the Sanhedrin, the council.

Acts 5:23

"shut with all safety" - the stocks were all in tact. The prison guards were all there.

"without" - this word is scratched. Naturally they were standing without. They weren't in the stocks.

"doors" - the exit gates; the place where the people would leave the prison.

Acts 5:24

"the high priest and" - these words are scratched.

"they doubted of them" - they considered; they got thinking, "What's this thing going to develop into that we allow this stuff to happen? Good gravy! we put them in jail and now they're out. What's going to happen?"

Acts 5:25

In **verse 24** the captain of the temple hadn't even gone to the jail, had he?

Well, look what he does in **verse 26**.

Acts 5:26

"officers" - top officers

"they feared the people" - they were afraid of the people who had responded and had been ministered to and delivered, and the multitudes of them that were of one mind and of one spirit.

Acts 5:27

"asked" - addressed

Acts 5:28

“we” - the council, the Sanhedrin, the top echelon

“straitly” - like a double command; commandingly command. It’s really the word “command” twice. That’s the emphasis.

“this name” - What name? The name of Jesus Christ of Nazareth. They had just been telling the truth, that’s all.

Acts 5:29

apostles answered and said” - doesn’t mean that all twelve talked at the same time, but it means that when Peter and John were brought out, where do you think the rest of them were? In the temple. They got together. They had a little time and they got together and they talked things over. They had a little Twig meeting among themselves and then Peter was the spokesman. And he spoke for all the apostles and said, “We ought to obey God rather than men.” Boy, what a cry in our day and time. We ought to obey God rather than men.

Acts 5:30

“slew” - translated the same as ‘laid hands on’ - captured

“raised up Jesus” - can you imagine what the Sadducees would say to that phrase? “Why you old cult, you old heretics What’s the matter with you?” And then when they said, “Whom ye slew...,” Wow! “...and hanged on a tree.” I don’t know if I’ve ever showed you that “tree” stuff but it’s in **Deuteronomy 21:22-23** Remember that verse in **Galatians 3:13**; same truth. He became a curse for us who knew no sin. That’s a quotation in part from Deuteronomy. Cursed is everyone that is hanged on a tree. Christ became a curse for us and yet God raised him. That must have cut right across their theological positions, not only for the Sadducees but for the Pharisees. The Pharisees were legalistic legalists.

Acts 5:31

“him” – the text reads ‘this ONE’

“hath” - scratched

“with” – ‘at’ or ‘to’ He didn’t exalt ‘with.’

“a Prince and a Saviour” - Why the two words? He not only was a saviour but a prince. He was number one, God’s only begotten Son and saviour. That’s why the two words are used. They are not synonymous.

“forgiveness” - remission. You see now how that agrees with **Acts 2:38** and all the other places?

Acts 5:32

“his” - scratched

“things” - words What words – that God raised up Jesus etc.

They could not be witnesses unless they had the manifestation. The witness was the speaking in tongues, “We are witnesses of these words,” that he’s a prince and a saviour.

“Holy Ghost” - the Holy Spirit; the *pneuma*, the *hagion*, the gift.

“obey Him” - The obedience is to repent, be baptized and *lambano*. That’s obedience. Obey, get saved, born again, filled with the spirit which is to be baptized in the name of Jesus Christ and ye shall *lambano*. That’s the “obey him” of **verse 32**.

Acts 5:33

“they” - the council or Sanhedrin

Acts 5:34

“had” - held

“little space” - outside of the counsel

Gamaliel, according to Josephus, was the grandson of Hillel and Gamaliel died about 18 years before the destruction of Jerusalem. According to **Acts 22:3** it’s this Gamaliel who was top instructor of Paul, his main teacher in Jerusalem. Also Josephus tells that Gamaliel was a real tenderhearted, real compassionate, real considerate man. It tells us he was a Pharisee and previously we heard about the Sadducees who did not believe in the resurrection. The Pharisees did believe it. There in the Sanhedrin you had the cleavage between the two. Now Gamaliel, being the grandson of Hillel, a respected doctor of the law, carried a lot of weight. Another reason Gamaliel may have spoken so effectively for this situation is that the early Church (Peter and the rest of them) were keepers of the law. They kept all the stuff they had kept under Judaism which would give a good feeling among men like Gamaliel. In some respects it’s like The Way Ministry standing for the United States of America, standing for the integrity of our country and the greatness of our country.

Acts 5:35-36

“obeyed” - followed

This Theudas here is not the one mentioned in Josephus. This is one who was put to death the last years of the reign of Herod the Great.

Acts 5:37

“Judas of Galilee” - was from the city of Gamala.

“taxing” - the enrollment, but not the one at the time of the birth of Jesus in **Luke 2:2**. This is the time when Archelaus was deposed and when Cyrenius was the governor of Syria at 7 B.C.

“obeyed him” - followed him, believed what he said.

Acts 5:38

“refrain from these men” - restrain yourself from doing what you said you wanted to do (slay them).

Acts 5:39

That was a very smart decision, a very wise statement. **Acts 23:9** It shows up here what Gamaliel said. It was tremendous what Gamaliel said. You cannot overthrow it. You can sort of hold it back, sort of make it look like it’s not going to develop but if it’s of God you cannot overthrow it. Because anything that is of God is going to bounce back and it’s going to live sooner or later even if you have to wait until the return. God had the first word and He’s going to have the last one. It’s so bad to fight against God.

Acts 5:40

Deuteronomy 25:1-3

verse 1 “come unto judgment” - appear before the Sanhedrin like we’re doing here in Acts. “condemn” - punish

verse 2 “wicked may be worthy” - i.e. - not justified before them.

verse 3 - The law was that if you gave them 41 stripes then you would be allowed to be beaten by the one or the family of the one that you had just beaten. Therefore, they only gave them 39 lashes with the whip just in case they miscounted. Even they apparently had a problem counting accurately to 40.

Now these were Pharisees, legalistic legalists. Even though Gamaliel had convinced them that they couldn’t fight against God and they better not slay them, they still believed that they were not right on. Therefore, they called the apostles back in and made them lay down and then they gave them 39 lashes with a whip. Then they got them up and said; “Now fellows, we will tell you once more. Don’t speak in the name of Jesus.” Then they turned them loose.

Acts 5:41

“rejoicing” - they weren’t complaining, they were rejoicing.

“shame” - humiliation, degradation because they were beaten. According to Deuteronomy, if you were beaten it was because you appeared before the judge and you weren’t worthy of death. Just to keep things straight and in order, that you stay real kosher, they beat you.

“His name” - the name of Jesus Christ of Nazareth whom God raised from the dead.

Acts 5:42

“and daily” - Oh no, they had just told them again. They had just beaten them and they said, “Don’t you speak that Word in the name.” They commanded them. These were the men at the top positions of authority and power. Peter had said, “Are we going to obey men? Is it best to obey men or what?” The men said, “Don’t you speak that Word! Don’t you speak in that name of Jesus Christ of Nazareth. Don’t you tell us that we crucified him, that we slew him and hanged him! Don’t you speak in that name!” They left, turned right around and were present at the hour of prayer, daily in the temple. Somebody was making decisions. Their lives were in jeopardy and they knew it. But they took a stand. And they had the manifestation, the proof they were alive and vital and that it was a reality that God had raised Jesus Christ and no matter what the Sanhedrin said they obeyed God. And the angel had said, “Go, speak in the temple all the words of this resurrected life.” They went right back in and spoke it.

That’s first century Church. They went right back into the temple, spoke the Word of God and then they kept right on with their Twig meetings in every house. They went from house to house. It must have been a great day in the lives of the people in Jerusalem. Imagine Peter coming to your house for a Twig meeting, and John and Andrew. My, those must have been electrifying times. Then everybody would get together and go to the temple at the hour of prayer. There they witnessed. They’d get a hold of Mr. Chief Justice and witness to him about Jesus of Nazareth whom God raised from the dead. The first century Church - same God, same Church!

Acts 6:1-7:14

March 9, 1976

Acts 6:1

“those days” - indefinite period of time in the Bible. It could be a number of years. On the other hand, it could be a much shorter period of time. In **Matthew 2:23 – 3:1** - “In those days” is a long time after the record in **verse 23**. In **Acts 1:15** - “in those days” is a much less period of time. The days between the ascension and the day of Pentecost

“the number of the disciples was multiplied” – the believers had increased tremendously in Jerusalem.

“murmuring” - complaint

“Grecians” - Greek speaking Jews. They are called in secular literature Hellenists. These were Jews who, because of persecution and other reasons, had been expelled from some countries and areas and had immigrated to Alexandria, Egypt. There they learned Greek. Alexandria, Egypt was a Greek-speaking area. There was always a cleavage between the Hellenists and the Aramaeans, here called Hebrews. In many respects, the Jewish or Hebrew religionists considered the Greeks pagan and their language was not very adequate as far as they were concerned. These Grecians or Hellenists murmured or complained against the Aramaeans because the widows were neglected, not properly cared for, in the daily ministering, daily care. **I Timothy 5:9-10 Verse 9** “taken” - chosen. Widows were to be taken care of. In the early Church there were widows who had no other source of income and many times they had their children to take care of. Then the Church took care of those women. However, widows of the Hebrews (Aramaean) were given better care than the Hellenists, because these were Greek-speaking ones.

Acts 6:2

“called the multitude of the disciples” - called all the believers together, had a big ‘branch meeting.’

“tables” - food

“not reason” – not reasonable, not logical, not proper. That was good sense-knowledge wisdom by spirit-filled men but I believe it was spiritually wrong. I do not believe that it was Christian to the end that it should have been. We’re going to read about them choosing spirit-filled men who serve tables and preach too. You can get so wrapped up in teaching the Word that you don’t want to haul the garbage. You can get so cleaned up, so deeply engrossed within the teaching of the Word and think you’re so important in the research of it, that you don’t want to serve tables. I think this is what had happened in the early Church. The only other answer I can see is if it were worked from another text where it would come up that “It’s not reasonable, logical or proper.” – “It’s not possible for us” (That’s the attitude). “It’s not possible for us to do all the teaching, take care of all the branch leaders etc., and still take care of widows.” That I can buy, spiritually.

Acts 6:3

“honest report” - *martureō*, transliterated - martyrs and translated – witnesses; great ‘witnessers’, of honest report, men who witness to.

“the Holy Ghost” – spirit, *pneuma* – ‘the Holy’ must be scratched. That doesn’t mean they were to just be born again. It meant men who were versatile, dynamic in the operation of the manifestations and specifically the manifestation of wisdom.

“business” - need.

Acts 6:4-5

“faith” - believing. In **verse 3** they had to be full of *pneuma* and wisdom. I believe it’s added here to show that Stephen was not only spiritually sharp on the manifestation of wisdom, but he was really a great man in the manifestation of believing.

“Holy Ghost” – *pneuma hagion* – all the rest of the manifestations too. Just like **verse 3**.

“Antioch” - in Syria

Of these seven listed here, only two are mentioned again in the Word of God; namely, Stephen and Philip. All seven of these were Hellenists; they were all Greek names.

“Stephen” - *Stephanos*, means - a crown

I don’t know how they chose these seven. They are never, in the Bible, called deacons. That was a term introduced later. The word is still carried on in church circles today regarding men and women who so-called ‘look over’ and maintain the material side of the ministry. In the Word of God, they’re not called deacons.

Acts 6:6

“they” – the apostles

“laid *their* hands on them” - that’s the ordination.

Acts 6:7

When the Word increases, people get delivered. It’s the Word that has to increase.

Acts 6:8

“faith” – *charisma* - grace, divine favor

“power” - *dunamis*

“Stephen...did” - Stephen did it because he was full of grace and *dunamis*. He had the God given ability. He must have believed; it said he operated greatly in the manifestation of believing (**verse 5**) and wisdom (**verse 3**). He was just walking on God’s Word.

“miracles” - signs

Acts 6:9

“Libertines” - Up until this time the Sadducees were the great attackers of the followers of the Lord Jesus Christ. Now there are added the Pharisees. The Pharisees became involved because of the influence of the Grecians, Hellenists. According to one writer there were over 480 different synagogues in the city of Jerusalem. There were over a 100,000 Jews in Alexandria, Egypt. An emancipated Jew was called a “Libertine.” In 63 B.C., Pompeii captured a lot of the Jews and carried

them to Italy. In approximately 20 A.D., the Emperor Tiberius expelled them from Rome. That's also how Aquila and Priscilla got out of Rome. They also got expelled, thrown out, ex-communicated. (**Acts 18:2**) One, who had been a captured slave, if and when he was set free, was called a Libertine and in Jerusalem they had at least one synagogue that was made up of that kind of men. Others came from Cyrene and other that had come from Alexandria and Cilicia is very interesting because that happens to be Paul's territory. Paul was a student of Gamaliel; therefore, this ties it all together.

"Asia" – Asia minor

"disputed" - questioned, bugged

Acts 6:10

"they" – the Pharisees of the groups in **verse 9**. If Paul, the great scholar of Gamaliel, was in that group, then it is an interesting verse. If Paul wasn't there it's still interesting.

The similarities between this record in Acts 6 and 7 and Paul's record in Acts and some of the epistles are very significant. The usage of words is very significant.

Acts 6:11

"suborned" – one translation has 'appointed.' I like the word 'bribed.' "Then they bribed men to say..." - sounds real modern. The Pharisaical leaders, the leaders of the synagogues, bribed them.

Acts 6:12

"caught" - violently seized. They didn't just take him by the hand and say, "let's have a cup of coffee." They threw handcuffs on him and yanked him down the Street with them.

"council" - Sanhedrin

Acts 6:13

"set up false witnesses" - in the Sanhedrin, the highest court of religion so to speak. After first bribing, they deliberately set up false witnesses.

"holy place" – the temple

"law" - that Moses gave.

Acts 6:14

"shall" - will (both times)

"customs" - laws

I don't know if this "holy place" refers to the temple or the location of the meeting of the Sanhedrin. According to history, rooms in the southeast part of the temple area were the rooms where the Sanhedrin met; the court of law.

Acts 6:15

"council" - Sanhedrin, 70, ruling body.

“steadfastly” - very intently. I can see them, “looking daggers”, and when they looked at him with all that anger and all that jealousy, what they saw was not daggers but like the face of an angel. They were so ravishingly, so devilishly angry, so possessed (some of them) that they just “looked daggers” at Stephen and all Stephen did was just blessed them with the greatness of the love he had in his heart, that’s all.

“face of an angel” - A figure of speech because an angel doesn’t have a face. Angel is spirit. This figure of speech is of beauty, wonderfulness, godliness, tenderness, and everything that the Bible would teach regarding the ministry of angels and serving people. Quite a contrast, but that didn’t change the leaders’ minds. They knew Stephen had something they didn’t have, but that didn’t change their minds. They knew that Stephen had a tenderness, a love, a grace; a *charisma* (**verse 8**) about him, but that didn’t change their minds. They still clobbered him.

Acts 7:1

“Are these things so?” - These things are so; a declaration. The high priest spoke for the Sanhedrin who believed the false witnesses (paid men). They said that Stephen was teaching heresy and his words were blasphemous. Even though Stephen was honest, right on, and he loved God and expressed the greatness of that love on his countenance, that did not change their minds.

Acts 7:2

“God of glory” - could be a genitive of character (figure of speech).

Genitive of character is used seven more times in the Bible regarding God:

1. **Romans 15:5**; **II Corinthians 1:3** - the God of comfort. 2. **Romans 15:13** - the God of hope. 3. **II Corinthians 13:11** - the God of love. 4. **Romans 15:5** - the God of patience. 5. **Romans 15:33** - the God of peace. 6. **I Peter 5:10** - the God of grace. 7. **Deuteronomy 32:4** - the God of truth.

“Charran” - Haran in **Genesis 11:31**

Acts 7:3

“kindred” - relatives, brethren

Acts 7:4

“when” - after that

“removed him” - changed his abode

“wherein ye now dwell” - into which ye came and now dwell there

Acts 7:5

“not ... to set his foot on” - not one little spot.

“his seed...no child” - How can he promise it to him and to his seed after him when he doesn’t even have a child? In order to have seed you got to have a child.

Acts 7:6

“sojourn” - to be a stranger

“strange” - foreign

“entreat evil” - is to do wrong to them

“four hundred years” - **Galatians 3:17** says 430 years. The 400 years was the sojourning; to be a stranger, and that period began with **Genesis 12:1-4**. In **verse 1** “Lord” is *Jehovah* and refers to Haran, father of Lot, Abraham’s brother. There was split in family. *Jehovah* spoke to Haran who spoke to Abram. “And the Lord (Haran) said to Abram” - by way of Haran by way of Abram. That’s when the period of 400 years started. In **Exodus 12:40** the 430 years agrees with the record in **Galatians 3:14 & 17**. In **Genesis 21:12 & 15:13** we have that 400 years of **Acts 7:6**. Literally they were in Egypt only 215 years. The other 215 years they were sojourning, running around.

In Bullinger’s Bible, Appendix 50. VII. 7,8,9,10 on page 69...From Abraham’s call to the exodus was 430 years...From the call in the seed of Abraham, which was Isaac, was 400 years. The contradiction is not in the Word, it’s in our understanding of it. Bullinger shows many 430 year periods where there is always a sojourning type of thing, a slavery of one way or another; very remarkable. Check Appendix 50, VII, page 69.

In **Acts 7:4**, it says that Abraham went from Haran after his father was dead but by a comparison of **Genesis 11:26 & 32** and **Genesis 12:4**, it would seem that Abraham went from Haran sixty years before his father’s death.

This difficulty may be solved by supposing that Abraham was not the oldest son of Terah, his father, but the youngest. He was named first in **Genesis 11:26**, because of his importance. Other documentations for this are with Noah’s sons and also with Isaac, Jacob, and Judah. Napoleon, on account of his eminence, might be named first on a list of the Bonapartes though he was not the oldest.

If Sarai was the daughter of Haran, the same as Ischah of **Genesis 11:29** according to a Jewish tradition and therefore, a niece to Abraham, then the latter must have been much younger than Haran. For Sarah was ten years younger than Abraham (**Genesis 17:17** and you must compare that with **Genesis 20:12**.) Thus the birth of Abraham might have been so far distant from that of his elder brother as would bring the death of his father before his seventy-fifth birthday.

There is also a documentation I want to read to you; The place of the trial of Stephen and the defense was the temple building but specifically in the ancient room of the Sanhedrin, called The Hall, Gazith, meaning - the stone chamber. It was supposed to have been situated in the southeast corner of one of the courts of the temple building.

Acts 7:6

“bring them into bondage” - enslave them

“entreat them evil” - wrong them or hurt them

Acts 7:7

“be in bondage” - serve

Acts 7:9

“envy” - *zelos* – zealously envious or jealous

Acts 7:10

“afflictions” - tribulations

“favour” - grace

“governor” - ruler

Acts 7:11

“the land of” - is scratched

“affliction” - persecution

Acts 7:12

“first” - for the first time

Acts 7:13

“kindred” race (**verse 14** also)

“made known” - became manifest

Acts 7:14

Here there are seventy-five souls, but in **Genesis 46:26-27** there are only sixty-six souls mentioned. The Septuagint version has “seventy-five souls” both in **Genesis 46:27** and **Exodus 1:5**. The explanation is that the sons of Ephraim and Manasseh are included from the genealogy as recorded in **I Chronicles 7:14-21**.

In **Acts 7:14**, Stephen speaks of “all” the kindred of Jacob, whereas in **Genesis** only the lineal descendants are enumerated. Stephen included the wives who came down into Egypt. Joseph’s wife was in Egypt. Judah’s wife was dead according to **Genesis 38:12** and probably Simeon’s wife also for according to **Genesis 46:10**, Simeon’s youngest son was born of a Canaanitish woman. So if you add the nine wives to the sixty-six descendants of Jacob in **Genesis 46:26**, you come up with the number seventy-five.

“sent” - *apostellō* - apostle

In **Acts 7**, this is the fourth recorded sermon in the book of Acts. If you will note carefully every one of those previous sermons and this one too, all of these sermons or teachings are always Biblical. He has not used one illustration from Reader’s Digest or Shakespeare. The Word of God prevailed. How is the Word going to prevail if you use all of your illustrations from Playboy and the rest of that stuff? It’s interesting how the critics speak of the discrepancies in Acts, Genesis, and Galatians. Discrepancies are not in the Word, they’re in men’s understanding and minds.

ACTS 7:15-60

The Defense and Death of Stephen

March 23, 1976

Acts 7:15, 16

Genesis 50:2-5 - "I will come again" is a beautiful orientalism which means "I will hurry back." "Sychem" is spelled Sychem in Acts but it's really spelled Shechem in the Old Testament.

Acts 7:17

That is sort of interesting. There must have been a time when they did not grow and multiply as rapidly. I believe that there was a lot of knowledge among God's people that has been lost. How could they control growing or multiplying at one time, then at other times no growing or multiplying. See, when they grew and multiplied that simply means they got pregnant and had children. Why at one time did they have them and at other times they didn't? I'm real confident they knew a lot more about birth control than most of our modern people know, in an organic, natural way, not the pill.

Acts 7:18

"another" - *heteros*

Acts 7:19

"The same" - This one

"dealt subtly with" - to deal wisely, from a sharp, political point of view. See **Exodus 1:8-10**.

Acts 7:20

"exceeding fair" - fair to God. It is an idiom.

"nourished up in his father's house" - lived in his father's house.

"three months" - For him to have gone unnoticed for three months, must have taken a lot of believing on the part of father and mother. They must have practiced **Romans** where they kept their mouths shut. I doubt if there was a neighbor who knew there was a baby in that house. They just didn't tell.

Acts 7:21

"cast out" - means what they did with him in Genesis. I believe this whole thing was revelation, the whole operation. Why was he just there when Pharaoh's daughter came along? Why is it that Pharaoh's daughter had no children of her own? God knew all this and so He just had Moses' daddy and mommy put him out at the right place at the right time. Pharaoh's daughter came along and took him up out of the bulrushes and nourished him as her own son. Why didn't they hide him on the land? Why in the river? Because of what the Egyptians believed regarding the sacredness of that water. When you study this thing, it is real sharp.

Acts 7:22

In another place we read when God wanted him to go to. work later on, he had to have someone speak for him. (**Exodus 4:10&14-16**) It cannot be that he was not an orator. There must have been another reason. Here it tells you that he was "mighty in words." That means he could handle himself in any social situation, quite adept at speaking. Not only that, he was mighty in deeds; he was trained in all the chivalry, all the battle tactics, everything the Egyptians would be trained in because he was

the son of the Pharaoh's daughter, which would entitle him to ruler ship. He was officially adopted by her, which means he could have become the Pharaoh of Egypt. At this time Egypt was a "power house" in every way. Moses was exposed to fantastic knowledge. That boy had his PhD twice. He went through all the learning and schools. He was not stupid by a long shot.

Acts 7:23, 24

suffer wrong" - being wronged

"the Egyptian" - This Egyptian who was in that area was also a trained man. **Exodus 1:11-12** These task masters were tough cookies. They were educated in self-protection. When Moses smote him, Moses must have been more capable than this Egyptian.

Acts 7:25

"would have" - omitted - Moses supposed his brother understood that he was an Israelite even though he had been raised in the court of the king and queen. But they didn't understand. They figured that since he was raised by the Pharaoh and queen, he turned totally Egyptian.

"deliver them" - give them salvation. The Septuagint has the word *sozo*, which means complete wholeness, mental, physical, and spiritual. Because, if you're really going to be delivered, you're going to have to have all that.

Acts 7:26

"strove" - fought

"would have set them at one" - reconciling them to peace (between the brethren).

"again" - omitted

Acts 7:27, 28, 29

"stranger" - sojourner

"Madian" - Midian in the Old Testament. Moses ran, hid for cover. Was he doing the will of God? Yes, because his own brethren would have killed him. So he went out to Midian where he got married and begot two sons. Do you see how the preaching is Biblical? Stephen is not documenting this with ecological problems. He goes back to the history of things that occurred and sets things in order. That's why all teaching must be Biblical. Every time you teach it has to be inspirational, Biblical, and two others; I forget.

Acts 7:30

"forty years were expired" - Sometimes when we think that when we don't know it in one day, we're disgusted. A lot of knowledge comes with age. Some of the things in life you just cannot arrive at without a little age. Life always balances out when God is right at the center of a man's life. It took God forty years to bring Moses up. But there was no need to bring him up in 38, because the children of Israel wouldn't have been ready anyways. And so God in His foreknowledge works all that stuff; He knows.

"expired" - over with, full, fulfilled.

"of the Lord" - omitted.

Acts 7:31

“sight” – vision; revelation. This vision of an angel, a messenger, in a flame of fire in a bush must have been fantastic. I can understand this because even on T.V. they can do stuff like this. Certainly the true God would have no opportunity in doing it.

“behold” - consider. He walked up closer to get a good look at it.

“unto him” - omitted.

Acts 7:32

“the God” - that occurs before “Israel” and “Jacob” is omitted

“durst not behold” – literally means he closed his eyes.

Acts 7:33

“Lord” - Jehovah. It would have to be Jehovah because He is talking to Moses, God on a horizontal level to His creation.

“shoes” – sandals - Moses didn’t have shoes. He had sandals. Today in Eastern temples, whenever you go into worship, you leave your shoes outside. It’s an unforgivable sin to steal your shoes. I have no idea why God would have Moses take off his sandals, except to indicate that you stand barefooted before God without anything on your feet except what God is going to give you. Any place God speaks to you is holy ground. Any time you hear from Father, that location is always holy ground. That’s why places like your Twig fellowship where the Word of God is really held forth, whenever God speaks to His people through His Word as well as the manifestations has to be holy ground. Why was it holy ground? Because God is speaking. Whenever God is declared, where God is made known, that is always holy ground.

Acts 7:34

“I have seen” – repeated in King James but text-wise it reads “seeing I saw”.

“affliction” - the wrong

“deliver” - redeem. Why didn’t He deliver them earlier? Because God cannot deliver until He sees all the way through and that means He has to have a man of God with that ability to lead. Then the people must also be capable of following. It will take that man of God a lot of courage to keep those people lined up at times. It still does. But if that man of God doesn’t keep those people lined up, there would be no hope. How many years were they in Egypt? About 215 years. Israel had been in slavery longer than America has been in existence. All that time was it God’s will to deliver? People all those years lived and died and never did get delivered. But God’s promises are faithful; sure, and amen. Therefore they will have to be delivered. All redemption is deliverance and all true deliverance is redemption. I believe God spoke to Moses long before this, but the record of God speaking to Moses here is recorded because this is for our learning, specifically regarding the deliverance of Israel. Otherwise if this had been the first time God spoke to Moses, Moses might have had to go to Jethro and ask, “Did you call me? The inference has always been that God is far away and never talked to Moses until he came to the burning bush. Why isn’t it possible for God to have walked and talked with Moses as He was preparing him for 40 years? That seems more logical to me than God dropping out of a cloud one day into a burning bush. I believe that’s the truth.

Acts 7:35

“Moses whom they refused” - They refused Moses. That’s why God didn’t deliver them 40 years

sooner. They would have been delivered by Moses 40 years earlier had they believed in Moses and that Moses was God's man. But instead they thought Moses was tied to Egypt and the Pharaoh. Forty more years of severe persecution tenderized them a little more. A generation had grown up that had sort of forgotten a lot of the negative things.

“deliverer” - redeemer In **verse 34** God is going to redeem them. How does He then redeem them? Through a man, Moses; Moses is the redeemer because he speaks for God. That's what makes the man of God the redeemer.

Acts 7:36

“he” – this one

“shewed” – done

Acts 7:37

“Lord your God” – Lord, God

“like unto me” - as myself.

Moses represented God. If God is going to raise someone up then that one cannot be God. It has to be His son. Jesus Christ was a prophet like unto Moses. Moses led the children of Israel out of captivity. Jesus Christ came to lead the children of Israel out of captivity. That's the Church of the Bride.

Acts 7:38

“church” – congregation - *ekklesia*

In that vision of the angel in the burning bush not only did Moses see the deliverance of Israel out of Egypt, but he saw Christ's day. **Hebrews 11:23, 39**. The hope of the first coming was the dynamic that kept Moses going. The hope of the second coming is our dynamic. I have never seen in any commentary anyplace the greatness of this **38th verse**. Mt. Sinai is where he saw the revelation. He not only saw the deliverance of Israel, he saw the deliverance of Israel even at the time of the coming of Christ. Look at the picture, the vista, of the whole thing.

“lively oracles” – living utterance – revelation – the Word of God The Word of God addressed to the body of believers today is just as living today as it was the first time it was addressed to the body. It's a living Word. It becomes living in people when they believe it, but it's a living Word, so the moment people believe it, it becomes living in them.

“received” - in the Septuagint is *dechomai*

Acts 7:39, 40, 41

When God led them out under the leadership of Moses, as long as they followed Moses and Moses spoke what God had given him, it was always accomplished. Then Moses is gone a little while and the people immediately begin to dig Aaron, Moses' brother. Aaron was Moses' right-hand man and the people talked him into making an idol out of gold. God is going to get real mad. The reason they did this is that they wanted to rejoice in the works of their own hand. Because God is spirit and they couldn't see God and they didn't like the looks of Moses. Moses was God's man speaking God's Word and they didn't like it so they started to get at Aaron.

Acts 7:42

“God turned” - Literally whenever God turns, you’ve got His back and He no longer is able to speak to you face to face. Now what turned God’s face from the children of Israel? It was idolatry, serving another God besides the true God and then He gave them up. There was nothing else He could do because **verse 39** says their hearts had been turned.

“worship the host of heaven” – they got to be good astrologists.

Acts 7:43

“tabernacle” - stands for worship.

“Moloch” - was the god of fire and they burned children, sacrificed children to him.

“star” – this brings my recollection to the bright and morning star; the star, Christ Jesus. Instead of Christ Jesus being their star, it was Remphan.

“yea ye” - ye even.

“tabernacle” – literally is tent - stands for worship.

“figures” - types

“beyond Babylon” - to Damascus

Acts 7:44

“tabernacle” - tent

“witness” – testimony – it was an indication of God’s perpetual presence had they believed and when believed.

“speaking unto Moses” - Moses who spoke

“fashion” – type

“he had seen” - Moses had seen by revelation. Some of the men made things to worship. The true God had His thing going, which indicated His presence so they could worship the true God.

Acts 7:45

“that came” - having received

“Jesus” - Joshua.

“Gentiles” – foreigners. God had given this territory, land, to Israel. Who created the heavens and earth? Who does it belong to? God. If it belongs to you, what can you do with it? Give it away. That’s exactly what God did. Now some squatters came and settled in. They were not believers; they were unbelievers, Gentiles. So God drove them out. And every time you hear these liberals who want one church and want to overthrow the whole government in the denomination, they always talk about God killing people. Well, so what? God didn’t kill them. People killed them. They had it coming to them because they stole property that didn’t belong to them. So God just sent the children

of Israel in there and whopped up on them. A dog has body and soul. A man without Christ or God has body and soul.

“unto the days of David” – until the days of David. And by that time, they had possession of the land and believing was moving.

Acts 7:46

“favour” - grace

“find a tabernacle” - to build a building, a temple

“Jacob” - Israel.

Acts 7:47, 48

David found grace. Solomon built it and all through those years God still met the people of Israel at the temple. Yet God turns right around and says, “dwelleth not in temples made with hands.” Why did God then meet His people, Israel, in the temple? Because He cannot go beyond people’s believing. And yet the truth is that God does not dwell in temples made with human hands.

Acts 7:49, 50, 51

“ye stiffnecked and uncircumcised in heart and ears” – Somebody’s going to get real mad, because you just don’t tell the religious leaders this, including a man by the name of Saul. After all he was educated at the feet of Gamaliel and graduated from the parasitical university of Jerusalem.

“resist” - fall against, block. Believers tried everything to win the nation of Israel to God.

Acts 7:52

“shewed before of the coming of the Just One” – Ever since Abraham saw his day, so Abraham declared it. Moses we know had revelation. All through the years they were given the privilege to see the Messiah.

“betrayers and murderers” - They not only betrayed the Lord Jesus Christ but they also murdered him.

Acts 7:53

“have received” – *lambano*-ed - received

“deposition” - precepts

“by the disposition of angels” – given by angels – messengers; given by revelation, vision etc.

“not kept” – not guarded – didn’t guard it then it slips away. Remember the record that we who have the holy spirit are to keep it, guard it? (**II Timothy 1:14?**) To guard something is to practice it; to use the manifestations.

Acts 7:54

“they” – the rulers, the Sanhedrin

“cut to the heart” - the innermost part of their being was really shook

“gnashed on them with *their* teeth” – doesn’t mean they chewed on them but they were adamant.

Acts 7:55

“the glory of God” – is like the *shekinah* glory. Like on the road to Damascus hit Saul; the light shined. Through my mind runs all this glory of God stuff, in the church epistles. We’ve got it in written form in detail what the glory is and all the glory that belongs to the body. Stephen saw that glory.

“Jesus standing” – The son of God standing for people who stand for him; the Son of God standing when Stephen dared to take a stand right into the face and the mouth of the religious leaders of his day and time who had the power to execute him.

Acts 7:56

“behold” - see

“opened” - thrown wide open.

“Son of man” - **Mark** is the gospel where Jesus Christ is referred to as the Son of man. This Son of man is his name from the point of view that he was born of Mary.

Acts 7:57

“cried out with a loud voice” – i.e. - in a frenzy

“stopped their ears” - refused to listen

“one accord” - unity of purpose. This is the sixth usage in **Acts**

Acts 7:58

“cast *him*” – they didn’t walk him - they picked him up and threw him out.

“witnesses” - people of the Sanhedrin, church leaders and their cohorts.

“laid down their clothes” - they threw their clothes down at Saul’s feet who happened to be standing there.

Acts 7:59

“*God*” - not God; the next phrase says Jesus, but in their minds Jesus is God. This addition is devilish. I would have put “the lord” here because lord means “master” and Jesus Christ is that master.

“receive” - *dechomai*

“spirit” - not soul life because the soul is breath life. When you have taken your last breath, your soul life is gone. But the one thing that goes back to the Father is the one thing that Stephen had been given when he got born again and that is spirit. Stephen had his theology right.

Acts 7:60

“kneeled down” – not that he did this to pray but he fell over due to the beating.

“Lord, lay not this sin to their charge” – this is the last thing he did; he prayed for Israel. Sounds like Moses.

“fell asleep” - died.

The charge against Stephen was blasphemy. He declared Jesus Christ as the Son of God, that’s what the Sanhedrin called blasphemy. We today are taught Jesus Christ is God and nobody calls that blasphemy. He didn’t even say that. He said he was the messiah, the son of God and they said it was blasphemy. They set up false witnesses in **Acts 6:13-15** which said, “This man ceaseth not to speak blasphemous words,” because he taught that Jesus Christ was the Son of God. And when he talked about the temple being destroyed and God raising it up in three days, they couldn’t understand because their eyes were blind, their ears were stopped. So it is today. They just cannot hear the truth.

That’s one of the great, great, great sermons in the book of Acts. There are others. Look at the great homiletic beauty of it. He brings them all the way through logically, systematically showing to them from God’s Word exactly what God did for them and they still wouldn’t believe. They eat and drink damnation unto themselves like **I Corinthians 11:29** talks about. Once people have had right teaching made available to them and then they close their eyes and they plug up their ears, there is nothing more anybody can do for them. Well, that’s it.

ACTS 8:1-40

April 13, 1976

I worked this chapter again in my heart and mind today and I really don't know much more than what's written in the Receiving the Holy Spirit Today book. I trust God will give us by His grace and mercy continued opportunities to work this and that in no way will the adversary be allowed to obstruct this kind of ministry or work. I think perhaps as early as 33 or 35 A.D. the record here would stand.

Acts 8:1

"great persecution" - You never have a great persecution until you first have a persecution. It always starts small. Then it increases in viciousness and it ends up in what historically once was called the Inquisition. I call it the murderers of the Inquisition. And when Christians begin to persecute Christians, it can only be because we haven't gone back to the Word and really allowed that Word to speak; we have closed our minds off and refuse to accept that Word as the authority that it really is. The persecution had started earlier, already. We saw even the chief priest (remember?) getting involved. That's right at the top echelon; they were giving that authority.

"they were all scattered abroad" - because of that persecution. Persecution helped move the Word of God. It wouldn't hurt us any. Persecution has never hurt believers; hurts all unbelievers. Because the seeds of the persecution make the Word grow. This stuff that they're saying about The Way Ministry is not going to hurt The Way Ministry. That's right. Some of us are going to be hurt by people who are going to believe it, but for those who really want to know God's Word and are really concerned about the outreach of God's Word instead of the persecution, it's only going to make you move the Word of God, and there'll be more response to it.

Acts 8:2

"devout men" - dedicated men

"made great lamentation over him" - I don't really know if that meant they wept loudly. What it meant is that they were deeply hurt. It was a great hurt to the body, to the believers.

Acts 8:3

Saul, he made havock of the church" - Saul thought he was right; Saul thought he was doing God's will. Saul was just as sure of being right as he was later on when he changed. Some place in the Word it says every man is right in his own eyes. (**Proverbs 21:2**)

"every house" - wherever the Twigs were meeting. As he could find those home meetings, he went in there and got the men and women and committed them to prison.

Acts 8:4

"preaching the word" - It says they went everywhere doing the same thing they had been doing all along; preaching the Word. Isn't that something? I think maybe that's a good lesson for us. We talk about the greatest defense is a dynamic offense. Well, why isn't that true in the spirit field? Same truth; the more the opposition, the stronger the opposition is, the greater our offense. The greater our move has to be with one thing, the same thing as in that day, the Word. And we do not need to defend it; we just witness to it. You don't even try to explain it half the time. Witness to it. Say, "This is what the Word says." And they'll say, "Yes, but..." and you let them say whatever they want to say, and you go right back and say, "Well, that's what the Word says." Boy, I wish I could remember

that, because I haven't always done that. You know, you write back to them and tell them to keep their mouth shut. They may have done that on a few occasions, too. I don't know. But it says they went everywhere preaching the Word. It doesn't say they didn't make other mistakes, too. They could have written a few letters, but they found out that didn't work. It's the preaching of the Word. Boy, that Word as we just keep holding it forth, doesn't return void. Cast you bread upon the waters and it's going to float back to you. It's the Word at the center of our life and our ministry. Everything else is secondary. Not even that far up the totem pole. You will see that Philip wasn't the most dynamic and instructed and totally knowledgeable person in the whole world at that time, and yet, with the little knowledge he had of God's Word, he still did a fantastic job. Just watch this develop. You know, Philip baptized the Ethiopian, eunuch; he didn't minister the holy spirit into manifestation. In many respects he was just a youngster in the greatness of the Word. But he knew enough Word to go into a town and do a job.

Acts 8:5

"the city of Samaria" - that wasn't an easy place to go. No place is easy. Show me one place that's easy to move God's Word - That would be a new dawn. I'm talking about the world. Sure it's easy here among our people. We could all get together on the spur of the moment and the greatest joy and rejoicing of our hearts is when anybody says, "Let's do the Word." But that's not the world. Out there in the world, every place is tough, difficult. He went down to the city of Samaria. These were the kind of people that nobody was paying much attention to. Nobody liked the Samaritans, and yet Philip went down to the city of Samaria. Doesn't that touch your heart that he went to the people who were despised, who were looked down upon by the religious leaders?

"preached Christ unto them" - Whenever you preach the Word, sooner or later you've got to get to Christ.

Acts 8:6

"gave heed" - They listened to what he said, and they believed what he said about the Word.

"miracles which he did" - I think all of us were raised and taught that the miracles, the signs, and the wonders are done by God. The Word says that the men of God do them.

Acts 8:7-8

Here is a city of possession, (no wonder so many people are so sick) a city where the devil spirits and the Adversary has had free play. I am convinced that among the people in these our United States or any place where there is an abundance of unclean spirits, palsies or sickness, it is because that territory has been invaded by the Adversary and "...the thief cometh not but for to steal, and to kill, and to destroy.." (**John 10:10a**) He'll do it every time.

Acts 8:9

Now we get to an individual record in this city. One of the great teaching records in the Word that is for our learning, so that when you're ministering in an area and see certain things occur, you're not ignorant of his devices; you know what he's already done.

"beforetime" - before the coming of Philip

"himself was some great one" - This has all the earmarking of a reincarnation teaching; that in some previous existence, he was so and so, and now he represents the great so and so.

Acts 8:10

“the great power of God” – I wish I knew more about that phrase. It looks, in the context of what I just told you about reincarnation, that this man is the great representative of ‘God’, which you and I know is the wrong god. But Simon was a top fellow; he was being operated by big stuff.

Acts 8:11

“regard” – respect – he was not just some renegade. Simon was most likely a highly educated person because Satan, whenever possible, is not going to use anybody that has no ability. He’ll try and get the most prominent, the most outstanding person he can.

“long time” – like maybe a 20 year period. A lot of times things don’t show up in such a big way in the first generation, like here it’ll show up in the next one. Your teaching of the greatness of God’s Word, it will start showing up in the children

Acts 8:12

“baptized” - It doesn’t say water in here so I would prefer to leave it out. You might think because later on he baptized the Ethiopian eunuch, therefore, he did water here. Maybe he did, maybe he didn’t. As far as the Word is concerned it doesn’t say he did. In **Acts 2:38** “to be baptized” was to be baptized in the name.

Acts 8:13

“Simon himself believed also” – I think that’s the miracle of all miracles in this chapter. That’s something that ought to encourage us not to be discouraged by people who work for the Adversary. Just hold forth the Word. Simon heard and believed the Word. He heard and God saved him. Why shouldn’t He? We know people who are born again of God’s spirit that are possessed and working mostly for the adversary. Why shouldn’t Simon get saved? Salvation is on absolutely legal grounds. All hell can’t stop anybody from getting saved if and when they believe the Word.

“continued with Philip” - He followed Philip around; he wanted ‘to be with him.

“he wondered” - Simon, himself, had seen some tremendous things by the power that was operating through him, and here was a man operating power by the freedom of his own will. No wonder he wondered.

Acts 8:14

“received” – *dechomai* – spiritually received

“the word of God” – in **verse 4** they preached the Word, **verse 5** Philip preached Christ, here the Word of God.

“they sent unto them Peter and John” - The key is in the word “received.” The information got to Jerusalem. As far as I know God’s Word, this is the first time in the history of the Christian Church, that when someone went to minister the Word, and the Word was believed, that they did not speak in tongues immediately after they were born-again. It is God’s law and rule and regulation that when you’re born-again, you should immediately speak in tongues. Here there were people born-again but they were not speaking in tongues. Who sent this information to Jerusalem, I do not know. I would like to believe that Philip himself penned the letter asking for help. I don’t think that’s a disgrace on Philip’s life. I think it’s a showing and a teaching of God’s Word of the tenderness and the love we must have one for another and not criticize, but help one another. Peter and John were their top two trouble shooters. Why not? The apostles at Jerusalem heard it and they made the decision to send

Peter and John. The apostles, in whom the spirit of God works, they made the decision. You're called upon to make decisions as men and women of God. You and I looking back can already see how God is softening up Peter, getting him ready to really move (household of Cornelius – remember that one?). Things that you today don't quite understand, ten years from now, you will. Just stay faithful because God is taking some of you just like he took Peter.

Acts 8:15

“receive” – *lambano*

“the Holy Ghost” – *pneuma hagion* - holy spirit, the gift

Acts 8:16-17

Verse sixteen is a parenthesis, a figure of speech for clarification.

“he” - it - *pneuma hagion*

“fallen” – *epiipto* - in manifestation

“baptized in the name” – this sort of corroborates that there was no water in **verses 12 & 13**

Acts 8:18

“through” - by means of

“given” – in manifestation - he saw something, and he assumed that the apostles had special power when they laid their hands on them. Then they could *lambano*. The laying on of hands was revelation. There is nothing communicated in the laying on of hands. It isn't that in the laying on of hands the manifestation came into evidence; it's because of their believing that as these men of God laid hands on them. I believe many times people are stopped from speaking in tongues by devil spirits. Speaking in tongues is your responsibility; getting saved is God's.

Acts 8:19

“power” – *exousia* - exercised power in evidence

Acts 8:20

“perish” – rot – we know it's not the spiritual rotting. The only thing about Simon that could perish is his body and it could perish just like money. Why didn't Peter handle him a little easier, saying, “He's just a babe. I gotta give him time.”? But the first time it crosses the Word, Peter spiritually takes care of the baby. It took a little courage and a great love. Courage mixed with love is a fantastic thing. Love without the truth and courage of God's Word is encasing; it is not genuine.

“thou hast thought” – his problem was in his head

Acts 8:21

“matter” - ministry

“heart” – seat of the personal life - the reason his personal life was not right in the sight of God is because he was trying to buy a ministry. You cannot buy a ministry; it's a gift of God.

Acts 8:22

“repent” - forsake

“if perhaps” - that

“forgiven” - when he got born again, he got remission. In **verse 22**, Peter says, “Get forgiveness.” It’s remarkable to me that a man trying to buy a ministry is sin, because he had to be forgiven. And you don’t need forgiveness, except as you sin, to get back into fellowship.

Acts 8:23

“I perceive” - I believe he perceived it by revelation.

“iniquity” - wickedness

“in the gall of bitterness, and *in* the bond of iniquity” - I believe this was the attempt of the Adversary to re-enter Simon and possess and control him again. Look at the greatness of this teaching and Peter’s boldness to share this with a brother. That’s wonderful.

Acts 8:24

See, there’s the key: “spoken” and “come upon me.” Evidently that gall of bitterness, bond of iniquity - Peter told him some things he saw. And I love Simon, turning right back to Peter and saying, “Look, you and John pray for me...” Do you think Peter and John did? Boy, I do.

Acts 8:25

“testified” - could be translated - born full and complete witness. “exhorted earnestly” could be the text here and I like that very much.

Acts 8:26

“angel... spake unto Philip” - A lot of things that happen in my life and occur I never say anything about. Let me ask you something. If the angel of the Lord could speak unto Philip then, and the same angel of the Lord is still the angel of the Lord, how come he’s out of business now? And I see none of the writers of the New Testament taking a crack at Philip because the angel of the Lord spoke to him. People, our God is not dead.

“Arise and go...unto Gaza...” - That’s all He told him. He didn’t tell him anything else. He didn’t say “I want you to minister to a man.” He just said “I want you to go there.” You know what Philip did? **verse 27** - “he arose and went” – Sense-knowledge wise that’s screwy. He could have said, “Look, I’ve got a good thing going in Samaria. Lord I’m working for you. Man, we just got the ministry rolling. I just got things together here. These are my people.” Philip didn’t say one lousy thing. He could have said, “Nobody is in that stupid desert.” This stuff is just so real to me and so simple and beautiful. That’s how God is. Why does He have to tell you that the water’s going to recede when your feet hit? He says, “Go through the water: I’ll take care of you.” So the priests started walking; when their feet hit, the waters went back.

Acts 8:27-28

“he arose and went” - Boy, you talk about obedience; the Word of God being the Will of God and meaning what it says. And it wasn’t written out on a wall. It wasn’t substantiated by all the priests and all the theologians: just one man and an angel from the Lord. Man, oh, man, look at that. He didn’t wait to get the cooperation of his denomination. He just walked. He arose and went. You can’t

ever “went” until you “arose.” You first have got to get up before you go. People ought to both get up and go.

“an eunuch” - Naturally every man who worked and served the queen was a eunuch, mainly because the king didn’t want him getting her too pregnant. So they would many times take people who were by nature eunuchs, or if not, they would castrate them. They did that without anesthetic.

“had come to Jerusalem for to worship” - Jerusalem was the religious center. If there’s any place that the Word of God should have been rightly divided, it should have been there. There is no reason for the existence of the Way ministry if the ministers had done the job that God expected of them. The Church ought to be teaching what we’re teaching the Corps. This old boy came to Jerusalem; he didn’t find it either.

Acts 8:29

“the Spirit” – God – In **verse 26** it’s the angel here it’s the Spirit, God, the *pneuma*. What difference does it make as long as it’s the Word you get? What difference does it make who teaches the Word as long as the Word’s taught? What difference does it make how you get your revelation, whether you hear it, see it, smell it, taste it or touch it, as long as you get the revelation? “Spirit” has to be the Giver; the gift doesn’t talk to you. What a walk of believing. Here’s a man who didn’t have the ability to minister holy spirit, but look at the ability of believing he had. Like Abraham, he went not knowing whither he went. That doesn’t mean he was stupid. It meant he was headed out to where God told him to go, but he didn’t know what would happen after he got there.

Acts 8:30

“Philip ran” - Can you imagine? God speaking and the fellow not even walking; he ran to get there. The Word of God speaks to the people today and they ‘hem and haw’. We’ve got it in writing, and we doubt it. The only way he heard it was God yakking, and he could have said it sounds like thunder. No, he says, “It’s God.” And instead of waiting, he ran.

“understandest thou what thou redest?” - What a question: What’s the use of reading the Word if you don’t understand it?

Acts 8:31

“How can I” – right text – “No! For how can I”

“some man should guide me” - This Ethiopian eunuch was believing for someone to guide him. He had been at Jerusalem, and there was nobody there to guide him, nobody there to help him. And he was believing that God would send him someone, so he just kept reading the Word. And he was at the most unlikely place for God to send him anybody. He’d been at Jerusalem--the most likely place, right? Now he was sitting on that stupid desert, having a sip of tea, sitting there reading Isaiah and all at once a fellow walks up and says, “Hey, you understand what you’re reading?” They are never going to understand God’s Word until you help them. We certainly don’t want any Jerusalems; we want the desert, if necessary, where people can read the Word. And someone like you can join with them and teach them the Word. That’s how they get understanding.

“he desired Philip...come up and sit” - Philip never invited himself until the man invited him. He said to Philip, “Come on in here and sit down, man. Open her up to me.”

Acts 8:32-35

“preached unto him Jesus” - Why? Because the text talks about a lamb dumb before his shearer, something upon the earth, and he preached unto him Jesus.

Acts 8:36-37

“I believe that Jesus Christ is the son of God” – he didn’t say he was God. That Ethiopian eunuch was smarter than most theologians today. He said, “He is the Son of God”; that’s what gave him the new birth, but he still wanted to be baptized. No problem with me. When Paul wrote the Word of God he said, “Well, I almost think I wasted my time on you fellows who want to be circumcised.” And he turns right out and takes Timothy out and circumcises him. Well, he did, didn’t he? Like today, if someone came along and said, “I believe in the Lord Jesus Christ; but I believe with all my heart that I want to be water baptized.” You know what I’d say? “Let’s get Walter Cummins and do it”

Acts 8:38

“he commanded the chariot to stand still” – that has to be a figure of speech because it had horses in front of it.

Acts 8:39

“saw him no more” - I don’t know what that means but there are two things it could mean. It could mean that he couldn’t see Philip, you know, caught him away to the end that he didn’t see him; like their eyes were holden in Luke (**Luke 24:16**) and they didn’t know Jesus. Or it could mean the Lord caught him away and transported him over to that city.

The eunuch had been to that city of religion and didn’t get it. He was in a desert by himself reading the Word when God met his needs. Ladies and gentlemen, when you get to the place in those deserts of life and you’re still with God’s Word, God will meet your need.

Acts 8:40

Wonderful, isn’t it? Well, that’s our Philip.

Acts 9:1-9

April 15, 1976

The Way:

Acts 18:25-26 - “and expounded unto him the way of God more perfectly” - So it’s possible to be a follower or instructed in the way of the Lord and still not be instructed as much as you ought to be; it’s possible to learn more about God or the way of God more perfectly.

Acts 19:9, 23

Acts 22:4

Acts 24:14, 22

John 14:6

Acts 11:25-26 - Before they were called Christians they were called the way. So the name of our ministry belongs to us rightly as sons of God (I guess); but I never knew (years and years ago when we called ourselves, “The Way”) the integrity and the greatness of the word and the beautiful magnanimous thing about the word. The followers of the Lord Jesus Christ were first called the way. Later on, according to **Acts 11**, they were first called Christians because they were walking like ‘Christ in them’, manifesting the greatness of the power of God. And that’s why in Antioch of Syria they were called Christians first.

On this Thursday night of “Holy Week” I think it’s significant that we are in the 9th chapter of the book of Acts, because this man who persecuted the way unto the death is a man whose life was changed by the resurrected Christ. This Jesus, whom people persecuted and crucified, whom God raised from the dead, is the one who also touched the life of this man called Saul, or Paul, and changed him so completely that I assume from my knowledge of the Word and the great outreach of God’s Word, that his life cannot be compared to any other apostle of that day and time and hour. Men came upon the scene with great ability like Peter, John, Barnabas, Silas, a lot of great men, Timothy. But I think the apostle Paul outshines them all because the same amount of discipline that he had in persecution, when he was born again he now transferred to the greatness of the power of the true God and used that ability of his to hold it forth. Being in Acts chapter 9 tonight is absolutely electrifying to me. There are only four records in the Word of God that basically deal with this man called Saul in the light in which we are concerned about covering it tonight.

Acts 22:2-16

vs. 2 - “Hebrew” – Aramaic

vs. 9 - “and were afraid” - omit

Acts 26:4-20

vs. 10 - “voice” – vote

vs. 11 - “strange” – foreign

vs. 14 - “Hebrew” – Aramaic

vs. 18 - “forgiveness” – remission

- “that is” - omit

Galatians 1:13-18

Vs. 13 – “conversation” – manner of life

In **Acts 9** we have the only other record remaining in the whole Bible that tells us about the rebirth of Saul and parts of his subsequent ministry. And about everything you can know (and there's very little more to know) is written in those records I have read, or will read with you from **Acts 9**. You can, of course, enlarge your vision and knowledge of God's Word by reading comparable history of that period--the cities, the areas--becoming knowledgeable. For instance, Paul was from Tarsus in Cilicia. It was his home. It was perhaps the third most influential city of that day; Athens in Greece, Alexandria in Egypt, Tarsus, then Ephesus.

Twenty-one points of Paul's life:

1. Birth – **Acts 22:3**
2. Religious education and manner of life – **Acts 22:3; 26:4, 5 (Philippians 3:6)**
3. A Pharisee – **Acts 26:5-7 (Philippians 3:5)**
4. Persecution of Christians – **Acts 22:4; 26:9-11; I Timothy 1:13 (Philippians 3:6)**
5. Letters from Sanhedrin to Damascus – **Acts 9:1-2; 22:5; 26:11-12**
6. The mid-day light – **Acts 9:3; 22:6; 26:13**
7. All fall to the earth – **Acts 9:4; 22:7; 26:14**
8. The voice, etc. – **Acts 9:4; 22: 7; 26:14**
9. “Who art thou, Lord?” – **Acts 9:5; 22:8; 26:15**
10. Jesus, the one persecuted – **Acts 9:5; 22:8; 26:15**
11. God's intention concerning Saul – **Acts 26:16-18**
12. Companions speechless – **Acts 9:7; 22:9**
13. Saul's question - What shall I do Lord? – **Acts 22:10**
14. Go to Damascus and be told – **Acts 9:6; 22:10**
15. Led into Damascus – **Acts 9:8; 22:11**
16. Without sight and food for three days – **Acts 9:9**
17. Ananias directed to visit Saul – **Acts 9:10-16; 22:12**
18. Sight restored and future mission – **Acts 9:17-18; 22:13-15**
19. Baptized – **Acts 9:18; 22:16**
20. Remains in Damascus preaching – **Acts 9:19-21; 26:19-20**
21. Increases in powerful believing – **Acts 9:22**

I would like to see a very comprehensive and detailed work done sometime by our Corps people, if not now, at sometime at least. I've got twenty-one; maybe we could end up having fifty or sixty just pin-pointing every segment of this man's life and the things in here that we're concerned about.

It is interesting to remember that Philip ends up at a city called Caesarea (**Acts 8:40**). When we get to the tenth chapter we'll talk about Caesarea. But in between the eighth and the tenth chapter sets this record of a man just like a diamond. A man who was so utterly committed to the Adversary that if you'd looked at it sense-knowledge wise, you would have said he was born of the seed of the serpent, because nobody could be any crueller than he was. No one could be more dynamic in deprogramming than he was; totally vicious, real adamant, real cruel. Man, he must have just gotten pleasure out of seeing Christians murdered and he thought he was right and he was sincere.

Every time you hear me say that underneath are the everlasting arms, on the outside and on top, that no man can get outside of the everlasting arms of God, that they are always there, it's always Paul, among others, that flip into my mind. First of all, I always think of myself and secondly, I always

think of Paul. Then I get Peter and a few others involved. In my mind, I see these because He's able to save to the uttermost. He's able to take man's sin from them as far as the east is from the west and as deep as the deepest sea and He'll remember them no more. He did that for this man called Saul.

And as Philip had arrived at Caesarea, God by divine providence had Luke to insert at this point the record that begins with the word "but." Philip had done such a fantastic job. He arrived at Caesarea, but Saul, in spite of what Philip had done at Samaria, how the whole city had been changed; how God had allowed him to minister to the Ethiopian eunuch (it was interesting today that Mrs. Wierwille talked to you about the German translations; Martin Luther and all the German translations delete the word, "eunuch" and yet the word appears in every critical Greek text and in Estrangelo Aramaic. The introduction to the Luther Bible and the rest of them say that they translated them from the original Greek. If they did, they should've translated it "eunuch," or they translated from a manuscript which is no longer in extant, which is not true because we know the manuscripts that they used to translate from, or the Greek text that he used to translate from. It's interesting that Mrs. Wierwille brought that up today).

Acts 9:1

"And" - but

"slaughter" – it says 'murder' in the text. I can see how he became increasingly more ferocious, more tenaciously adherent to what he thought was his call and ministry to God. He really thought he was doing God a favor, I believe. The increase of the believers in Samaria must've gotten back to his ears, plus the tremendous increase of believers in Jerusalem. He saw the persecution and yet with the persecution and in the seeds of the blood of the martyrs, it seemed like there were constantly other people springing up; one killed, ten rise up. And he just increased every effort he had, drove himself to be the greatest persecutor it's possible to be. "breathing out" - like when you see pictures of serpents spitting fire, breathing out. Saul had it so deeply within, wherever he went he was just breathing out threatenings and murder; that's all he did. He ate and slept and drank murder. "Kill the Christians, kill the Christians, kill the Christians; kill them; kill the followers of the way; kill them; kill them." That's all he did. That's what it means.

"unto" – to

Acts 9:2

The letters were sent to Damascus to the synagogues to give him that standing and that recognition among the priests there in the synagogues, to get their cooperation to go out after those Christians in Damascus. This is a unique time in the history of Damascus because Damascus was a Roman city and for the Jews to have this amount of control in Damascus; there's a period of perhaps two or three years there where it was given to them. I'm not sure. You guys can figure it out someday. But I do know that Damascus is the oldest continuing city in the world today. He got these letters from the high priest in Jerusalem to the synagogues in Damascus. If the high priest told the rabbi in the synagogue on 'John Street' to do something, what do you think all the rabbis of all the synagogues in Damascus did when Paul got there with the letters from the high priest? They dropped everything and they went to work with Saul. That's what it was all about.

We get concerned today about a little thing called deprogramming or somebody doesn't like The Way Ministry or they yell at us or some father writes and says, "Well, I hate for my daughter to be in there," or "...my son to be in there." Then other fathers turn around and praise God that you're there; followers of the way. How strong would we be to bear this tonight in the United States, in the Way Corps at Emporia? This is the top echelon, the high priest, the Sanhedrin, the ruling body, all seventy

of them, backing each other up right at the top level. In that culture it would mean the same as if today the government passed word from the President saying, “Kill every follower of The Way Ministry. Get them in if you can find them; bring them in.”; breathe out threatenings and murder. They must not have gotten all of them because we’re still here today. Down through the centuries other believers have lived. Our God is still able to deliver. Here was Saul breathing it out. He got letters to Damascus to the synagogues.

“this way” - the way. “The way” may be in your center reference. In all the texts it’s “the way.”

“whether they were” – both Boy, look at that persecution. Ordinarily, persecution was only for men. Women’s lib; you got the liberty to get persecuted right there. That’s something, because the women weren’t allowed to do the teaching in that day like you are in the Way Corps now. They didn’t even allow the women to sit like you sit. The women all had to sit in their corner; the men were all up in front. This is the early Church, because of culture. Both men and women--they were not only concerned about cutting off the people who did the talking, the men; but the women, who produced the children. They were after the women so there could be no more children born. Sounds almost like Egypt, doesn’t it; the times of Pharaoh? They did not murder the women because they were doing the teaching of the Word of God; they murdered them because they were bringing forth the babies that would be born in a Christian family, because in the oriental culture, if daddy’s a Christian, everybody in the family’s a Christian. We’ll see it come up in chapter 10 with the household of Cornelius. There’s no commentary written that’ll tell you what I’ve just told you. I didn’t know it either until I just told you.

“bound” – He didn’t drive them in a limousine. It was approximately 144 miles northeast of Jerusalem to the city of Damascus. They would rope them and tie them together and if any would drag, they kept right on dragging them.

Acts 9:3

“as he journeyed” - in the journeying

“he came near” - it came to pass that he drew near

“from” - out of

You ought to check The Jewish Encyclopedia; maybe the Encyclopedia Britannica. But this light that shined round about him out of heaven is that same shekinah glory that you read about in the Old Testament. So you ought to check shekinah glory in The Jewish Encyclopedia or the other one I mentioned or any other source and bring yourself up a little bit about the shekinah glory in the Word. Many believe that the pillar of fire by night was the shekinah glory. So do I. That guarded and protected the children of Israel from all their enemies as they were wandering in the wilderness. God led them with a cloud by day and a pillar of fire by night, and no one could touch the children of Israel as long as the pillar of fire was there because they couldn’t see them; couldn’t get through to them. It’s a light so bright. Well, you work it.

Acts 9:4

“voice” – *phōnē* – we get our word phone from this Greek word. This is in the accusative case.

Acts 9:5

“Who art thou, Lord?” - It’s remarkable he would say this. This light was so fantastic that they just fell to the ground, and the thing that he heard to the end that he understood it was the saying, “Saul,

Saul, why persecutest thou me?” He had not been persecuting Jesus. Jesus was ascended in the heavens, but he was persecuting, murdering followers of the way and the followers of the way according to the Word were the same as if it had been Jesus himself. “Why persecutest thou me?” Saul recognized this because, having been trained as a leader under Gamaliel, he was knowledgeable of the reality that God did talk to people. He had read the story of Samuel, the calling of Samuel, and a lot of other things he knew about the Old Testament. Therefore, it wasn’t something that would freak him if he heard a voice saying, “Saul, Saul, why persecutest thou me?” If he heard something like that, immediately he’d know it would have to be from God. That’s why he said, “Who art thou, Lord?”

“And the Lord said” - And he said

“I am Jesus” - he didn’t say I am the Messiah, Christ, the messianic one; he said, “I am Jesus,” the humiliated one, the one who walked upon earth; and it is that Jesus that was being persecuted when the followers of the way were being persecuted.

“*it is* hard for thee to kick against the pricks.” - deleted from all the basic foundational texts

Acts 9:6

“ ‘And he trembling and astonished said, Lord, what wilt Thou have me to do?’ And the Lord *said* unto him,” - deleted from all the basic foundational texts

“Arise, and go...” - Immediately, he gave him instructions. God could have told him right then and there, but why didn’t He? Don’t ask me. He didn’t. He just said, “Arise, go into the city of Damascus. Then later on, when you’re in the city, I’ll tell you.”

Acts 9:7

“journeyed with” - accompanied

“voice” - This is in the genitive case. The difference is to show you that the men that were accompanying Paul heard a voice but they couldn’t understand what they heard; like you could be standing somewhere and you hear some people talking; you hear their voice but you’re not close enough to understand what is being said. These fellows were close enough but they still didn’t understand it. They heard the voice but they didn’t understand what God through Jesus told Saul.

“no man” – no one

Acts 9:8

“arose” - was raised up. I believe that tells me that the men who stood there speechless are the ones who gathered him in their arms and picked him up. I worked this ‘stood’ and the ‘falling down’ and now I can’t remember it. Because in **verse 7** it says they “stood.”

“no man” - nothing

Verse 7 - That “stood” is in the essence of ‘remained’ speechless.

I believe all of this occurred while they were flat on the ground. That’s why when they raised Saul up they took him by the arms and lifted him up and they looked at him and his eyes were opened. When he opened his eyes he couldn’t see a thing; so they led him by the hand into the city of Damascus.

Acts 9:9

This record along with the records I read previously basically gives you all the knowledge regarding the salvation of a man that, according to the senses world is just about as bad as he could be. I've often wondered what happened to the companions in travel. I don't know. The Word doesn't say. But I wouldn't be a bit surprised if it intrigued them as to what really happened. It's sort of neat that they are the ones that led him into Damascus. Maybe they all stayed right there. I would like to believe they were all born again because I know Saul was.

Here's a man totally committed, as you and I would say, to working for the Adversary and yet God in His mercy and grace, because He had called him before the foundations of the world and He knew. Now you can make all kinds of conjectures as to what he heard when Stephen was stoned and others that were murdered. How that affected Saul, I don't know; all I know is that on the road to Damascus he met the Master of all life. On the road to Damascus he ran into Jesus of Nazareth in a very remarkable way and it changed the man's life.

Now, I happen to know that you can't be born again except you confess with your mouth the Lord Jesus and believe God raised him from the dead. I know that in order to believe someone has to teach. Maybe all that teaching he'd learned long before, but he'd rejected it. It says, "Saul, Saul, why persecutest me?" I know that's what God through Jesus Christ said, but I do not know how much more he said. The record does not say that that is all he said to him. It does not say that this is all that Jesus said to him, but it does say that that is what he said to him. How much more did he say? I don't know, but again I'd like to believe that he and Saul went 'round and 'round with the Word for a minute or two. Before he said, "Arise" what else did he say? I don't know. It's his business what he said but I feel pretty confident that he really laid some beautiful things on Saul so he could bring him to the place where he would say, "Arise and go..."

I believe in the innermost depths of my heart, without the proof of the Word for it, but just the whole tone of the greatness of the Word, that Saul was the one who replaced Judas Iscariot in all of its greatness. The twelve apostles were originally chosen, according to **Luke 6**, by the Lord Jesus Christ; and here, as far as I know the Word, is the only other apostle unto whom Jesus appeared like this and called him. I don't know, but I know he called him. If it's true what I think in the innermost part of my being, it is wonderful how to have a Judas replaced by someone as dynamically great as Paul will be. A Judas who was so flippy that he could deny the lord and betray him; a Saul who was so committed to destruction that when God saved him he was so dynamically committed to the Word and to God, that the abundance of the revelation kept secret from before the foundations of the world could be entrusted to this man.

When I put all this together, I just sit in utter amazement of the greatness of our God, His love, His mercy, His grace and His foreknowledge. I wouldn't have let Saul within a mile of me if I would've known he was coming; would you? And yet God wasn't scared of him. A little light flipping out, talked to him, and it hit, and the man believed. When you get to great records in the Word like these, you can work with all of your ability and when you're all through, you've just barely begun to see how great it really is. This record of the conversion of Saul on the road to Damascus is one of the greats in the Word. But all you can do is just read it. Let it sit, believe it, move on, see the greatness of it as the years roll by in your spiritual growth.

ACTS 9:10-22

April 20, 1976

This record all of you have read many times in the book Receiving the Holy Spirit Today. Not that I know much more about it than I wrote there, but it's part of the Book of Acts and we are at that part of the book - chapter 9 where it appears. So again we have to share it with you. Sometimes I think you just can't share the Word of God often enough with people. You know you don't share the same Word every week but you can go over it twice or three times a year and people keep learning. Another thing you've got to remember if sometime you're tired of teaching something, there are new people in your fellowship when you're out on the field that haven't had the privilege of hearing it before and so you have to keep building the thing within them.

Acts 9, beginning with verse 10 is an absolutely fantastic record. It is the record that just hits everything in the head that the Roman Catholics, the Episcopalians, and certain other groups have pushed and that's relative to men with ministries. An example is like at the time of confirmation, the bishop has to do it.

Acts 9:10

"a certain disciple" - he was not an apostle, he was a disciple, a follower of the way

"in a vision" - by revelation, a picture. That's what vision means; his own private TV.

"Behold, ... Lord" - Isn't that tremendous? Here's a follower of the Lord Jesus Christ, a follower of the way, who is so in tune with God and so close in the walk, that this thing doesn't freak him to the end that he says, "Well, I think this is the devil calling in." NO. There is something about the Church and the Old Testament too where people must have been taught something in the school of the prophets that's not written in the Word directly, but they must have been taught how; like Samuel was, how to hear from God, how to listen. Just like in the Advanced Class, I teach our people how to receive revelation. They must have been taught these things.

"Ananias" - The Lord called Ananias by name.

Acts 9:11

You talk about specific revelation and information: first, the Lord said "arise." That's the last thing Ananias would have wanted to do, get up and go, as you'll see in his argument a little later on. He had heard about this fellow named Saul and what he was doing coming up to Damascus, and for the Lord to get Ananias to go, the first thing He says is "arise." And when I think of that people, that's the first thing you and I have to do for God. If we want the Word to move, we've got to quit sitting around; we've got to get up, arise, and move the Word.

Then he said go into the street which is called Straight. There's only one way you can get into the street. It's a street that runs all the way from the east to the west through Damascus, and there's only one way to get into it. All the streets go into the street called Straight, every one of them, from the north as well as from the south. The street runs east and west. It's Main Street, called Straight. Now nobody knows for sure if the home of Ananias that they show to you when you go to Damascus is it; but it's not too far off. It's like in Jerusalem where Jesus Christ was crucified. I do not know if that's the exact spot, the garden area, but it's close to it. I don't think you can miss it over 200 feet if you tried, from that area, so you're right in the general area.

“house of Judas” - I don’t know about this Judas fellow, but that house of Judas must have been known to Ananias. I would like to believe that he was a known believer; one of the fellowship. Why the Lord had Saul taken to the house of Judas, I don’t know. But the Lord never has anything done without a reason. Today, where they say the house of Judas was, there is a church on top of the place.

“behold, he prayeth” - I wonder and have often thought that he had only heard of Saul. He would not particularly know him like you would know me or I would know you. But there just would be no question about that when Ananias got there. The one person who would be sitting down and praying would be Saul of Tarsus, and he would be the only one, so he wouldn’t miss it.

Acts 9:12

“receive his sight” - *anablepō*

God not only gave revelation to Ananias but also to Saul.

“putting *his* hands on him” - that’s sure something, because you just don’t run around putting hands on everybody. Here God by revelation showed Saul that Ananias would come in and put his hands on him. That would identify him with Saul, that he, Saul, might receive sight (*anablepō*).

Acts 9:13-14

Verses 13 and 14 are real significant. The Lord showed stuff to Ananias in a vision. Ananias questioned what he saw, or he needed more information, so he talked back to the Lord, and I think that’s wonderful. If you and I don’t like the Word, or people don’t like the Word, tell them to argue with God. If I don’t like the revelation I’m getting, who am I going to talk to? God. Or if I need more information, even if I like it, but I need more information, who would I talk to? Now look what he talked to God about.

“authority” - right or power

It’s really wonderful how he spoke to God and asked questions. Things like this in revelation you receive; if you don’t understand, just ask. You would ask of an earthly father, wouldn’t you? Well, what about a heavenly Father? Just ask, and the first thing that He says, that’s always it.

Acts 9:15

“but” – and

“Go thy way” - He had told him at the beginning to arise. Now He says, “Go thy way (or the way)” and ‘the way’ was the way into the street called Straight, to the house of Judas.

“he is a chosen vessel” - Who would have believed it? That really must have blown Ananias’ mind; that he would not only go in and put his hands on him to heal him that he might receive his sight, as it said in **verse 12**, but in **verse 15** God says he is a chosen vessel.

“before the Gentiles ... and the children of Israel” - Bullinger says that Paul’s ministry was basically to the Gentiles, which is true at the end, but here in my Bible, it says not only Gentiles but the children of Israel.

Acts 9:16

“he must suffer” - One of the texts reads, “he will suffer.” Not must but will; that he himself will

willingly take that discipline and suffering upon him, in order to hold forth the greatness of God's Word.

Isn't that wonderful how Ananias asked questions of the Lord, and then the Lord replied? I think we have lost so much through the years because no one has taught us how to receive revelation. As a matter of fact, most people never knew it was available even if they were Christians. And even in The Way Ministry today, we are just beginning to tap in; our people are beginning to grow more and more all the time.

Acts 9:17

"Brother Saul" - there's the great key, because nobody would run around putting hands on anybody and say, "How are you, brother?" God by revelation showed him that on the road to Damascus he had made a decision, and therefore he was his brother spiritually.

"the Holy Ghost" - There is no "the" in the critical Greek text, so it reads "with holy spirit."

Back in **verse 12** it simply said, "that he might receive his sight," nothing about the manifestation of the spirit. And yet when he gets there, Ananias enlarges upon this, and he said that he came "that he might receive sight, and be filled."

"filled" - *plethō* - in manifestation. Remember **I Corinthians 12:3**? Being filled, *pletho*, with *pneuma hagon*, has to be the manifestation. For in **I Corinthians 14:18 & 5**, he also said, "I speak in tongues more than ye all"; "I would ye all spake in tongues." So Paul must have spoken in tongues. Now when you put this together with the original outpouring on the day of Pentecost, the *plethō* here has to be speaking in tongues. Paul knew within himself that he had accepted the Lord; that he had made a decision, but he had no manifestation, no proof in the senses world, until Ananias came and ministered to him. Why did Paul need ministering to, to *plethō*? He had not been around any believers; he had not been instructed. I believe that Ananias went in there, taught him, showed him, and did exactly what needed to be done, so that he could manifest *pneuma hagon*. It's in the manifestation of speaking in tongues that the Word says you have made him Lord.

I'm always thinking how beautiful that is, because to speak in tongues, you absolutely have to believe that God has done what He said he has done. Therefore you can speak in a tongue. It's just like walking out on believing, all the way out. You just start speaking. The words have to be there and that's the proof you have made him Lord, because you're believing.

Acts 9:18

"received sight" - *anablepō*

"baptized" - I don't know if it was water. You see, all the water boys want water here, but I don't think we have to give it to them. Even though they may have had water, it doesn't specifically say. So I would like to, at least, make them think. I would very much like to believe that he wasn't water baptized. My reasoning for that dates back to what I taught you previously regarding his selection as an apostle. You see **Acts 22:16** is the one they always stick in here, which of course is in the Word. You see, you and I happen to know that all the water in the world doesn't wash away sins. This was a washing away of sins, but it was an inside job. It had to have occurred previous to Ananias getting there because he said, "brother Saul" in **Acts 22:13**. But you see we just happen to know from the accuracy of God's Word, that when you're born again of God's spirit, you are baptized with His presence. And we know that Saul was born again before Ananias ministered to him. And further more we know that all the water in the world doesn't wash away sins. We've got to come up with a

better translation of Acts **22:16** and we've got to back it with text work. It could be that Ananias was still zealous for the law because Acts **21:20** preceding this says they were still zealous. But if it's water, and someone wants to be baptized in water because you have washed away your sins or as a symbol of the washing away of your sins, because you have called on the name of the Lord; you see, that's the closest you can get to water and fit the Word and the Word fit with water. Otherwise, you just will not be able to fit it, and if it's God's Word, it has to fit. So these are texts you ought to be looking for and studying and trying to find: Aramaic, Greek texts, anything that will put the stuff together.

Acts 9:19

"meat" – food

"was Saul...at Damascus" - It doesn't say he moved out of Judas' place, and that's why I believe that Judas was one of the believers known to all the Christian believers in Damascus.

Acts 9:20

The first thing he did when he got to preaching in the synagogue, he preached Christ, the messianic one as the Son of God. He didn't preach Christ as God; he preached him as the Son of God.

Acts 9:21

It's really something what a man can do when he's born again of God's spirit, in changing. Sure the people were amazed.

Acts 9:22

"strength" - not physical but spiritual perception; understanding of the Word; stronger in the Word. The rest of the verse indicates that.

"confounded" - he stopped their mouths with the Word; he shoved the whole book in their mouth. That doesn't say he stopped them from criticizing but he confounded them; they could not touch him. Like today, I don't think anybody in the world can touch The Way ministry on Jesus Christ being the son of God and not God. We just stuff the book in their mouth. We can't stop them from criticizing, we can't make them believe but we can confound them.

"very Christ" – THE Christ - that this is the promised Messiah, the promised Christ; that they had missed the boat in not accepting Jesus Christ when he was upon earth.

Now that's the record of what Ananias did and then what Saul responded to for a period of time in Damascus. In between **verse 22 and 23** comes that period of time that he spent in Arabia. Did Walter teach all this in here? Where did Walter put that Arabia stuff? (answer: the middle of **verse 19**) Your problem in **verse 19** is "certain days"; the opportunity in **verse 23** is "many days." I really don't know for sure. In **I Kings 2:38-39** the "many days" of **verse 38** I am sure were, in verse 39, three years. I don't know exactly where to fit the "certain days" of **verse 19** and the "many days" of **verse 23**. If Walter has worked like he has, that's wonderful. The usage of "certain days" and "many days", sometimes in the Word you just can't document in detail.

Acts 9:19-43

April 27, 1976

Now we got into a discussion and that was: I made a statement about something about Paul in Damascus and then going to Arabia and you said Walter taught something else. Was that our last discussion last week? We're in chapter 9 of Acts verse 19 and Walter you better come in here.

Acts 9:19, 22-23

According to your teaching Walter, how long was he there? What'd you figure out?

Walter, "I believe I said that he was in Damascus a short period of time. Then went out into the Arabian desert by himself, and then came back and taught in Damascus for the duration of that three year period before he went to Jerusalem."

Dr. -- OK, in verse 19, "Then was Saul certain days with the disciples which were at Damascus." Did you pinpoint that at all on the amount of time? Just certain days...

Walter, "Just certain days."

Dr. - What happened between **verses 22 and 23**? I think where we got hooked up here and we didn't communicate last week was on **I Kings 2:38-39**. I took this "many days" in correspondence with "many days" of **verse 23 in Acts 9** and the next **verse, 39**, "came to pass at the end of 3 years." So the "many days" of I Kings, I know is approximately 3 years. In **Acts 9:23** - "after that many days... the Jews took counsel to kill him" - would that be then when he went to Jerusalem in **Galatians 1:18** after 3 years? Would that be the point of time? How long was he in Arabia? Any of you remember? Just says he went into Arabia-, doesn't it?

Walter - I wondered if that was like Jesus went out in the desert for 40 days, something of that nature.

Dr. - Let's just admit we don't know. **Verse 19** - "Saul was certain days with the disciples." It doesn't say how many, just certain days. And **verse 22** - "dwelt at Damascus, proving that this is the very Christ." Now between **verse 22 and 23**, he goes in to Arabia. Then he comes back to Damascus that **Galatians 1:17** told you about and after 3 years; many days, in Damascus, now he goes to Jerusalem. Does that fit? Are you following this?

Rev. John Townsend - Yes sir in Galatians on this particular teaching here, **Galatians 1:15-17**. My understanding of this here was the "immediately I conferred not with flesh and blood." Tying this in back with **Acts 9:19**, in other words after Paul had received meat he was strengthened, and going to the Word. Then was Saul certain days back. That's in Damascus.

Dr. -- Right, but he didn't confer with any leading apostles or anything. He just shared his experiences and went to the Jews which dwelt at Damascus proving that this is the very Christ. Now, you either have to go in front of **verse 22** with the arrival back from Arabia, or after 22. Where would you like to put it? You could go before 22, you see, why?

Acts 9:19-23

Now, you know he goes to Arabia after these "certain days" of **verses 19-21**. Then you could put Arabia there. Now he comes back from Arabia. **Verses 22-23** - "But Saul increased the more in

strength and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after many days were fulfilled the Jews took counsel to kill him.” Now he’s going to go to Jerusalem. Why would not the Arabia trip fit in beautifully preceding **verse 22**? He went to Arabia, returned to Damascus and Saul increased. Could we do that word “and” instead of “but”? --Yes.

Boy, it’d fit. I could then sort of understand how this could be; he got born again and boy, as soon as he gets born again he started manifesting the greatness of the Word. Just like some of you did when you finished the class on Power For Abundant Living or during it even. You get so excited you tell everybody else. Right? He was so excited about what happened to him and so blessed, he just went out and straightway started preaching Christ in the synagogue that he is the son of God. He’d just met him, he ought to know. Then he goes into Arabia; gets it together, gets quieted down. Maybe Walter’s right - 40 days, I don’t know. But he just goes into Arabia for a period of time, comes back “and Saul increased the more in strength.” Do any of you have any other translations of 22, first part? They discuss the first word “but” in verse 22 and decide it should be “and”.

Psalm 52:9 is read.

Acts 9:22

“increased” – 3rd person singular, imperfect tense, passive voice, indicative mood – It could be translated “was empowered” The words “in strength” is part of “increased.”

We can literally translate it: “And Saul was empowered more and confounded.” That puts it exactly where we want it. The word ‘strength’ is included in the word “increased” and the whole section here, “Saul increased the more in strength,” we have 3rd person, singular, imperfect tense, passive voice, indicative mood. Then you can literally translate it: “And Saul was empowered, or was increased in strength.” Where was he increased in strength? During that period of time in Arabia. That’s why Arabia comes in front of that verse.

Walter -- There’s a couple texts here that have “*to logos*” after... He was empowered by the Word or in the Word.

Dr. -- In the Word, that’s good. That’s good. You see literally what it is saying? – “And Saul was stronger in the Word, having been in Arabia, and now he comes back and he confounds the Jews.” Oh, that’s beautiful. If we didn’t do anything all day but do that one, that’s enough. Arabia experience between 21 and 22.

Walter - Could you put a period after, “And Saul was empowered in the Word.”? And then he confounded the Jews which dwelt at Damascus.

Dr. - Hold it a second, I just want to do something here. Is “and” in all the texts for “and confounded”? Is the word “and” in Aramaic? How would that help us, putting a period there?

Walter - He was empowered more in the Word while he was in Arabia; he spent time studying in the Word. And then he came back and confounded the Jews that dwelt at Damascus.

Dr. - I don’t see any great advantage making a full stop because we will read it, “And Saul was empowered in the Word and confounded the Jews which dwelt at Jerusalem proving that this is very Christ.” What’s the word “very” there?

Walter - There is no word “very” there. Literal: “This is the Christ.”

Pete - Is **verse 21** a parenthetical?

Dr. - Yes it could be. That could be a figure of speech, a parenthesis, because **verse 21** is not needed for the thought concept between 20 and 22. And whenever something is not needed, but it's there by way of building up, expanding or magnifying, then it could be a parenthesis. Decided on "but" in verse 21 and "and" in verse 22. We really don't have to set it in parenthesis.

Comment – In **verse 20**, could he have taught in the synagogues on his way to Arabia?

Discussion of **Galatians 1:15-17**:

Question – could the punctuation after "heathen" in **verse 16** be removed so it would say he preached to the 'heathen' (Greek – nations) immediately? Which would fit with **Acts 9:20**, where it says, "straightway" (or – immediately) he preached Christ in the synagogues.

Comment – the only problem is: one is synagogues and one is nations.

Dr. – It wouldn't hurt to put the semi-colon after 'Immediately', would it?

Comment – In **Acts 9** it says, "synagogues" and in **Galatians** it says, "nations." To me synagogues imply Israelites and they're not numbered among the nations.

Dr. – Where does it say nations? **Galatians 1:16** Yeah, "heathen" would be "nations." I would have no problem with that because I would simply see it as an enlargement on **Acts 9:20**. He not only preached Christ in the synagogues but also to the heathen. There were a lot of nations, heathens in Damascus. I'm satisfied are you?

Walter – Many times the adverb precedes the word or phrase it modifies. I'd have to do some checking structure-wise on the word "immediately"; whether it could come at the close of the thing it's modifying.

Question – I have a question with the "neither" in **verse 17**.

Dr. – Put a period after the word "immediately." Read, "I conferred not with flesh and blood neither went I up to Jerusalem." O.K. What he's saying is he didn't confer with Ananias, any of those other men that were there in Damascus nor did he go to Jerusalem, the headquarters. He just preached Christ in the synagogues and among the heathens that were present, the Gentiles. Then he went into Arabia. Then he comes back from Arabia and spends many days (many days we could document from **I Kings** as three years). That's when he goes up to Jerusalem. It seems to me you got it all put together. I don't care what you do with "immediately" it won't affect the truth; whether it stays like it is or if you put a period after it.

Question – Why not change the "but" in **Acts 9:21** to "and" and leave the "but" in **verse 22**? Because I see more of a contrast between **verse 22** and **21** than between **verse 21** and **20**.

Dr. – I think in **verse 21** it has to stay "but." The contrast in **verse 21** is the amazement. Here was this man who had been the persecutor and now being so opposite to it, makes it the "but." I think we have to go with "but" for **21** and "and" for **22**.

Timing here has always been a problem for people. I don't think it is a problem. I think we've solved the problem. I'm sure we can handle that "Saul was empowered in the Word". What did he go into Arabia for? To get it together. You've got to remember now that Paul was not a nincompoop. That old boy had a lot of theological background. He knew that Old Testament about the Messiah and the rest of the stuff. Now as soon as he's born again, he starts witnessing that he's the son of God. "But", "opposition", "amazed"; they can't believe that this is that guy. Well it is. So he just goes into Arabia, works the Word; gets it together with himself, and comes back. "And Saul was empowered in the Word and confounded the Jews". Up in **verse 20** he just simply preached Christ. He didn't confound anybody. But when he comes back with the logic of that Word and has it all put together, then he confounds the Jews. And the word "confounded" is; he put his foot in their mouths and twisted it. He perplexed them; he confused their minds. What are you looking up Walter?

Walter -- "confound" - to pour together, co-mingle, disturb, stir up, bewilder.

Dr. -- He just simply put them in shock with the way he was able to put the stuff together. His logic was just like when we put the four crucified together; finally you get through and nobody has a word to say. He confounded the Jews and that publicly. "After many days"; he stood 'er in there about 3 years and poured it to them. And that's all sort of interesting. I can't find it, but there is some place an historical record that it's just at this period of time that the Jews were given control of Damascus under one of the guys out of Rome. And that, that was taken away from them after a period of a little over 3 years. That is exactly the time I'm looking for and that fits right in there. Then Damascus again becomes a Roman city. In this period of time the Jews called the shots. That's in history some place. I've read it, but can't remember where.

"certain days" -- seems to be limited, brevity

"many days" -- seems to be leaning more toward the three years stuff

"these days" -- is an indefinite note of time. Sometimes it means a "few days" like in **Acts 1:15**. In **Matthew 3:1**, "these days" is a longer period of time. That's all I know about "certain days", "many days" and "these days".

"kept the city of Damascus with a garrison" - What happened before this? The history of this period I either got from Josephus' Antiquities or out of the Jewish Encyclopedia.

"increased...in strength" - empowered - It's an inside job. He built himself up. The word for that is a take-off of the word *dunamis* and has to be an inside job. The more you work this, the deeper that thing is true.

"Proving" - in **verse 22** - comes from the word which means to compare. What I believe he did in **verse 22** under "proving", was he just compared one scripture with another, showing that this is the Christ or the Messiah. See why that "proving" would be that?

Anonymous speaker - **Acts 17:3**, you have "alleging", proving, open thoroughly. (Note: this is not the same Greek word as used in **Acts 9:22**)

Acts 9:24

"laying await" - plot, plan; their lay out for their attack on him

"was known of Saul" - was communicated to Saul

"watched" -- were watching

Bullinger's notes on **Acts 9:24**:

In **II Corinthians 11:32**, Paul says, "the governor under Aretas kept the city with a garrison." This Aretas was Herod's father-in-law, upon whom he made war because Herod had abandoned his daughter for his brother Philip's wife, Herodias. Perhaps to do the Jews a pleasure, like Felix, Aretas endeavored to seize Paul.

Dr. reading from an unrevealed source: The falling of a rich border town like Damascus from the hands of the Romans into those of Aretas would be a natural occurrence of the war. If it could be proved that the city was placed in the power of the Arabian ethnarch (**II Corinthians 11:32** on the title ethnarch [governor] under Aretas), under these particular circumstances and at the time of Saint Paul's journey, good reason would be assigned for believing it probable that the ends for which he went were assisted by the political relations of Damascus. It would indeed be singular coincidence if his zeal in persecuting the Christians were promoted by the sympathy of the Jews for the fate of John the Baptist.

Dr. -- Good piece of work. And you see that it would give the Jews tremendous freedom in that city at that period of time

Acts 9:25

"in a basket" – that's like Moses

Walter - That basket is where they took up 7 baskets full (**Matthew 15:37**). Must have been big baskets if Paul would fit in one.

Acts 9:26

"assayed" – tried

"join himself to the disciples" – to meet with the disciples

"they were all afraid of him and believed not" – hesitated, or were hesitant of him, or they hesitated to believe.

This is the verse that has caused me some major problems in my head. Earlier in Acts we read that word had preceded Saul; that he was coming to Damascus. Now he's in Damascus for 3 years preaching his heart out and the disciples at Jerusalem, when he comes back there, are still hesitant. Why? You mean to tell me that word didn't get from Damascus back down to Jerusalem in 3 years time, that this fellow Paul was right on? I can't believe that, Walter. Got any texts that say anything else? Why would they hesitate to believe that he was a disciple? Is the answer in the word "disciples" and that these disciples that he tried to join himself to, a group of new believers in Jerusalem and they had not been informed? But the apostles had been, because of **verse 27**. Would that be the answer?

Walter -- Could have been a group of new disciples that had known him when he had been persecuting the Christians, but had not kept up on the church news; recently converted believers.

Dr. -- Then we don't have any problem with it.

Earl – These are the same Jews that couldn't renew their minds to get off the law. And that these disciples had brothers and sisters, maybe even some of their personal family blood relations that Paul

had persecuted and had put to death. And they could have carried that with them even though they had heard a rumor somewhere that he had believed.

Dr. – I think it would be the easiest if we stick with newly converted believers. These could have been people that he knew previously as a Jew. Now converted and they are brand new and he tried to join himself in their ‘twig meeting’ and they said, “Look man, you can’t be a disciple.” - only because they hadn’t heard about it, because in **verse 27** Barnabas must have believed that he was.

Acts 9:27

“took him” - helped him

“‘apostles” - Peter and John.

“declared” - related

Someone says - “Walter taught the apostles were Peter and James according to **Galatians 1:18-19**.

Someone said they couldn’t understand why they had not heard that Paul had been converted because that had to have been a big event.

Dr. – They were just born again and they just hadn’t heard. There are people in the U.S. that don’t know who is president. The Bible says they didn’t, so it’s not a question of whether you understand it or not, the Word said they didn’t, so we have to work the Word to find out and think why they would not have understood.

Someone says - The Jews had so much control of that city. It seems to me this guy Saul who sat at the feet of Gamaliel, who was like the budding star of Judaism on his way up to Damascus to wipe out those Christians. And on the way he gets born again--they wouldn’t want anyone to know about it. They would be embarrassed. They would want to stifle it. If they controlled the input and output of that city, messages and news, they just might have squelched the news right there.

Dr. – That’s a good logical argument, that these were just newly born Jews and they wouldn’t know.

Acts 9:28

Dr. to Walter -- You put the 15 days (of **Galatians 1:18**) in **verse 28** that he was with them? That’s where it belongs.

Walter -- Yes. **Galatians 1:21-23**. Maybe this group, being new ones, they had heard but they just couldn’t imagine and maybe they knew that the Jewish hierarchy was deceptive in some of their dealings and that they might promote something like this.

Dr. -- I can see what he said, that the Jews would squelch that thing; they wouldn’t even bring up his stupid name.

Dr. reads a note from Bullinger on **Acts 9:22**, “Instead of searching the Scriptures to see if these things were so, the believers at Damascus were occupied with the change in Saul’s attitude. Hence we read nothing of believers.” I think that’s an unfair assumption. Just because it doesn’t say they searched the Scriptures daily when Saul taught to see whether these things were true, does not mean that they weren’t searching the Scriptures.

That Barnabas fellow in **verse 27**, you have to know who he was. Remember later on in Acts, the holy spirit separated them. (**Acts 13:2**)

Acts 9:29

“spake” - preached.

“Jesus” - omit

“disputed” questions coming up and being kicked back and forth

“went about to slay him” laid out plans on how they were going to kill him

Acts 9:30

“brought him down” - escorted him

The record in **verse 32** picks up Peter and we never get back to Paul till **Acts 11:25**. What did he do through those years when he went back to Tarsus until he got back to Antioch? Could that have been the years when he traveled to what we know as the British Isles? Historically, I think you have five to seven years there. There’s an old record that the Word got to the British Isles, and that Paul brought it. If he did, this could be the period of time here. I’m sure he did something besides just sit at home and drink tea.

Acts 9:31

“had the churches rest” - there was no persecution. Generally there was no persecution against the body of the church. I wish we knew more about that period of time, but it just is not in the Word. And there is very little in secular history, or profane history, that has ever indicated anything that would make it possible for me to know very much about this period.

“and were edified” - It’s during that period of time that the Church was edified, built up, a lot of believers added.

“fear” – reverence, respect

“in the comfort of the Holy Ghost” - with the Comforter, the *pneuma hagion*

I see the greatness of the manifestations in those words. And that’s why I believe the Lord had the record put in here now about healing, then about Cornelius and all of that. To show you how it grew because they walked in the reverence they didn’t sit around. They walked; they were out witnessing, and meeting in their little bodies of believers in homes. They were operating the manifestations of the spirit. That’s the comfort of the holy ghost. I wonder why they didn’t put a chapter there at the end of **verse 31**? Maybe we should put a chapter after **verse 30** and a chapter after **verse 31** because there are whole periods of time involved here.

Acts 9:32

“Lydda” - This city was west of Jerusalem. There must have been believers there, it says so. Got that city on your map? See it’s sort of NW on this map here.

Acts 9:33

“which had kept his bed” - It simply means he couldn’t get around. He was bed fast completely for 8 years and it tells you why.

“sick of the palsy” - He had paralysis.

A lot of things happen between **verse 33** and **verse 34** that are not written in the Word. How much teaching or preaching Peter did and how much he shared in between those verses I do not know.

Acts 9:34

“maketh you whole” - heals you

“arise and make thy bed” - What he simply said was, “Get up and roll up your sleeping bag.”

I told you that the Church received edifying by the comfort of the holy spirit, the manifestations in operation. Then comes this record here of this wonderful man’s deliverance after having been paralyzed for 8 years. The understanding and the depth of the Word here is that these men were operating manifestations and by the operation of those manifestations walking forth in the reverence of the Lord. By the operations of the manifestations he was able to set this man free.

“maketh you whole” - Walter, come in here. Let’s check out something. In Aramaic you can do the same thing. Are there any texts at all that I could work that would say “Aeneas, Jesus Christ has made thee whole, healed you,” past tense?

Walter – It is, being perfect, it is ‘has healed you’.

Dr. -- But why the ‘passive’? Does that affect us at all? Well, Walter, can I translate it that way?

Walter -- Yes.

Dr. - - Tom, Aramaic too?

Tom - - Yes. It’s a participle but you can definitely translate it “has” or “had.”

Walter -- It’s a deponent so it’s not really a passive. I don’t know why they have it here. It’s just, “Jesus Christ has healed you.” Perfect tense.

Dr. -- What I wanted you to see on this, I didn’t check the text but that’s what I mean by Way Corps principle number one. (Acquire an in-depth spiritual perception and awareness) How did I know it? Didn’t I make him check it or something? Ordinarily I check it myself, but it’s good for you to see Walter work and some of the rest. These men are capable of doing this stuff. Now I’ll forget it, you kids can all afford to remember it. By his stripes you were healed. (**I Peter 2:24**) See why all that stuff goes through my mind when you read this stuff. Therefore, it doesn’t really make that much difference to me reading it, “Aeneas, Jesus Christ maketh thee whole.” Which is true at the moment, but it’s also true that he has made him (past tense) just like we have been delivered. “By his stripes we were healed.” That’s that in-depth spiritual perception that you don’t get in two years of the Corps but it lays the foundation for it and the real in-depth foundation, that if you stay faithful on the Word and just keep working away. The more you work the Word the greater that in-depth spiritual perception becomes.

Dr. -- You say in Aramaic it’s a participle form – the word ‘healing’?

Tom -- It has the essence of “has caused to be healed.” I just found that out. They’ve got so many weird little marks that I just figured it all out.

Dr. - - That “make thy bed” – What’s that do in the text? Is it like the quilt or the little pallet?

Walter - - It's 'spread for yourself' in the Greek. Like spreading a couch.

Dr. - - Spread for thyself – what?

Tom - - In Aramaic it's a litter or a bier, like a stretcher type thing. And same as Greek – it has the word for spread.

They look it up in a dictionary and a Young's Concordance and Bullinger's Lexicon (p. 378).

Walter - - This is the word that's used where they spread their garments in the way when he came in on the colt. (**Matthew 21:8, Mark 11:8 & Luke 19:36**)

Girl - - Places in **Mark** and **Luke** where it is used, is when he told them to go and prepare a place for the Passover and it says it was "furnished." (**Mark 14:15 & Luke 22:12**)

Dr. - - O.K. I got it. "Arise and prepare thy couch." That means wrap it up; wrap your sleeping bag up. It was a quilt like thing called a mattress, a couch. It was cloth about that thick that they'd just wrap up and put under their arm. When they wanted to go to bed they would throw it out and lie down on it. That's what he did here. And that's exactly what he told him. Prepare your mattress, bed, couch, which simply means wrap it up. It can't mean 'make it', like you would say, "make your bed." He's been asleep in it for 8 years. He couldn't get out of it, he was paralyzed. What he was saying to him is, "Jesus Christ has healed you. Wrap that old lousy thing up. Get it out of the way." Tremendous miracle!

Acts 9:35

"all that dwelt" - without any distinction

"turned" – Greek: *epistrephō* – believed on, turned to, turned on. That's good – turned on.

Acts 9:36

"certain disciple" - a disciple, that one disciple. Like Ananias. (**Acts 9:10**)

"Tabitha, which by interpretation is called Dorcas" - Here's one of the unusual things because Tabitha is Aramaic, so they had to interpret it. The word Dorcas means antelope. I think this is the first reference to a woman's deliverance after the day of Pentecost. That increases the effectiveness of 'comfort of the holy ghost' and all that twig work. God is no respecter of women or men.

"almsdeeds" - she shared abundantly.

Acts 9:37

Here you have a statement of a Christian believer getting sick and dying.

"upper chamber" – upper room. I'm surprised they've never argued that's the same upper room the about 120 did it. One of the texts puts it as "the upper room." Dr. laughs... "Ah, those birds."

Acts 9:38

"there" – in town

"sent" – Greek – *apostellō* - apostle

“desiring” - entreating, pleading with him

“delay to come” – refrain from coming pronto, right now

Acts 9:39

“Peter arose” - walking in the reverence of the Lord, comfort of the holy spirit. Peter arose and went by revelation. Not because they entreated him. Now it didn’t hurt for them to come and ask him, or even entreat him, but I do not believe Peter went because of their begging him. That’s why I think that **verse 31** could have been made a chapter because everything now circles around it.

“chamber” - room

“coats and garments” – under-garments and dresses; the good works she was doing among the people was helping them in their need, working with them, giving them stuff.

Acts 9:40

“put them all forth” – threw them all out. He asked them to leave; again revelation.

“kneeled down” – this has been carried over into the Christian church where people kneel to pray in some denominations.

“prayed” - I believe he prayed in the spirit. This type of prayer edifies. I think he prayed until he himself knew within himself, and then the revelation came.

Acts 9:41

“he gave her *his* hand and lifted her up” - inspired action

Acts 9:42-43

“tarried many days” – went to stay for a long time

“one” – certain. I put the word certain here back with “certain disciple” (**verse 36**), which means a real sharp pointed one. A certain Simon; a real right on Simon.

“a tanner” - That again is real interesting because of walking in the reverence of the Lord and comfort, the comforter of *pneuma hagian*. A tanner would be the most unlikely person to go to if you were on an ego trip. He had the stinkin’-ist business in town. What softened his heart to go to Simon the tanner? Walking and the comfort of the holy spirit. All along here you see the unfolding of this because we are going to go to Caesarea next and God has been working on his heart through all these things to bring Peter - humble. That’s why he went to Simon the tanner. And Simon the tanner was a fantastic believer.

All the tanning businesses were always on the opposite side of the city where the wind came in and not allowed in the city; Zoning. The hides were always tanned outside with the sun and the air, and it was sort of nice and stinky. But I love that record; that he would go there. God is no respecter of persons, or professions, or businesses. So the next time you’re doing the bathrooms for the believers, you think of Simon the tanner. The next time you’re picking up a piece of paper or junk outside, think of Simon the tanner. It’s not in the work; it’s in the heart, what you have. This man was a believer. And that’s where Peter went.

“many days” - He spent quite a bit of time with him. How long? Today we said it could be up to 3 years.

Someone asks if Peter going into the “upper chamber” would have been inappropriate.

Dr. - - Not with her being dead.

Acts 10:1-48

April 29, 1976

God sort of softens people up. Do you know that? He did it for you, I think. For instance, had you been in on a real heavy session the first time, you most likely would have not come back for a while. But God just sort of prepares people. He keeps moving and moving. When you begin to see that in the Word, it builds a lot of patience in your life, and a lot of grace and a lot of understanding, a lot of forgiveness of others. Because all through the Word God just kept working away with people. Well, that's all He's got; those who believe Him. If they believe that far, He's thankful and that's all He's got. Somebody else believes that far and then He has that individual. He keeps working, building, and here He's building Peter. Peter was a real human individual like most of you are--all of us I guess. You know, I learned long, long ago that you have to have a lot of patience with people and you have to have a lot of love. Nobody gets too much of love. Nobody is ever too patient. Sometimes I too get impatient. Whenever I get impatient that's sin. So then I've got to tell God "I'm sorry I'm so stupid and so impatient," because He's been patient with me. So if He can be patient with me, I've got to afford to be patient with others. Love you never get too much of. You know, possessive love and that kind of junk is counterfeit. But the real, genuine love of God in the renewed mind in manifestation, that tenderness, you never get too much of that. You can always take an extra ounce. So the Word of God is like that. I do not believe that you can ever get too much of the Word of God. Every time you come back to that Word and work that Word you get excitingly alive on the inside and just so dynamically effervescing that sometimes you wonder if it can get any better. The next time you're in something it's better again. I was thinking yesterday how the fellows were saying that that experience in the Holy Land was the greatest thing that ever happened to their lives. Well, that's true everyday. The reason it was the greatest thing that happened in their lives is because that's what happened at that time. Had they dropped out of an airplane that would have been the greatest thing that happened to them at that time. Had they walked over three inches of water without sinking, it would have been the greatest thing that happened in their lives. That's the way it is. In other words, at that immediate moment, that's always the greatest moment of your life. You can either make it positive or you can make it negative by your reaction, by your believing, by your concern for it.

Well, God had been softening Peter up, but it takes a little more softening. That we see in the great tenth chapter of Acts. Don't you love Peter for going to Simon the Tanner's place? Boy, I do. You know that just shows me his heart. It shows me the tenderness that old boy really had in his soul Simon the Tanner! I imagine Peter could have gone to almost any house of any believer in the whole area and they would have been tickled to death to have him. But he went to Simon's place. That's just absolutely gorgeous! Now, I believe, as I've said, perhaps three years. It would have been great to have old Peter in your house and around for three years, wouldn't it? It must have been something: Now, during that period of time Peter had to be doing something. He just couldn't sit and fish all the time or tan. So he just had to somehow or other witness the Word. You see, there are whole bulks of scripture like in this last section of **chapter 9**. Things must have happened like crazy in the city of Joppa. But there's no record; no record in any place in the world; none in the Word. But you just know that something must have happened. You know, just like, you couldn't be someplace for three years and have nothing happen. You know, if you know a little bit about the Word and the Lord Jesus Christ, something had to happen, right? So here you have right before **chapter 10** almost two and a half years or three; quite a long period of time when there's no record of anything happening. But I believe that God was just softening Peter up; getting him ready to do something that the **10th chapter** talks about.

Acts 10:1

Now, do you remember what you read in **Acts 8:40**? Who preached up to Caesarea? Philip. Before Peter ever got there, Philip had gotten up to Caesarea. Now, I've often wondered whether that wasn't already the foundational work for the opening of the record of the **10th chapter** because, throughout the entire chapter, if you watch carefully it never speaks of Cornelius as being a proselyte. But he had his heart softened. He wanted to turn from idolatry and from paganism to the true God. I wonder how much influence the preaching of Philip could have had in that area to get to Cornelius. I don't know. We'll have to wait someday and talk all these things over in the gathering together. But it's interesting, because it does say Philip preached all the way up to Caesarea.

"centurion" - a leader of a hundred

Acts 10:2

"a devout man" - not freaky, but somebody who was committed, who was devout. You would sometimes hear people say "religious" - really concerned.

"feared" - respected, revered

"with all his house" - that is a tremendous orientalism. In the oriental culture, whenever the head of the house accepted the Lord Jesus Christ, everybody else did. In other words, if the father of your family made a decision, the whole family fell in line with it. If the father got converted, everybody got converted. That's why this record in here says he revered God with all his house.

"gave much alms to the people" - shared abundantly

"prayed to God alway"- see, he wasn't just a bad man. If there was any one man who didn't need salvation it's this fellow. He's a good fellow. He would have made a nice, tremendous church member, wouldn't he? He had all the qualifications. If you look at him sense knowledge wise, why should he get born again? He's already doing all these things? Loves God with all his house, shared abundantly, prayed.

Acts 10:3

"evidently - clearly, openly

This is revelation. Not being born again of God's spirit, not having Christ in him, this revelation had to be on the 'outside.' It's a real nice miracle God's doing. Well, He's still in business, isn't He? If He wants to make a jackass talk smarter than a prophet, He can do 'er!

"vision" – picture, real clearly; nothing snowy about it

You see, I believe we think it's sort of strange today if God would do this for you. I wonder if you'd freak. Here we're reading after the day of Pentecost, the day of the Church to which you and I belong. It didn't freak Cornelius and he wasn't even a Christian! But he was a God-fearing man. You see, people in those days, sometimes I think they knew more than we know today. They didn't freak. Today they try to discredit me because I said what God said to me. What should be so freaky about that? It has to only be because of unbelief. My earthly father could talk to me. If there is a God, and if He is what the Word of God says He is, do you think maybe He could? Does that make you freaky? Because your earthly father talks to you, does that make you freaky? Boy, you see we've so belittled the Word of God and God and the greatness of God. It's been so belittled in the Christian circles that if God ever spoke to a church member, you'd have a funeral! It would just scare them to death! If

they ever saw handwriting on the wall their knees would not only bounce, but their brain cells would fall out of their ears. You see, we're so acclimatized to the abnormality of unbelief. It's absolutely astounding. Here was a man who wasn't even a Christian. God gave him revelation, and boy, it didn't freak him!

Acts 10:4

"afraid" – does not mean he was full of fear. It means flabbergasted; not a fear, a negative type thing. He was just amazed as if to say "Oh, my goodness. Is God's doing this for me?! God for me?!" - Yes, God for you.

"What is it, Lord?" - These are all little keys taught in the Advanced Class. If you don't understand something and you're amazed at the revelation, ask God. If you don't know the meaning of the revelation, ask Him. He gave it. He ought to know it! He recognized that angel of God as speaking for God, the Lord.

"a memorial" – in memory of; in recognition of what he had done. Not that this is going to buy him salvation, but the prayers and the good things that he had done were in the memory of God as a memorial, standing for what he had done.

How long Cornelius prayed before Peter came down from Joppa, I don't know. Prayer is not so much getting anything from God, as to get yourself in tune with reality; God. This is why he says "Your prayers and your alms are come up for a memorial." I can just see Cornelius thanking God for sending someone who would open to him the scriptures more fully. The reason God didn't send him the first day Cornelius prayed that is because Cornelius could not have stood the answer to his prayer. That's why sometimes in the Word you will see years between a prayer being made and the answer of the fulfillment of it; or a promise of God being made and the fulfillment of it, you'll see years. How old was Abraham when God said He would give him a son? I don't know. If somebody really knows, tell me. I know how old Abraham was when he was born - 99. How old was he when he got the promise - 75-85; 20 years plus; twenty-four years before that promise could come into concretion. Would God have done it at 75? Yes. Why did God not do it at 75? Abraham could not believe to receive. Isn't that beautiful?

If you'll just remember some of these things and then sometime you pray for something and then it doesn't happen tomorrow, you get mad at God. No trip: The Bible says he is more anxious to answer our prayers than we are to ask Him. Therefore it can't be with God. It has to be with V.P. Wierwille. God cannot put five gallons into a gallon jug (unless he empties it four times). If God's going to put five gallons into a five gallon container, He's got to have a five gallon container. If God's going to answer His Word to us, we have to be big enough to receive that Word; else He cannot give it to us. Do you understand that principle and why? Example: the gate of the temple, the lame man healed by Peter and John. How come Jesus did not heal him? You see how simple this all becomes now? At that time, when Jesus was there, the man could not have received it. That's why the Word says "Be it unto you according to your believing." When we really believe, then we receive. Now don't ever get critical of Abraham. Suppose it took him 24 years. He finally got there, didn't he? I'm not going to criticize Abraham for waiting 24 years to have that Word fulfilled; no more so than I'd criticize you or criticize myself. We have just never seen the greatness of the love and the patience and the endurance and the tenderness of our God.

Here we've got Cornelius. The reason somebody didn't hot-foot it over to Caesarea the day after Cornelius first prayed about it, was because Cornelius could not have accepted it. That's why you never turn off on people when they walk out on you if you've held forth the Word. Because you

never know how many years later that's going to produce fruit. We're in the business of planting and watering. Quit stewing about the increase. If it happens 30 years from now, praise God. It's got to come back because the Word of God says it does not return void. Now don't ask me to explain it. I don't know much more about it, except the Word says it doesn't return void, and that's good enough for me. Sometimes I've seen and I've been knowledgeable of observing, after 10 or 15 years the return of it. Other times I couldn't lay my hand or my mind on anything that they could have done would have been a blessing in response to that Word. But the Word says it doesn't return void, and that settles it.

Acts 10:5

Look at the specific information; Joppa, Simon, surname Peter.

Acts 10:6

“lodgeth” - is living

Joppa is about, I think, 35 miles southeast of Caesarea. I've often wondered why this centurion had never heard of Peter to the end that he knew that he was in Joppa and lived there, if Peter served there, as the Word seems to indicate (3 years), and being this hungry for God, as the Word indicates, (thy prayers, thine alms). But God did get him informed. Revelation is always specific if we can just sit it out; if we can just receive it; just take it easy on it. I believe sometimes the reason so many Way people miss revelation is because if they get a little bit, they get so excited that they jump out of their skin before it's all over with. So then they miss it.

But look at the beauty: Simon, surname Peter, living with Simon a tanner, whose house is by the sea side. I asked the Bishop (Bishop K.C. Pillai) once why it said “Simon a tanner, whose house is by the sea side” because of the location of Joppa. His house couldn't have been any other place. It is axiomatic that his house would have to be by the sea side. He gave this answer that has always stuck in my little “IBM”: He said, “He could have been retired and grandpas train up the kids. When they get older, they no longer do the work of tanning as the older father of the family, they move inside of the city. He'd still be called Simon the tanner; like Judas Iscariot, like Henry the carpenter, John the mason.” That's what the Bishop said. I don't know. I thought it was interesting. He told me this happened in India. It was interesting that in India the tanning places we went to were all just like the Word is here. They were all outside of the city limits, always just the opposite direction of the prevailing winds. I doubt very much if they saw this in the Holy Land. I don't know what's holy about the place, but they call it that (always fighting – sound like church members). One of the reasons I don't get as excited about the Holy Land; I've been there a couple of times of course, that's a good reason for not getting excited, I guess. If you've once been there, then you don't get so excited. So much of it is counterfeit. But the land is still there. If you know your historical geography and you know the Word, you can get pretty near to the great places where Jesus physically walked and taught and talked to people. That, of course, is electrifying. No question about it. If you still want to see some of these same orientalisms, you've got to get into the interior part of India. It's still there. How many years it'll be there yet, I don't know. Up until the first World War, pretty much about 20 years before the first World War, (that would bring it back to nineteen hundred and some), the Palestine area was still quite intact where you could see these things going on. But today it's not there. They no longer have Simon the tanner by the sea side. They've got big factories and American money.

Acts 10:7-8

“he had declared all *these* things unto them” - Why did he do this? I think the revelation told him to. There would be no reason for Cornelius telling them anything, except to say, “Go fetch Peter.” Then

why did he explain it to them? It can only be revelation because he was a centurion; he was like a captain in the army. He didn't have to explain to the buck private why he went to the mess hall. So the only thing I can see in here is revelation.

"sent them to Joppa" - Literally again carrying out the Word of God, and literally carrying it out immediately after the revelation. He didn't wait two weeks and say, "Well, I'll think about it."

Acts 10:9

"went" - continued.

How far can you walk in one day? Well, they could have walked it twice then, because it's only 35 miles.

"drew nigh" – were coming close

"sixth hour" - 12 noon

Acts 10:10

"became very hungry" - Peter's just like some of you guys. He became very hungry. Isn't the Word of God cute? Things like that in the Word of God. I love that Word because God is so tender. He's so beautiful. You know He's just so neat. He tells a little thing like, Peter got hungry. "Very hungry" He says! He most likely smelled what was frying downstairs and his saliva began to increase. If I were writing the Word, I wouldn't put silly things like that in it. I'd just put "great truth" in it. But God and holy men of God as they spoke just put these things in because that's God relating to His people. "Became very hungry and would've eaten, but, you know, Mrs. Tanner didn't have the food ready yet!"

"trance" - vision (**verse 17**). The spiritualists never read 17, they just read **verse 10**, because then they can talk about their "trance." But that's not at all in here. Revelation can come to you (and it does so many times) in what I refer to as a dormant state of mental activity- -where you are not working on anything and yet your mind is real agile, real sharp, real alive, keen. That's what we have many times in revelation. That's what happened here.

Another thing that intrigues me about the greatness of the Word is that it did not stop the revelation just because he was hungry and smelled the food. The big thing I see in here is how he got his mind into a dormant state, being so hungry. He must have had a renewed mind or something. Just hungry and he just turned it off and sat there and thought about the greatness of God and boy, there it was, the vision.

Acts 10:11

"as it had been a great sheet" - as if it had been; it wasn't literally a great sheet

"to" – all the way to

Acts 10:12-13

"there came a voice" - he not only saw it, but he heard it

Acts 10:14

"common" - defiled

I told you that God had been preparing Peter all along. Now look at this continued preparation. He had Peter all the way through Samaria, all that experience at Joppa, all the time with the other references (records in **Acts 8** and **9**). But now he's got to bring him to the place where he puts the cream on the top of it. He does that by giving him a vision of a sheet let down in which there are all kinds of animals that you're not supposed to eat. The Lord said, "Kill and eat."

Acts 10:15

"common" - defiled

Acts 10:16

"This was done thrice" - I wonder if they get the Trinity out of that.

Acts 10:17

"doubted" - questioned deeply within himself

Look back up here, what did Peter say in **verse 14**? He never ate anything defiled or unclean. The voice spake unto him again a second time and then it did it once more. He never answered Peter's question. Why? Because God already knew that the men would be standing at the gate. He was going to get it answered that way. Do you see that? Earlier in revelation, God talks directly back to the man--gives him the answer. Over here God doesn't give him the answer. Because he's going to get his answer from the men standing at the gate. So, you see how revelation can work; information can come? You know, the Lord might be showing you something sometime and the next person you run into says, "You know, I think we ought to go to McDonalds." That would be the answer to the revelation. While Peter said, "Well, how's come he didn't tell me? I told him I've never eaten anything defiled or unclean. How's come he didn't answer it?"

Acts 10:18

"called" - What did they call? They said "Peter! Simon Peter!" Because they didn't have a door to knock on, so they stood outside the gate and called the name.

Acts 10:19

"While Peter thought" - How come Peter didn't hear that calling? He had renewed mind, disciplined stayed mind. He was so excited about the revelation coming, the greatness of it. That's why it said he was still thinking about it. They'd already yelled "Peter!" He didn't hear anything, because he was still thinking what the vision meant. It had to be God who shook him. The Spirit said unto him "Man! Wake up! Three men seek thee!" And then he heard them.

Act s 10:20

Boy, oh boy! You talk about specific instruction; laying something on the line. How's that? Is the Word of God revelation? How about the specific instruction and laying it on the line? If people won't accept the specific instruction and laying on the line in the written Word, no wonder they freak if God ever audibly talked to them. They won't even believe what's written right in front of them. You see why people get so shook today? God just said, "Look! Get up and go Peter! And don't you doubt anything." Because he'd just three times shown him "that which I have cleansed, don't you call unclean or defiled."

Acts 10:21

"what is the cause wherefore ye are come?" - God had not told him what he wanted him to do. God had only told him "Get going! and doubt nothing." So he gets the balance of what he needs to know from the individuals who have come to see him.

Acts 10:22-23

“called he them in, and lodged *them*” - That’s sure nice that Peter had the privilege in the house of Simon the Tanner to invite all the guests that came and said “Come on in and make yourself at home in Simon’s house.” I think that’s nice. It reminds me of last week when I was in Maine. I stayed with Senator Gahagan and his wife Linda. The first afternoon, we had dinner and the Senator and Linda and I were talking for a minute. She just said “Well, any meetings you want to hold, anything you want to do, the house is yours.” I thought of this when I read about Peter in the house of Simon the Tanner. Simon must have said “Look, Peter, anything you want to do, the house is yours.” So, Peter just invites everybody in, keeps them overnight and most likely had hamburgers and 7up before they went to bed.

“certain brethren” - in **Acts 11:12** it tells you there were six of them. I wonder why he took them along. Revelation. He was not going to get his neck in the noose for going to the house of Cornelius. For when those Jews who are still zealous for the law, back in Jerusalem, even thought they were Christian, they were still zealous for keeping the law. And when he gets “called on the carpet,” God has so prepared Peter and given him this revelation, that he’s got his witnesses right with him. Isn’t that beautiful? They’re not going to hang old Peter when he gets back to Jerusalem. He’s going to have six witnesses that are going to tell it the same as he’s going to tell it. They’re going to be of one mind and of one spirit in the declaration of it. I love that.

Acts 9:24

“waited” - was waiting. Look at the believing of that man. He had sent them over after Peter, and he didn’t have one iota of a doubt but that Peter would be coming with his men. So he got the house all set for the twig meeting. He had his chairs all arranged, his songbooks out, had the ventilation set properly, the lights set properly, everything in order for the Twig meeting.

“near friends” - It said earlier that he was a centurion of the band called the Italian. He was head of that, but he had a lot of other influence. And so he brought these people together and they were waiting.

Acts 10:25

That’s another great orientalism. To fall down at a man’s feet in that day would approximate your today standing when a man of God or a teacher of God walks into your presence. What we in our culture do by standing, they did by falling flat on their faces. That does not mean that Cornelius thought Peter was God; that he worshipped him. He didn’t worship him as God. The word worship is respect. You know, that’s what the word “worship” means--adoration, thankfulness, love and tenderness. The Pentecostals use this “fell down at his feet, and worshipped him” in the context of slain in the spirit. That’s a bunch of baloney.

Acts 10:26

“took him up” - simply means Peter reached down and he took him up, saying “Stand up. I myself also am a man.” I love that. Not that Peter objected to the recognition, but he simply said “Come on, get up. I’m just a man. Let’s get into it.” I said to you tonight “Look, we can’t clap all night. Let’s sit down and go to work.” In our culture that’s the same. I don’t know why people get so strung out on the simplicity of God’s Word. All you have to do is understand culture a little bit. You see, today in the occidental world we shake hands but in the eastern world they always hug. Maybe that’s why in The Way Ministry we hug. We got sort of Eastern customs and we like it. Cold hand shake. That’s Western, because while you’re shaking hands with a fellow they used to watch that he didn’t draw a knife on him. That’s why they started shaking hands. They couldn’t afford to get close enough in the West for fear the guy’d reach around, hug you and run a knife in your back. That’s why they started

shaking hands in the West. In the East they always hug. And then in some cultures they kiss on both cheeks. They kiss you on one cheek and then they kiss you on the other. I think the Russians still do that, and the Swedish – and what? The French, I like the French. Well, in Bible days they just fall down and worship. When I went to that Jain convention in India and the leader of the group was there, when he would walk out of his dwelling place and then he'd walk through the tent toward the front of the auditorium as we would call it or the tent, they had a place built for him on a tent pole. On the tent pole they had built him sort of like a four by eight and then they would lift him up on that. They had a blanket or quilt like on top of it; a real fancy trip--gold embroidery, real neat. Then he'd sit up on there cross-legged with his arms folded, typical Eastern, and when he would walk in, everybody that was standing within, like all of you kids here, the first three or four of you would just quickly swing around and you just fall flat on your face and reach your hands out as far as you could go. And they were just believing that they could touch the hem of his garment or that he'd step on their fingers because he was considered to be an Indian holy man and that was just to worship him. That was respect, admiration. And the same when he crawled off of that seat; when the lectures or the sessions would be over with, the moment he'd start walking out, the people would just start falling, you know like maybe the first six rows would drop right now and then the next six, just like waves all the way through it. The distance he walked was about three times the distance from where I'm seated from here to the back door, and the people were all just flat on their faces. That's why this thing is an orientalism. It's beautiful. It was just for respect, for admiration.

Acts 10:27

“as he talked with him” - I wonder what they talked about. I'm sure they didn't talk about the revelation because that comes up later. I wonder what they talked about. I really don't know but it must have been exciting. I have an idea they could have talked about what God said to Peter on the housetop, “And go with them nothing doubting” and a few other things.

“many that were come together” - You see Peter didn't have to get there and put on an advertising campaign to get people to come; get the Emporia Gazette to publish it; get the local TV stations to say, “Peter's coming to town, we gonna have a 'reeevival'.” No! That's what we have to do today you know. ‘Ol Billy's got to get all the local cooperation. Then we buy the newspaper time or they donate it. Then we buy TV time; everything to get a revival. That's all a bunch of baloney. When people walk and the revelation's there and they walk according to the revelation, things begin to happen. And old Cornelius walked. So here he was getting all his people together. When Peter gets there he doesn't have to wait. The ‘Corps’ is intact, ready to roll. The ‘Twig’ is all there.

Acts 10:28

“to keep company” - to fraternize

“one of another nation” - referring to Gentiles

“God hath shewed me that I should not call any man common or unclean.” - Earlier he didn't show him a man. He showed him food and via the process of food God taught him to think the same way about a man. Not to call any man defiled or unclean.

Acts 10:29

“without gainsaying” - without arguing about it or anything else. Peter came pronto, right away, boom's-quick, now.

“I ask therefore for what intent you have sent for me”- Cornelius had told those two servants and the soldier everything but they never communicated that to Peter. Because Peter comes all the way down

to the household of Cornelius and he says, “Hey, just why have you sent for me? Where can I really help you?” Those two men and that soldier had told Peter enough but they didn’t tell him everything. And things that Peter needed to know and wanted to know he asks of Cornelius when he gets there. You know, sometimes when you’re working with people and you’re ministering to them and believing with them, the revelation is to ask them what’s wrong with them. I just say the opposite in the Foundational Class of what I’ve just told you. There I laugh about writing names out, and they got liver trouble and they write it out but I don’t tell them everything I know. I just know that sometimes revelation is “ask the fellow, ‘what’s the matter?’” God would know you had a diseased kidney and He could tell you but if you know and you’re right on and if God doesn’t tell me then if I ask you, you could say, “I got flat feet.” Then God wouldn’t have had to tell me because you’re telling me, right? That’s what occurred. It’s so beautiful to me, so simple, so easy. Then Cornelius tells him about what happened.

Acts 10:30

a man” - earlier it told us it was an angel that looked like a man

“stood before me” - he didn’t sit down, he stood. That’s something; ready for action.

“in bright clothing” - reminds me of the transfiguration record. (**Matthew 17:2, Mark 9:3 & Luke 9:29**)

Acts 10:31

“are had in remembrance” - earlier it said memorial. (**verse 4**) I told you God just thought about it, it came to His remembrance; in the sight of God.

Acts 10:32-33

immediately” - look at his action on the Word.

“before God” - isn’t that something? His Twig meeting, the people were present before God. He had to be a devout, God-fearing, loving person. You ever think of your Twig being present before God?

“To hear all things that are commanded thee of God.” - Boy, what a fantastic thing. If people would demand this today in their churches, it would sure be interesting, wouldn’t it? He didn’t say, “Tell us about the social problems, and ecology. Give us a lecture on science.” He said, “I want to hear only one thing - all things that are commanded thee of God. What does God have to say? What is God’s Word for us?” Imagine, gathering a group like that and they saying that to a man. The Corps is much like this. I imagine you get so at times you can hardly wait for the Corps meeting to start. Because all you want to hear is the Word. You want to hear, what does God have to say to me. What is God’s Word to me? That’s what’s great about the Corps, among a million other things. Golly. Really, you’re not here in the Corps to hear what I know about science. We could spell that one out in three seconds. Or ecology, no. You’re in the Corps because of the Word, the Word; you want to know the Word. You want to know what God has to say from His Word. It must have inspired Peter, because he opened his mouth.

Acts 10:34

“God is no respecter of persons” - God is a respecter of conditions, but He’s never a respecter of persons.

Acts 10:35

“accepted” - open, available. God had already wanted this, as far as God is concerned, on the day of

Pentecost. Because He had said to them (**Acts 1:8**), “Ye shall receive power when that *pneuma hagian* is come upon you and ye shall be witnesses unto me both in Jerusalem, Judaea, Samaria, and the uttermost part of the earth.” Then Peter said (**Acts 2:38**), “Repent and be baptized every one of you in the name of Jesus Christ unto the remission of sins and ye shall *lambano* the gift of *pneuma hagian* for the promise is unto you and to your children and to all who are afar off even as many as the Lord our God shall call.” He said all this but Peter’s head couldn’t receive it. Isn’t that something? In **John 14:26** (Dr. says John 14:27) - same type of thing. It was already available on the day of Pentecost, then why did it not occur until so many years later? Fifteen, eighteen, twenty years maybe, after the outpouring on the day of Pentecost, that finally the Gentiles get involved. Because man did not believe; he didn’t get around to believing it until this time. So God had to wait all those years for things to come to pass that He already made available on the day of Pentecost. And in order to bring it to pass He had to just patiently put up with Peter all through those years, get him down to Samaria to minister the holy spirit and a few other things, get him to visit the churches, get him headed toward Joppa and these other places, and just soften him up. Finally get him up on a housetop and put the final touches on it. Then over here, first thing Peter says, “By golly, God’s no respecter of persons.” You know, most people in Christian churches still don’t know this, because most of them are still respecters of persons. I suppose a lot of things have changed too. We were someplace, three or four years ago. We went in to eat someplace and Claudette (African-American girl) was not welcome. So I just jumped up and down, raised hell, shouted loud and walked out, and I told them I wish the damn place would burn. I was so mad. I wouldn’t eat in that place if I was starving to death. “Respecter of persons.” Isn’t it a crazy world we live in? Then when I was in India, Indian people had “respecter of persons.” If you happen to be the offspring of a British soldier and an Indian lady, you could not get a job in India. We’re going to have a girl in the Corps next year from Malaysia. She can’t get a job in Malaysia because her father is Indian and her mother is Malaysian. Isn’t it funny, people? “Respecter of persons.” It’s a great day when you learn that God is no respecter of persons, and you aren’t either. But you are a respecter of conditions as God is.

Acts 10:36-38

“the Holy Ghost” – *pneuma hagian*

“God anointed Jesus” - Had Jesus been God would God have needed to anoint him? Why is it they can’t see this stuff? It must be because Satan has blinded their eyes and they refuse to see it; become so acclimatized to error that your eyes are so blind, you can read this stuff and never see it. If God anointed Jesus, then Jesus could not have been God. The anointing is the giving of the holy spirit; put it on him when he was baptized by John.

“healing all” - without distinction

“oppressed of the Devil” - so oppression comes from who? The Devil, that’s right.

“God was with him” - that couldn’t say that if he was God. It says God was with him.

Acts 10:39

“Jews” - Judeans

Acts 10:40

“shewed him openly” - that means people saw him

Acts 10:41

“eat and drink with him after he rose from the dead” – Isn’t it nice to know that?

Acts 10:42

“the Judge of quick and dead” – the living and the dead - not now, but at the resurrection

Acts 10:43

“his name” - Jesus of Nazareth whom God raised

“whosoever”- without exception

“receive remission of sins” – *lambanō* - that’s a real interesting usage of the word *lambanō*. It is the witnessing of what God has done for you in the remission of sins that’s the *lambanō*-ing. To tell that God saved you; God redeemed you; God made you whole; He took you out of your cesspool of sin and iniquity; set you on your high places. That’s the *lambanō*-ing, plus the manifestations that we’re going to see.

Here he is teaching his heart out and I’m sure he taught a great deal more than is written, but this is written that you may know. He taught a great deal more but the greatness that he taught was the resurrection. That’s why Christianity is built upon the resurrection. I gave the cross away today. (The cross that had been on the top of the Chapel at The Way College of Emporia) I gave it to the First Christian Church in Emporia. They need a cross; that’s what they believe in, we’ve got one to give, so we gave it to them. They were going to buy one anyway. They need one because that’s what they believe in. It doesn’t hurt my spirituality. I got sort of a thrill out of doing it. That’s where their believing is and you can’t go beyond people’s believing. I got real blessed, because in my heart I believe God’s going to bless us back for doing it because that’s where their believing is. And if we never get blessed back, I got blessed for the privilege of giving it to them. I gave it to them in the behalf of the board of trustees of the Way International and The Way College of Emporia. Isn’t that wonderful; that you have this love for people and no hang-up along this line? To have it in your heart to give it away without any resentment or bitterness and you know that we know that the cross is not central. The resurrection is at the center of Christianity and the only way you’ll ever know Christianity is with the open Word. I don’t know how to put a tomb on top of the steeple. If I could put the tomb up there and roll the stone away 50 feet and hang it out there, that I would appreciate. The only other thing I could ever appreciate, really, up on top would either be the symbol of the holy spirit which is the dove or the open book. That is Christianity. To know God’s will you have to know His Word and the power of the holy spirit of course (the administration, the one we live in, the Church). It’s not in the cross, which is the symbol of death. The open tomb is the resurrection and the Word is the light to everything God wrought in Christ for us.

Acts 10:44

“While Peter yet spake” - he got his sermon interrupted; never got to pronounce the benediction and shake hands at the door.

“heard” - heard to the end of believing it. While he was preaching they believed it, so he must have taught some things about receiving that are not written in the Word.

Acts 10:45

“they of the circumcision which believed” - the six (**Acts 11:12**)

“were astonished” - I can understand why they were astonished because Peter had perhaps not communicated everything to them and they were not as far along in their understanding as Peter was.

“also” - the key is also

“poured out” - not poured in but poured out, and the poured out means the overflowing; the manifestation. That’s what shook them. And it’s off of this verse here that the Pentecostals have taken the idea that anytime you’re inspired, if anything happened in a meeting, you can stand up and speak in tongues anytime you want to. If I’d be teaching you could all stand up and speak in tongues any time you want to. That’s what they take from these verses.

Acts 10:46

“they heard them speak with tongues” - Peter and those six brethren, and especially those six brethren, you could have told them that they were born again of God’s spirit and they would have laughed at you. They would have said, “Oh you ain’t kidding me, man; them, born again of God’s spirit? They’re Gentiles! Sure they can serve God but let them become proselytes.” Oh, but he’s done good works, given alms. They would have said, “Oh I don’t give a hoot about that. He can’t be born again; Gentiles; can’t be.” There had to be a proof which is absolutely inviolate, you cannot counterfeit the truth of it. It has to be so solid that there is absolutely nothing that could touch it. And the Bible says “For they heard them speak with tongues.” There it is. Speaking in tongues is the external manifestation in the senses world of the internal reality and presence of Christ in you, the hope of glory; born again. That’s what convinced them. As you’ve heard me say, you could have taken those Gentiles down to the creek and drowned them in water. That would have never convinced those six brethren that they were born again. You could have baptized them in the name of the Father, the Son, and the Holy Ghost, whoever goes down the fastest gets the most, anything else! That would never have convinced them. What was it that convinced them? “For they heard them speak with tongues.” Boy, you see how below par the Church has lived again? As a matter of fact, a lot of the denominations thought that speaking in tongues was of the Devil. As a matter of fact, they even investigate people who speak in tongues. Seems to me the investigation should have been the other way. These six men and Peter really got blessed. They heard them speak with tongues and magnify God.

Acts 10:47

That’s so beautiful. Old Peter got so hepped on this thing, so tremendously excited he said, “I think that’s fantastic! Maybe we ought to water baptize them too.” Great logic; just to be sure.

“received” – *lambanō*-ed

“as well as we” – as well as we also. In **verse 45**, poured out and *lambanō*-ing in **verse 47**; identical manifestations of what they had had years and years before in Jerusalem and then on down through the years, even here were the Gentiles doing the same thing.

And Peter for one moment flipped back to the old man days, his denominational attachment, but he caught himself before he went too far, because when he reports this in **Acts 11:15-17**, he says that he remembered the Word of the Lord and couldn’t withstand God. So he never water treated them.

Acts 10:48

“commanded them” - what does that mean? He simply said, “Fellows, sorry I mentioned the water trip, we don’t need it. Just what you’ve got, that’s it; “For they heard them speaking in tongues, magnifying God.”

“tarry certain days” - he hung around a while. They must have had a lot of little twig meetings; talked about the Word, the greatness of the power of God. Imagine Peter living there, having learned that

God is no respecter of persons. God is just continuing to expand Peter so he can understand more of the things of God. That's why He had him to tarry there certain days.

The Word is always exciting, always alive.

Acts 11:1-18

May 4, 1976

I do not know from God's Word whether this teaching or the first teaching was the one that brought them to the new birth where they received the fulness of the spirit. Maybe they had a coffee break, went to the bathroom. Maybe they had a little bit of lunch, and then came back, and Peter taught again. Maybe they broke up again and had ice cream with marshmallows on top and then he taught again. I just don't know, but I know that while Peter was teaching one of these times, (whether it was the first time or the fourth), that one of those times this tremendous record in **Acts 10** occurred. And the **11th chapter** simply is a continued unfolding of what occurred afterward, later.

Acts 11:1

"And" - now

"had" - delete - not in the texts

"Received" - *dechomai* That's interesting to me. When they heard, back in Judaea, they did not hear that they *lambanō*-ed. You and I know from **chapter 10** that they had *lambanō*-ed. And yet the record here in **Acts 11** says they only heard that they *dechomai*-ed. Sounds like Samaria, doesn't it? Whether this is due to the fact that these were Gentiles and that they just didn't just didn't want to say, "they spoke in tongues", I don't know, but it looks sort of like it - because, "No Gentiles could do that, you know that, without becoming proselytes, going through all the ritual." Yet I have shown you from **Acts 10** that he was not a proselyte. Cornelius was not a proselyte.

Acts 11:2

"contended" - were contending

"with" - against

Boy, the moment Peter got down there they jumped on him with both feet. In essence they said "Peter, just what in the blazes were you doing?" So they immediately started a fight; contending with him.

Acts 11:3

"men uncircumcised, and didst eat with them" - That's what really disturbed them. Whenever you ate with someone, you know what that meant; that you weren't going to knife them in the back; that they belong to your family, your fellowship. We read it from **Revelation 3:20**.

They didn't object for him to fraternize with Gentiles because there were certain laws that made it possible for a Jew to have some relationship with a Gentile, but the one thing they would never do is eat with them. And here they really got on Peter and said, "You know, you not only went in to men that are uncircumcised, the dogs, but you ate with them!" And if you think that was a cool argument, you're wrong. It was a hot one. They were really indignant; they were angry; they were teed off; and this is brother against brother; born again believers teed off at each other.

Acts 11:4

"rehearsed *the matter*" - having begun

“expounded *it*” - set forth

“by” - in

“unto” - to

Acts 11:5

“trance” – *ekstasis* – transliterates into the word: ecstasy. I described it once as “a dormant state of mental activity.”

“vision” - picture, full color

“let down” - sent down

“from” - out

“even” as far as - It came right down to him.

Acts 11:6

“Upon” - unto - You know, to that vision.

“when I had fastened mine eyes” - having gazed - I like the translation in King James; “fastened mine eyes.” I like that because to me that communicates; to set your eyeball on; to concentrate; to put your mind to it. “having gazed” is literally accurate according to the text. In my head, when you fasten your eyes on something, you glue them down; you stay put right on that thing.

“air” - heaven

Acts 11:7-8

“Not so” - by no means. In other words, he’s real shook by it; “**By no means!**”

“common” - defiled

“at any time” - at no time

Acts 11:9

“the” - a

“me” - delete

“again” - a second time

“call” - make

“common” - defiled

Acts 11:10

“was done” - came to pass. And this came to pass three times.

Acts 11:11

“already” - delete

“come unto” - stood before

Knowing the Oriental culture, we know they didn’t knock on the door, but they stood and they called. Who was that in the Old Testament that stood out in front of the prophet’s place and called? Naaman? (**II Kings 5:9**)

Acts 11:12

“the spirit bade me go with them” - revelation

“nothing doubting” - doubting nothing

“accompanied” - came with

These were born again believers of Judean background. I believe they came by revelation with Peter. I think Peter took them along with him because God told him to, because God knew what a problem Peter would have when he got to Jerusalem.

Acts 11:13

“shewed” - told

“an” - the

“which stood and said” - standing and saying

“unto him” - delete

“men” - delete

“call” - send

Do I need to give you that again? All right, I’ll give you the accuracy of the text for **verse 13:**

And he told us how he had seen the angel in his house standing and saying, “Send to Joppa and send for Simon whose surname is Peter.”

Acts 11:14

“tell thee” - *laleō* - speak.

Boy, what a fantastic verse. How are people going to know how to get saved unless people do what? Speaks it; Speak words Speak words. Speak words. And those words have to be the words that the Holy Spirit hath spoken in His Word. That’s how people get saved. Faith or believing comes by what? Hearing. And hearing comes by what? The Word! The Word! The Word! Man, how that thing fits: “Who shall speak words.” It’s the only way we have of communicating; words.

“saved” – *sōzō* - to be made whole

Again I constantly marvel at the way we allow ourselves to be tricked and live below par. I am so absolutely convinced that when people got born again of God’s spirit in the first century Church, they

were made whole, mentally, physically, spiritually and every other way. Now the Adversary tricked them later on; they lost; they were robbed of it at times. But when they got saved, they were made whole. Gosh! Wouldn't it be wonderful to get the Church back to this? What a fantastic privilege to have the joy of endeavoring to teach the Word to get people back to it. Since believing comes by hearing, and hearing comes by the Word, I know of no way to build believing in people but by the Word. And so, as the Word continues to build, I don't know if very many of us older people will ever see it because we are so acclimatized to defeat. It's almost impossible for us to believe God's Word when it says, "to be made whole." But I do believe that there are a lot of children being born and children to be born, that, if we continue to teach the greatness of God's Word, when those children are born again, they are going to be made whole just like that word *sōzō* means; mentally, physically, spiritually and every other way. I think this is one of the great places we are going to see the physical deliverance of a lot of people as the Word's being taught. Boy, what a tremendous thing. "Who shall speak words"; speak words. Somebody's got to speak it. It's got to be words. And you can't speak the words that will save people unless you know them. Right? That's why we need to know the Word, so we can speak the Word to people - just like Peter did. He spoke the words.

"all thy house" – i.e. all the family, the relatives, everybody there

Acts 11:15

"as I began" - my beginning

"as on us" - even as on us

Now what does that tell me? It tells me that it doesn't say that it was the first time he was speaking, but "as he was speaking," and "my beginning to speak." Therefore it had to be at least in the second message, maybe the third, when this thing really occurred in **Acts 10**.

You see that, "my beginning"? It got me all excited. It says in King James, "as I began to speak." That can't be it. You know why? Because believing comes by what? Hearing. And they had never heard the Word taught. Therefore, Peter now starts speaking. Therefore, it couldn't have been just as he started saying, "I greet you in the name of Jesus Christ, and I'm glad to be here with you from Joppa tonight..." Then they all started. NO, NO, NO! You know better! That's where I got my key. "And my beginning, my beginning to speak ... fell on them even as on us also." Got it? Isn't that nice?

Walter - - That 'beginning' is not a noun. It's a form of the verb; 'in my beginning to speak.'"

Which could have been the second or third message because believing comes by what? Hearing. And hearing by what? The Word. Let's say he was in his second or third message and when he started that; as he got into that message, that's when they spoke in tongues. I think that's tremendously exciting. That puts the Word together, because believing comes by hearing, and hearing by the Word. You don't get saved just by someone standing up in front and saying, "Well, God bless you. I greet you in the name of Jesus Christ." No. Faith cometh by hearing; they had to hear some of the Word. I think that's great. That to me is electrifying. Which "fell on them even as on us also" - in **Acts 2:1 & 4**! Isn't that wonderful? Boy, how beautifully that makes it fit.

"at the beginning" - in the beginning - when it was poured out in **Acts 2:1-4**

Acts 11:16

"the Holy ghost" – *pneuma hagion*

Put this together with that record in **Acts 10:47**, where he said, “Can any man forbid water”, which I do not believe he ever administered because as he spoke, he thought about water, but then he remembered the Word of the Lord, how “John baptized with water but ye shall be baptized with *pneuma hagion*...” and he never water baptized them.

Acts 11:17

“forasmuch then” – the text reads, “if therefore”

“gift” - I think the word there, Walter, is *dōrea* instead of *charisma*. Walter - - right?

“us” - us also - Boy, you see the word “also” keeps coming up in here. Here it’s used. “Gave them the like dorea as unto us also who believed on the Lord Jesus. Who was I, that I would hinder?”

“could withstand” – would even try to hinder - If God said John baptized with water; you are going to be baptized with *pneuma hagion*, who was I? Even though I thought for a minute, water baptize them; give them the water treatment, who was I to hinder God. You talk about records of the Word that put speaking in tongues and the manifestations right up where God wants them; that’s it.

Acts 11:18

“When they” - Now having

“held their peace” – ceased – same word as “ceased” in **Acts 21:14**.

Those that had laid it on him, and were against him, and jumped down his throat when he got to Jerusalem, they ceased; they shut up. They ceased arguing with him. And what did they do? They glorified God! Boy, it’s a tremendous thing! I wish to God they would be half that honest with The Way Ministry at times today. Give us a listen like on Jesus is not God. And having heard these things they’d cease arguing and they’d glorify God. We think these people were bad in Jerusalem. Well, they aren’t near as bad as most Christians are against each other today and especially when it comes to the accuracy of God’s Word. So I wouldn’t be pointing any fingers at those fellows at Jerusalem that called Peter on the carpet. Because boy, if you remember that culture and that teaching about a Gentile and a Jew, of background, eating together, you know that’s like adding water and oil. Mixing it up, can’t be done. But boy, after he’d had his say; he laid it all out, they ceased their arguments against him and they glorified God. They praised the Lord; had a terrific be-lievers meeting.

“also to the Gentiles” - to the Gentiles also – the “also” has to go after “Gentiles.”

“granted” - given

“repentance” - is to confess with your mouth the Lord Jesus, and believe God raised him from the dead. And the one proof they had, and the only proof they had, was, they spoke in tongues. It was the proof that they had received repentance unto life and that the Gentiles also had received the same as they had in the beginning. Look at the criteria in the early Church. Boy! There are very few of us who realize the depth of this thing because even with the bitterness between the blacks and the whites, this was a lot deeper than black and white fighting. This was so deep that the Gentiles were considered worse than dogs. You’d feed a dog but you’d let a stupid Gentile starve to death. You’d at least give the dog the crumbs off of your table, but not a Gentile. How little we have appreciated the greatness of God and the manifestation. The only thing that convinced those who were against Peter, when he showed up in Jerusalem with the six brethren, was when all seven of them stood up and witnessed that, yes, they did speak in tongues. “We heard them.”

And therefore, they praised the Lord; they glorified God saying, “To the Gentiles also, God hath granted repentance unto life.” What a forward move this was in that early Church. It should have been back there in **Acts 2** already, but it wasn’t because God cannot move any faster than people are willing to receive and to believe. It took God all those years to wait on people to move. Taking Peter from one point to another, not that he forced Peter; He didn’t brainwash him in the wrong sense, but he sure got brainwashed in the right sense, that he was able to go to the household of Cornelius, minister the Word, eat with them, and see this thing come to pass.

Well, these are the chapters and the verses that brought us into the ministry. Aren’t you thankful? I am too; that the Gentiles didn’t have to go through circumcision (all the law), then get water baptized, everything else, but they could just come, believe God’s Word, receive repentance; remission unto life, manifest the power of the holy spirit, and be inside of the Body.

That’s it. That’s all there is.

Dr. -- any questions?

Someone asks -- Back in **chapter 10**, when the angel of the Lord appeared to Cornelius, do you know any more about why the angel himself does not bring the message that he told Cornelius that Peter would bring? Why didn’t the angel just tell Cornelius what Peter would later tell him?

Dr. -- I believe that the reason for this is because God, in his foreknowledge, knew that Peter would tell it and that what he could know by his sense-knowledge, with renewed mind, Peter was able to give therefore the angel did not have to give it. That’s all I know about it.

Someone else -- Could it maybe have something to do with the Church needing to accept the gentiles into the Church, so they had a member of the Church, a pillar of the Church, work the deal with the Gentiles to receive, so they would be accepted of the brethren rather than just accepting the fact that an angel had ministered to them?

Dr. -- Could be. I think Peter was one of the most logical people to bring the Gentiles in. I think he was a very logical man to be chosen. Had Paul done this trip, it would have been a much more difficult trip in Jerusalem. Because Peter had been one of them, he was respected. Even though he was respected, they still argued with him. They jumped right down his throat. Peter bringing this thing to pass, I think is a real phenomenal thing. I think it’s logical and I think it’s beautiful that he did. I think it made it much easier for the Jerusalem brethren to move in than if some renegade had done it.

Another question -- Was it common for Romans to speak Aramaic? Were not Cornelius and his men from Italy itself?

Dr. -- I believe that Cornelius and those spoke Estrangelo Aramaic.

Another question - - In **Acts 11:16**, could that “remember” be God telling him or is it just a recall of what he knew? How much likely is it that God could have told him?

Dr. - - Oh, I think that he just brought it back to his senses head; remembered. I do not think it was revelation there. I think he just remembered it.

Another question - - In **Acts 11:15**, is there possibly any emphasis there by omission after the word “speak”? “And my beginning to speak...” I was thinking, “words.”

Dr. -- Yes, yes, yes. It is possible that “And my beginning to speak”; what do you mean by “my beginning”? Was it 5 minutes in or 10 minutes in or 15 minutes in? I think that’s right. What I’m trying to show you and I think we’ve got the documentation in here, is that it wasn’t until after he had taught enough of the Word that they could believe, that they believed. We were told in Acts 10 he talked about the resurrection and everything else which of course you’d have to in order to get them born again. I’m sure this wasn’t just a 15 minute sermon.

Someone else -- Something really bugs me on this and I can’t prove nothing that they’re tied together but Peter brought forth the first sermon after Pentecost to the Jewish people and he also brings this forth to the Gentiles. It just seems to me that there’s something locked there but I can’t put my hand on it. Have you ever thought about it? I was just wondering what you’re thinking was on it.

Dr. -- First of all, Peter was the main leader among the twelve. He was the most boisterous, the most out-spoken. John was more of the politician. James was more of the scholar, the intellect, not that John was stupid. Peter was the vociferous one; he was the out-spoken one. In the original message Peter got up with the eleven and spoke. Again, here in the household of Cornelius, Peter is the one who has that drive, that potential, that out-going-ness, of just saying it. Once Peter got straightened up on this thing, Peter just stood his ground. I believe Peter just said to those guys in Jerusalem, “If you don’t believe it, you can do as you fool please. I heard them speak in tongues, darn it. And I’m one of you. I was a Jew in background. You can’t turn my head. I heard them speak.” I think Peter was loud-voiced and when he knew he was right, he stood up and said so. All the city heard it. I think that’s why he was the man again, to meet the need of those Gentiles in the household of Cornelius.

Someone else -- It has to be that he spoke before because in **Acts 10:6** when the angel told Cornelius what was going to happen with Simon. He said, “he’s going to tell you what thou oughtest to do.” Now if he was just beginning to speak, that automatically precludes him from giving them any instructions beforehand.

Dr. -- I even think he taught them how to speak in tongues; took them all through the foundational class.

Someone else - - In chapter 2 of Galatians (**Galatians 2:11-14**), Paul and Peter had a confrontation about the Gentiles and Paul reproved Peter for not eating with the Gentiles. I concluded that it would probably have had to happen between Acts chapter 9 and chapter 10 during the softening up period that God was putting Peter through.

Dr. -- Did you hear that, Walter? Check that one out. That’s a good thought. That’s an interesting thought. Could be right on that thing. That would document **Galatians 2**.

Acts 11:19-26

May 11, 1976

Go to Acts chapter 11 please. **Acts 11:18** ended up with that great truth, “to the Gentiles also God had granted repentance unto life.”

Acts 11:19

“now” – delete

“they which were” – they indeed therefore

“upon” – because of

“arose about” – followed after

“Stephen” – i.e. – his death

“preaching the word” - You noticed wherever they went they preached the Word. The persecution was there and yet they continued to do what? Preach the Word. Persecution killed some of them, but in the blood of the believers--seemed like every time one was killed, four rose up to believe. I believe it was in last week's issue of Newsweek, or one of those magazines, in the religious section there was an article about the persecution. I think it's either Jehovah's Witnesses or Seventh Day Adventists, in one of the black countries in Africa. It mentioned the thousands of them that had been killed, executed. Yet in spite of all that, the growth of that particular denomination is phenomenal in that country.

Here the persecution drove them out. They went to Cyprus. These islands and areas play a tremendous part in the outreach of God's Word in the first century. But they preached the Word.

“to none but unto the Jews only” - They still had a hang up. They shouldn't have had it but they did. They're just human beings; just like you and I have hang ups. It takes us sometimes a long time till the Word of God, which we know in our mind, really begins to live in our actions, in our outreach, in our real believing and moving; till we're really convinced in the innermost part of our being that, that's it. That's what occurred to them, too.

Acts 11:21

“hand of the Lord” - figure of speech – *condescensio* - the Lord was fighting for them; the Lord was working with them and for them.

“a great number believed” - I think the words “great number” is “crowds” in the text. I forget exactly. Just a great number; just like, “crowds believed and turned unto the Lord.”

Acts 11:22

“tidings” - I believe in the critical Greek text it's the word *logos*. Any of you have a Greek text with you? Isn't that significant? The different usages of the word *logos*; in **John 1:1**--“In the beginning was the *logos*. The *logos* was with God and the *logos*...” See, here it's the word *logos* and it's translated “tidings.”

“of” - concerning

Look at the usage of the word *logos*, which is the Holy Spirit's privilege, people. You use the word "bank." What do you mean? A money place? What about the side of a river? It's also a bank, right? How about 'banking' on this statement? These are different usages of a word that we as human beings use, right? Then by the same logic, why can't people give God that same privilege? He could have holy men of God by way of the holy spirit use the same words with different usages and different meanings. Well, He does. That is why you have to read the Word not only in the word itself but its context; how it's used. "Tidings" - I understand that. The word "tidings" sort of communicates to me as a translation of the word *logos*; "tidings," or "the word", "the news." Maybe news would fit your head well.

"came unto" - was heard by

"the ears of the church" - this means the people, the body, heard about the things that had occurred at Antioch. This must have been exciting news to them because we read that they preached the Word to none but unto the Jews only, and yet people from Cyprus and Cyrene came to Antioch. They went to Antioch first. There was a man who bore the cross named what? Simon of Cyrene. The Word from Cyrene went to Antioch. I often wonder whether Simon could have been there. They carried the Word to Antioch. (references to: **Acts 11:20**)

Now they heard this in Jerusalem, and this must have really disturbed them somewhat. Not negatively, necessarily, but just alarmed them. And so they sent forth Barnabas. Barnabas was a prophet in Jerusalem. It's neat that they sent him because Barnabas was a native of Cyprus. And Cyprians and the Cyrenians were the ones who carried the Word to Antioch. So they sent forth Barnabas as far as Antioch.

"that he should go" - delete

Acts 11:23

"seen the grace of God" - How's that? That the Gentiles are fellow heirs and of the same what body. They had preached to Jews only en route. But the people from Cyprus, from Cyrene, they went to Antioch. There they spoke the Word to Greeks. You and I would refer to them as Gentiles. And when Barnabas came, he saw the grace of God. How do you think Barnabas recognized that it was the grace of God? It cannot be because they'd given up hog meat. There had to be manifestations. The manifestations are the only proof in the senses world of the internal reality and presence of Christ within, operated by their free will, by the people's free will and according to the Word. That's what Barnabas saw. It doesn't say that in that verse. I know that, but you got to know the depth of the Word in order to see it. Barnabas came and saw the grace of God; that God had saved these Gentiles, these Greeks, and they were speaking in tongues. That's how he knew God had saved them. And he called it the grace of God. He came and had seen the grace of God; people getting saved.

"was glad" - He was what? Glad. Even though a lot of the people had not yet gone beyond preaching the Word to Jews only, Barnabas coming to Antioch saw that these people had the same Christ in them that they had in Jerusalem. And he saw the grace of God, and he was glad. Isn't that wonderful?

"exhorted" - was exhorting - Do you know what it means? To encourage toward a more worthy endeavor. Barnabas did this. He was a prophet of God, a man of God exhorting them all. This I understand, too. They were Gentiles in background; very little knowledge of the true God. So what was Barnabas really doing? He was exhorting them all, encouraging them toward a more worthy endeavor. He was most likely saying, "Look, fellows, clean up a little. Cut your long hair. You know and when you come to the meetings don't wear your shorts with all the holes in the back or front." I

understand this really beautifully because these were Gentiles. They had served pagan gods, idols. Therefore, he was just encouraging them to get it together a little better. We do the same thing in our ministry. You see, we don't mind people if they walk in barefooted without half their clothes on. It doesn't bother me any. But if they hang around long enough, we encourage them toward a more worthy endeavor. In other words, if that's all you own you're welcome anytime. But you see, if you've got something neat and nice, whenever you're working with men and women of God moving the Word, you ought to put on your best; simply because it makes you feel your best and you got to be the best. Anything we can do to be God's best we got to do. That's what he's talking about, not just clothing, but he most likely told him to quit drinking hard liquor all the time, too much of it. It's taking people, just like babies, and teaching them so they spiritually grow up. That's what's in that section. "And was exhorting them all"; building them up toward a more worthy endeavor. Isn't that beautiful in the Church! Gosh, I love that. Well, what do you think he was exhorting them on? That's all it can be; to get their lives in harmony; their walk in harmony with the Word; their talk in harmony with the Word; that the Word would have preeminence in their day-by-day living. I think it's real great.

"purpose" – *prothesis* - That's quite a usage of the word "purpose." *Pro* means first or before and *thesis* - you know when you get a Master's Degree you write a thesis, or a Doctor's Degree you write a dissertation. In philosophy you have a thesis, you have an antithesis, and then you have a synthesis. The thesis is that basic dynamic truth, that one and only. Now, here he said he was exhorting them all that, with "purpose" be "one and only" of heart. Be "one and only" of heart. What a tremendous usage of "purpose." You have to have a little spiritual depth of perception and understanding of word usage like *thesis*-, like the word *pro*; how it would relate and why they would use a word like this. It's singularly significant. He was exhorting them all that with that one singleness of heart and mind - that's translated that way in some other place; He uses singleness of heart and mind. That's what he's talking about; that one purpose; Christ in them, the hope of glory.

"cleave" – abide – The word "cleave" is real good.

"cleave unto the Lord." - The truth of the Word- -cleave unto it. Abide with it.

Acts 11:24

"and full" – both full

"of faith" – in believing

He was a good man. The reason he was a good man was because he was both full of *pneuma hagion* and fantastic believing. This is the great long suit of the manifestation of believing. If you're ever going to win people to the Lord, you got to believe for them. God will show you that, sure, they're believing, but then by the manifestation of believing operating in your life, you got to stay put with them until you finally get them 'out of the woods.'

You know great deliverance to people doesn't come just from teaching the Word (the 'plain simple Word'). It comes from operating the principles of that Word, that when you're teaching it, you're believing (the manifestation of believing in operation) that your kids will get it. I do this all the time when I teach the Corps. I just believe you're going to get it. And I don't quit until I feel in my heart you got it. Now some of you get it that much and some that much, but you're getting it. That's the point. And it's that manifestation of believing that I just keep operating all the time. I am so absolutely convinced of God's Word when I begin to move in God's Word, that I just believe that anybody that's got the guts to sit there and listen me out, I can believe with all of my ability of the

manifestation, that they are going to get the blessing of that Word. So many times I just pull the stuff out of you by my manifestation of believing. You do this when you teach in your Twigs. Well, you ought to; you are the leader of that Twig. You got to believe that everybody in that Twig gets the retemory in order, gets this in order. You're responsible to God to operate those manifestations. That's what Barnabas did.

"much people" - I think the word here is "crowds." Isn't it? Any of you that have Greek texts know anything about it? - crowds were added - crowds brought to the Lord.

Acts 11:25

Why do you believe Barnabas went to Tarsus? Revelation. That's right. You see, Saul (or Paul) had been in Jerusalem previously, right? Who had sort of interceded for Paul and accepted him? Barnabas. Apparently he saw John and Peter and in the process, of course, Barnabas befriended him and he learned some things about Paul's life; revelation God had given him. Now here he is. He sees the great grace. He is there and he's teaching, and one night God says to him, "This thing is just getting a little too big for you, Barney. You go over and find Saul." I teach in the Power for Abundant Living foundational class, if you get hungry enough, God will either send somebody to you or send you to somebody. Whenever the ministry rises and the believers increase, God gets the people ready. That's one reason I think you are in the Corps. You better get ready because I know you're just not in the Corps so that when you finish the Corps you can forget about the Word of God and go sit and "hatch" someplace. That's right. I believe you must be in the Corps because of God's great vision of the outreach of the Word in our day and time around the world. And He's got to have some qualified people. If you have to go into the wilderness awhile, it's ok. If you have to go back to Tarsus awhile, it's ok.

I do not know what happened in Tarsus when Paul went back there; whether some of those areas opened up under his teaching then. If they did, they were very nominal because the greater part of its opening comes after the Antioch record here in the Word. Maybe in those years, Paul didn't add great numbers to the Church, but he added a great commitment, a great knowledge of God's life to himself. Maybe he just had a little Twig out there and that's all he was doing in Tarsus because he wasn't qualified yet to handle the immensity of the greatness of the Word. God was getting him ready. That's why in the early part of Saul's ministry he did a lot of experiential teaching; I experienced it; this is what God did; let me down from a basket, and all the rest of the stuff. When he gets here in Acts and later on when you see him tie the epistles together; when that thing breaks in Acts at Antioch, from then on it's the Word, the Word, the Word and nothing but the Word. And that old boy's just right on top of it. So Barnabas goes over to Tarsus by revelation to seek Saul.

Acts 11:26

"he brought him unto Antioch" - What a day that must have been. I can see those two fellows coming into Antioch and saying, "Well, here she is. We're gonna take this town, live or die. We're going to Twig it to death," or something.

"And it came to pass" - the following things are all contingent upon this phrase

For one year those two men worked with the body of believers. Imagine Paul working with them for one year, and Barnabas and other people that were there from Cyprus and Cyrene.

"taught much people" - not only preached the Word but taught them; built them up in the knowledge of the Word. He taught, taught, taught.

“the disciples were called Christians first in Antioch” - this occurred at the time when Barnabas and Saul were there and that word “Christian” was given to the believers by unbelievers in a derogatory sense; as the people who were followers of Herod were called Herodians. One of the emperors later on wanted to change the word “Christian” to “Galilean.” As a matter of fact he put on a nice persecution. He said, “Don’t you call anybody a Christian. If I hear you call anybody a Christian, I’ll chop your head off. Call them Galileans.” They were called, “followers of the Nazarene”, because no good thing can come out of Nazareth. Therefore, it was a disgrace. They were called, “the sect of the Nazarene.” Sect is the word “cult.” “The cult of the Nazarene”, they were called. And here they first used that name, “Christians”, of these people. They used it, perhaps, in a derogatory sense, but it was in a greater truth than any of them realized. What they were saying, which they said was a disgrace, “They have Christ in them. Therefore they’re Christians; Christ-in. Whoever heard of a silly thing like ‘Christ-in’?” Yet, that’s exactly what they said and they walked like Christ said they ought to walk. So that which they thought was a derogatory word came to be the greatest word of all time, perhaps, until our age of the Occidental religion; so-called Christianity, where today to be a “Christian” is just a word. If you are baptized when you are born in one group, then you are a “Christian.” If you are immersed in another group, you’re a “Christian.” So today, the meaning of the word “Christian” is perhaps at the lowest ebb in all history. It would have been better to have it as it was here in **Acts 19**, done by the unbelievers, because they said, “Oh, you got Christ in you. Ah! Ah! Yeah.” That would have been real mean-ingful. Today “everybody” is “Christian.” You can get to be a “Christian” by paying. You can get to be a “Christian” by signing a certain register. You can get to be a “Christian” by baptizing, by falling on your nose, by quoting Genesis.

But here these wonderful men held forth the greatness of the Word and the disciples were called “Christians” first in Antioch of Syria.

Conybeare and Howson have a very nice piece of work on The Life and Epistles of Paul. There is a record in Conybeare’s works that I want to share with you at this point regarding Antioch and the significance of its location. It was the gateway to the Near East until Constantinople became the gateway. So in the first two centuries of Christendom this was one of the great, great cities of all time. And I’ve asked Pete Coad to read that section for you tonight from Conybeare and Howson on this part of the Word of God that deals with Antioch and the city of Antioch. So Pete will you come up here and sit at this microphone and read it please?

Pete Coad -- The title of this chapter is The name Christian :

It is not likely that they received this name from the Jews. The "Children of Abraham" employed a term much more expressive of hatred and contempt. They called them "the sect of the Nazarenes."¹ These disciples of Jesus traced their origin to Nazareth in Galilee: and it was a proverb that nothing good could come from Nazareth². Besides this, there was a further reason why the Jews would not have called the disciples of Jesus by the name of "Christians." The word "Christ" has the same meaning with "Messiah;" and the Jews, however blinded and prejudiced on this subject, would never have used so sacred a word to point an expression of mockery and derision; and they could not have used it in grave and serious earnest to designate those whom they held to be the followers of a false Messiah, a fictitious Christ. Nor is it likely that the "Christians" gave this name to themselves. In the Acts of the Apostles, and in their own letters, we find them designating themselves as "brethren," "disciples," "believers," "saints."³ Only in two places⁴ do we find the term "Christians;" and in both instances it is implied to be a term used by those who are without. There is little doubt that the name originated with the Gentiles, who began now to see that this new sect was so far distinct from the Jews, that they might naturally receive a new designation. And the form of the word implies that it came from the Romans⁵, and not from the Greeks. The word "Christ" was often heard in the conversation of believers, as we know it to have been constantly in their letters. "Christ" was the title of Him whom they avowed as their leader and their chief. They confessed that this Christ had been crucified; but they asserted that He was risen from the dead, and that He guided them by His invisible power.

¹Acts 24:5.

²John 1:46. See John 7:41, 52.

³Acts 15:23; 9:26; 5:14; 9:32; Colossians 1:2.

⁴Acts 26:28, and I Peter 4:16.

⁵So we read in the Civil Ward of "Marians" and "Pompeians" for the partisans of Marius and Pompey; and, under the Empire of "Othonians" and "Vitellians" for the partisans of Otho and Vitellius. The word "Herodians" (Matthew 22:16; Mark 3:6; 12:13) is formed exactly in the same way.

Thus “Christian” was the name which naturally found its place in the reproachful language of their enemies¹. In the first instance, we have every reason to believe that it was a term of ridicule and derision.² And it is remarkable that the people of Antioch were notorious for inventing names of derision, and for turning their wit into the channels of ridicule.³ In every way there is something very significant in the place where we first received the name we bear. Not in Jerusalem, the city of the Old Covenant, the city of the people who were chosen to the exclusion of all others, but in a Heathen city, the Eastern centre of Greek fashion and Roman luxury; and not till it was shown that the New Covenant was inclusive of all others; then and there we were first called Christians, and the Church received from the world its true and honorable name.

In narrating the journeys of St. Paul, it will now be our duty to speak of Antioch, not Jerusalem, as his point of departure and return. Let us look, more closely than has hitherto been necessary, at its character, its history, and its appearance. The position which it occupied near the abrupt angle formed by the coasts of Syria and Asia Minor, and in the opening where the Orontes passes between the ranges of Lebanon and Taurus, has already been noticed. And we have mentioned the numerous colony of Jews which Seleucus introduced into his capital, and raised to an equality of civil rights with the Greeks. There was everything in the situation and circumstances of this city, to make it a place of concourse for all classes and kinds of people. By its harbor of Seleucia, it was in communication with all the trade of the Mediterranean and, through the open country behind the Lebanon, it was conveniently approached by the caravans from Mesopotamia and Arabia. It united the inland advantages of Aleppo with the maritime opportunities of Smyrna. It was almost an oriental Rome, in which all the forms of the civilized life of the Empire found some representative. Through the first two centuries of the Christian era, it was what Constantinople became afterwards, “the Gate of the East.” And, indeed, the glory of the city of Ignatius was only gradually eclipsed by that of the city of Chrysostom. That great preacher and commentator himself, who knew them both by familiar residence, always speaks of Antioch with peculiar reverence⁴ as the patriarchal city of the Christian name. There is something curiously prophetic in the stories which are told of the first founding of this city. Like Romulus on the Palatine, Seleucus is said to have watched the flight of birds from the summit of Mount Casius. An eagle took a fragment of the flesh of his sacrifice, and carried it to a point on the seashore, a little to the north of the mouth of the Orontes.

¹It is a Latin derivative from the Greek term for the Messiah of the Jews. It is connected with the office, not the name, or our Saviour, which harmonizes with the important fact that in the Epistles He is usually called not “Jesus” but “Christ.” The word “Jesuit” (which, by the way, is rather Greek than Latin) did not come into the vocabulary of the Church till after the lapse of 1,500 years. It is not a little remarkable that the word “Jesuit” is a proverbial term of reproach, even in Roman-Catholic countries; while the word “Christian” is used so proverbially for all that is good, that it has been applied to benevolent actions in which Jews have participated.

²It is needless to remark that it soon became a title of glory. Julian tried to substitute the term “Galilean” for “Christian.”

³Apollonius of Tyana was driven out of the city by their insults, and sailed away (like St. Paul) from Seleucia to Cyprus, where he visited Paphos.

⁴In his homilies on St. Matthew he tells the people of Antioch, that though they boasted of their city’s pre-eminence in having first enjoyed the Christian name, they were willing enough to be surpassed in Christian virtue by more homely cities.

There he founded a city, and called it Seleucia¹, after his own name. This was on the 23rd of April. Again, on the 1st of May, he sacrificed on the hill Silpius; and then repeated the ceremony and watched the auguries at the city of Antigonía, which his vanquished rival, Antigonus, had begun and left un-finished. An eagle again decided that this was not to be his own metropolis, and carried the flesh to the hill Silpius, which is on the south side of the river about the place where it turns from a northerly to a westerly direction. Five or six thousand Athenians and Macedonians were ordered to convey the stones and timber of Antigonía down the river; and Antioch was founded by Seleucus, and called after his father's name².

This fable, invented perhaps to give a mythological sanction to what was really an act of sagacious prudence and princely ambition, is well worth remembering. Seleucus was not slow to recognize the wisdom of Antigonus in choosing a site for his capital, which should place it: in ready communication both with the shores of Greece and with his eastern territories on the Tigris and Euphrates; and he followed the example promptly, and completed his work with sumptuous magnificence. Few princes have ever lived with so great a passion for the building of cities; and this is a feature of his character which ought not to be unnoticed in this narrative. Two, at least, of his cities in Asia Minor have a close connection with the life of St. Paul. These are the Pisidian Antioch³ and the Phrygian Laodicea⁴, one called by the name of his father, the other of his mother. He is said to have built in all nine Seleucias, sixteen Antiochs, and six Laodiceas. This love of commemorating the members of his family was conspicuous in his works by the Orontes. Besides Seleucia and Antioch, he built, in the immediate neighborhood, a Laodicea in honor of his mother, and an Apamea in honor of his wife. But by far the most famous of these four cities was the Syrian Antioch.

We must allude to its edifices and ornaments only so far as they are due to the Greek kings of Syria and the first five Caesars of Rome.⁵ If we were to allow our description to wander to the times of Justinian or the Crusaders, though these are the times of Antioch's greatest glory, we should be trespassing on a period of history which does not belong to us. Strabo, in the time of Augustus, describes the city as a Tetrapolis, or a union of four cities. The two first were erected by Seleucus Nicator himself, in the situation already described, between Mount Silpius and the river, on that wide space of level ground where a few poor habitations still remain by the banks of the Orontes. The river has gradually changed its course and appearance, as the city has decayed. Once it flowed around an island which, like the island in the Seine⁶, by its thoroughfares and bridges, and its own noble buildings, became part of a magnificent whole.

¹See Acts 13:4.

²Some say that Seleucus called the city after his son.

³Acts 13:14; 14:21; II Timothy 3:11.

⁴Colossians 4:13, 15, 16. See Revelation 1:13; 3:14.

⁵In our larger editions is a plan of the ancient city, adopted (with some modifications) from the plan in the work mentioned below, n. 5. See a fuller account of Antioch in Dr. Smith's *Dictionary of Geography*.

⁶Julain the Apostate suggests a parallel between Paris and Antioch. See Gibbon's 19th and 23^d chapters.

But, in Paris, the Old City is on the island; in Antioch, it was the New City, built by the second Seleucus and the third Antiochus. Its chief features were a palace, and an arch like that of Napoleon. The fourth and last part of the Tetrapolis was built by Antiochus Epiphanes, where Mount Silpius rises abruptly on the south. On one of its craggy summits he placed, in the fervor of his Romanizing mania, a temple dedicated to Jupiter Capitolinus; and on another, a strong citadel, which dwindled to the Saracen Castle of the first Crusade. At the rugged bases of the mountain, the ground was leveled for a glorious street, which extended for four miles across the length of the city, and where sheltered crowds could walk through continuous colonnades from the eastern to the western suburb¹. The whole was surrounded by a wall, which, ascending to the heights and returning to the river, does not deviate very widely in its course from the wall of the Middle Ages, which still can be traced by the fragments of ruining towers. This wall is assigned by a Byzantine writer to Tiberius, but it seems more probable that the Emperor only repaired what Antiochus Epiphanes had built². Turning now to the period of the Empire, we find that Antioch had memorials of all the great Romans whose names have been mentioned as yet in this biography. When Pompey was defeated by Caesar, the conqueror's name was perpetuated in this Eastern city by an aqueduct and by baths, and by a basilica called Caesarium. In the reign of Augustus, Agrippa³ built in all cities of the Empire, and Herod of Judaea followed the example to the utmost of his power. Both found employment for their munificence at Antioch. A gay suburb rose under the patronage of the one, and the other contributed a road and a portico. The reign of Tiberius was less remarkable for great architectural works but the Syrians by the Orontes had to thank him for many improvements and restorations in their city. Even the four years of his successor left behind them the aqueduct and the baths of Caligula.

The character of the inhabitants is easily inferred from the influences which presided over the city's growth. Its successive enlargement by the Seleucids proves that their numbers rapidly increased from the first. The population swelled still further, when, instead of the metropolis of the Greek kings of Syria, it became the residence of Roman governors. The mixed multitude received new and important additions in the officials who were connected with the details of provincial administration. Luxurious Romans were attracted by its beautiful climate. New wants continually multiplied the business of its commerce. Its gardens and houses grew and extended on the north side of the river. Many are the allusions to Antioch, in the history of those times, as a place of singular pleasure and enjoyment. Here and there, an elevating thought is associated with its name. Poets have spent their young days at Antioch⁴, great generals have died there⁵, emperors have visited and admired it⁶.

¹A comparison has been instituted above between Paris and Antioch: and it is hardly possible now (1860) to revise this paragraph for the press without alluding to the Rue de Rivoli.

²See Muller, *Antiq. Antioch.* pp. 54 and 81.

³This friend of Augustus and Maecenas must be carefully distinguished from that grandson of Herod who bore the same name, and whose death is one of the subjects of this chapter. For the works of Herod the Great at Antioch, See Joseph *Ant.* 16 5,3; *War.* 1:21,11.

⁴See Cic. *pro Archia Poeta*.

⁵All readers of Tacitus will recognize the allusion. (See *Ann.* it.72.) It is not possible to write about Antioch without some allusion to Germanicus and his noble-minded wife. And yet they were the parents of Caligula.

⁶For all that long series of emperors whose names are connected with Antioch, see Muller.

But, for the most part, its population was a worthless rabble of Greeks and Orientals. Their frivolous amusements of the theatre were the occupation of their life. Their passion for races and the ridiculous party quarrels¹ connected with them were the patterns of those which afterwards became the disgrace of Byzantium. The oriental element of superstition and imposture was not less active. The Chaldaean astrologers found their most credulous disciples in Antioch². Jewish impostors³, sufficiently common throughout the East, found their best opportunities here. It is probable that no populations have ever been more abandoned than those of oriental Greek cities under the Roman Empire, and of these cities Antioch was the greatest and the worst⁴. If we wish to realize the appearance and reality of the complicated Heathenism of the first Christian century, we must endeavor to imagine the scene of that suburb, the famous Daphne⁵, with its fountains and groves of bay-trees, its bright buildings, its crowds of licentious votaries, its statue of Apollo, where, under the climate of Syria and the wealthy patronage of Rome, all that was beautiful in nature and in art had created a sanctuary for a perpetual festival of vice.

Thus, if any city in the first century, was worthy to be called the *Heathen* Queen and Metropolis of the East, that city was Antioch. She was represented, in a famous allegorical statue, as a female figure, seated on a rock and crowned, with the river Orontes at her feet⁶. With this image, which art has made perpetual, we conclude our description. There is no excuse for continuing it to the age of Vespasian and Titus, when Judaea was taken, and the Western Gate, decorated with the spoils, was called the “Gate of the Cherubim”⁷, or to the Saracen age, when, after many years of Christian history and Christian mythology, we find the “Gate of St. Paul” placed opposite the “Gate of St. George,” and when Duke Godfrey pitched his camp between the river and the city wall. And there is reason to believe that earthquakes, the constant enemy of the people of Antioch, have so altered the very appearance of its site, that such description would be of little use. As the Vesuvius of Virgil or Pliny would hardly be recognized in the angry neighbor of modern Naples, so it is more than probable that the dislocated crags, which still rise above the Orontes, are greatly altered in form from the fort-crowned heights of Seleucus or Tiberius, Justinian or Tancred.

¹The Blue Faction and the Green Faction were notorious under the reigns of Caligula and Claudius. Both emperors patronized the letter.

²Chrysostom complains that even Christians, in his day, were led away by this passion for horoscopes. Juvenal traces the superstitions of Heathen Rom to Antioch. in “Tiberim defluxit Orontes.”

³Compare the cases of Simon Magus (Acts 8), Elymas the Sorcerer (Acts 8), and the Sons of Sceva (Acts 19). We shall have occasion to return to this subject again.

⁴Ausonius hesitates between Antioch and Alexandria, as to the rank they occupied in eminence and vice.

⁵Gibbon’s description of Daphne is well known. The sanctuary was on the high ground, four or five miles to the S. W. of Antioch. See Smith’s Dictionary of the Bible.

⁶For this celebrated statue of the Genius of Antioch, so constantly represented on coins, see Muller, Antig. Antioch. pp. 35-41.

⁷The Byzantine writer Alalas says, that Titus built a theatre at Antioch where a synagogue had been.

Earthquakes occurred in each of the reigns of Caligula and Claudius¹. And it is likely that, when Saul and Barnabas were engaged in their apostolic work, parts of the city had something like that of the appearance which still makes Lisbon dreary, new and handsome buildings being raised in close proximity to the ruins left by the late calamity. It is remarkable how often great physical calamities are permitted by God to follow in close succession to each other. That age, which, as we have seen, had been visited by earthquakes, was presently visited by famine. The reign of Claudius, from bad harvests or from other causes, was a period of general distress and scarcity “over the whole world.”² In the fourth year of his reign, we are told by Josephus that the famine was so severe, that the price of food became enormous, and great numbers perished³. At this time it happened that Helena, the mother of Izates, king of Adiabene, and a recent convert to Judaism, came to worship at Jerusalem. Moved with compassion for the misery she saw around her, she sent to purchase corn from Alexandria and figs from Cyprus, for distribution among the poor. Izates himself (who had also been converted by one who bore the same name⁴ with him who was baptized St. Paul) shared the charitable feelings of his mother, and sent large sums of money to Jerusalem.

While this relief came from Assyria, from Cyprus, and from Africa to the Jewish sufferers in Judaea, God did not suffer His own Christian people, probably the poorest and certainly the most disregarded in that country, to perish in the general distress. And their relief also came from nearly the same quarters. While Barnabas and Saul were evangelizing the Syrian capital, and gathering in the harvest, the first seeds of which had been sown by “men of Cyprus and Cyrene,” certain prophets came down from Jerusalem to Antioch, and one of them named Agabus announced that a time of famine was at hand⁵. The Gentile disciples felt that they were bound by the closest link to those Jewish brethren whom though they had never seen they loved. “For if the Gentiles had been made partakers of their spiritual things, their duty was also to minister unto them in carnal things.”⁶ No time was lost in preparing for the coming distress. All the members of the Christian community, according to their means, “determined to send relief.” Saul and Barnabas being chosen to take the contribution to the elders at Jerusalem⁷.

¹One earthquake, according to Malalas, occurred on the morning of March 23, in the year 37, and another soon afterwards,

²Besides the famine in Judaea, we read of three others in the reign of Claudius, one in Greece, mentioned by Eusebius, and two in Erme, the first mentioned by Dio Cassius, the second by Tacitus.

³Ant. iii. 15, 3, 10 2,5, and 5,2.

⁴This Anaias was a Jewish merchant, who made proselytes among the women about the court of Adiabene, and thus obtained influence with the king. (Joseph. Ant. 20 2, 3.)

⁵Acts 11:29.

⁶Romans 15:27.

⁷Acts 11:29, 30.

Dr. -- Thank you.

The road running through the city of Antioch was how long? Four miles east to west. How far is Antioch from Seleucia, the seaport? Sixteen miles. The seaport was Seleucia. Antioch was a little interior, sixteen miles in. One of the greatest libraries of all time, of course, was at Antioch. A lot of the collections of all the erotic things were there among others.

You marvel when you think of these things because the Word of God moved into those great cities with all their wickedness. They just took the Word in. And you noticed when the famine came along, in spite of the fact that the Christians were the despised group, they still had material things to give and to share. When you work it down in all of its accuracy, you're going to learn some tremendous things.

If a slavery system in the United States, communistic system, socialistic system, took over the United States you would have about half of the productivity you have now. And over a period of time you'd even lose that.

Land will only give back to people who love it and who believe in it. Nobody gets any better production out of land than a Christian believer. Have you ever heard the statement about somebody having a green thumb? Why? You see, if you really love the land, you love flowers or you love something, it gets blessed. Now it's already blessed even if it's the *phileo* type of love. But when it becomes the love of God in the renewed mind that we're thankful for all things; all we do in word and deed we do heartily as unto the Lord. So when you farm you farm heartily as unto the Lord, that ground will start giving back super abundance. Any nation that loses the true God cannot have anything but famine. Check your history. And for God's sake, let's hope somebody wakes up. It's only in the freedom and the love that's there. Now as long as the brotherly love is there, it will still produce, but even brotherly love will never equal the production that's there when it's the love of God in the renewed mind in manifestation on that job; that land.

I don't know why the scientists don't start working some of these fields and really get their heads into it. An automobile will last longer for a believer than an unbeliever. Machinery operates better, microphones, everything. I think even Kleenex cleans cleaner. It's all in that Word. But, you see, we've never seen the immensity of the greatness of the love of God in Christ Jesus in a believer when it says "Christ in you." For instance, whatever you touch with Christ in you, believingly and with thanksgiving, will produce. It's got to. Whatever is cursed by that man who uses the name of God in vain, that land will always produce less. So he fortifies it for a number of years with more devilish stuff to keep the production up high. But sooner or later it's got to drop. And that's when you get famine.

Antioch had more money than Emporia had. That's for sure. There was a time when New York City had money to burn. Now it has to be financed by the Federal government. New York City financed by the Federal government! They've got a famine. It's going to get worse. And should the American taxpayer get tired of paying IRS to finance New York, we're going to have an interesting time in New York. They couldn't live for one week. That's famine. It's right at the door. And you know why? Because they're not believing God. They are not blessing God. They're not putting God first. A wicked city like Antioch and finally they disintegrate and disappear. Their service is gone.

I think it's quite a record here in Acts, and I think what Pete read to you from Conybeare and Howson is a very great record of the history and the background. He named the city of Antioch in

memory of his father whose name was Antioch. And getting the background of the city and its significance. How many Antiochs did he build? Sixteen, wasn't it? He had a real trip going. Well, this is going to have to hold you 'til I get back.

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 was come 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 de-clared 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.

Acts 12:24-25

September 7, 1976

I was thinking today about some of our research and teaching ministry, and I was thinking that I'd like to see this Corps really master the book Receiving The Holy Spirit Today, Are the Dead Alive Now, and Jesus Christ is not God. I really feel in my heart that those are three of the great pieces of research and teaching that are available to our people today.

I said tonight when I opened that these are times that try men's souls. These are times that'll find out whether you really believe God's Word, and whether you really stand, or whether you blow with every wind of doctrine; slight and cunning craftiness whereby men lie in wait to deceive.

I know you have great goals in your life. Many of you have put forth a lot of effort to be in the Corps this year. Well, if I felt it important enough to get into the Corps, I think I'd feel important enough to see it through and to really get the great understanding in available. These are literally times that'll try your souls. There's a tremendous amount of criticism that is rising against our ministry. Some of our people are Corps grads who have turned against the ministry. But every man has to make up his own mind. You can feel sorry for people but that doesn't help them any. They can feel sorry for you and that doesn't help you either. I just know that some of us have been at this ministry and this Word for a few years and we're still standing on what we believe is the greatness of God's Word.

About the only way I know of teaching is the way I do teach, and that is just to make my life a part of your life, which is very treacherous, but at the same time it's the only way I know of teaching. And that first Corps objective is that we develop within ourselves a real innate ability of the spiritual depth and awareness, the spiritual awareness of the greatness of God and His Word.

I was thinking today, as I was getting ready for tonight, about the very people who object to our ministry and think were handling the Word of God deceitfully. If they could just sit with us and work this Word, when we work it and when we show them why this Word fits this way, they too could gain a very great in-depth spiritual awareness of God's Word.

This spiritual awareness is not just a mental ability, because there are certainly a lot of men in the world who have much higher I.Q.s than I have; much greater mental ability. But, somehow or other I do have a feel for the Word. I have a spiritual awareness and I can work that Word and it just seems like I see things there that a lot of times by-pass others. That's the kind of thing we want to develop in the Corps. This is not something you develop by tomorrow afternoon at three o'clock. It's just something you develop as you stay faithful, day after day and week after week, and just keep growing. Don't expect to learn everything tomorrow or tonight. Just stay faithful, and just keep growing. And for God's sake don't complain, because even one day on the greatness of God's Word is a million times bigger than a lifetime that most people spend outside of God's Word. And to have the greatness of that Word to live in your life is just fantastic.

I want to begin tonight in Acts chapter 12. Barnabas and Saul had been to Jerusalem. They'd carried out the Word of the Lord. In spite of the opposition to God and His Word, it says:

Acts 12:24

"But the word of God grew and multiplied." And I thought, how fantastically providential that we, on this September 7, 1976, could open this year's Corps with those great words. "But the word of God grew and multiplied."

“word” – *logos* - This really struck me again as I worked this; this inherent accuracy and spiritual awareness of the greatness of the Word. The people who object to our ministry by saying that we do not believe Jesus Christ is God, which is true, who say that we erroneously handle the Gospel of **John 1:1** - “In the beginning was the word, and the word...”, because they say that was Christ. Here you’ve got the word *logos*, the same word that’s used in **John 1:1**, but the *logos*, the Word of God, cannot mean Christ. It cannot mean God. It means the Word, the Word, the *logos*; the revelation that God gave to Peter, to Barnabas, to Saul, as they preached it, as they taught it. That’s the word; the Word of God, not the trinity.

You see, that’s what every day and every week, as we work the Word, we see more and more, the greatness of that work called Jesus Christ Is Not God. How we could have all been taken in with that teaching, that Jesus Christ is God, is today, of course, almost unbelievable to us. And yet, I believed that too at one time. But, when I work the word, like here, the word, “but the word.” the *logos*, that’s the same Greek word that’s used in the Gospel of John. It can’t refer to Christ, it can’t refer to God. It has to refer to that spoken Word that Saul or Paul, Peter, Barnabas, and the rest of them spoke. It was that Word of God that grew. The Word of God grew. How? How did it grow? Because people did what? Spoke it. People taught it. You teach the Word to one and it begins to what? When all of us begin to teach the Word, people hear the Word, people believe the Word, then it what? It grows.

“grew” – increased - And the Word of God, the Word of God increased. The Word of God increased. Boy oh Boy! Not Jesus Christ, not God. but the Word, the *Logos*, that preached Word, that taught Word increased, because Saul taught it, Paul taught it, Barnabas taught it, Peter taught it, more and more men and women taught it. That’s how it what? Increased. And if we’re going to see an increase of God’s Word in our day and time, people, you and I are going to have to do what? Teach it. We’re going to have to teach the Word, teach the Word, as it says, in season and out of season, which means all the time. (**II Timothy 4:2**) You teach nothing but the Word. You hold nothing forth but the Word. The Word of God grew; it increased.

“and multiplied” - Then it bothered me why they added “and multiplied.” Well, naturally if something increases it multiplies. If you have one child in the family, and your family increases, you have at least two. That’s multiplying; four, twins, triplets. Everybody knows what it means to grow in the family. But it not only is to grow in God’s Word, the Word says, and it multiplied. And that sent me to what I call that spiritual awareness, that in-depth perception of the Word. Look, that thing’s empty. Now the water begins to grow. The Word of God grew. And it multiplied and the multiplying is the overflow; it didn’t just grow to where it was blossoming up, but it grew to where it overflowed.

“multiplied” - The word, “multiplied” is the word *plēthunō*. The Word of God grew and increased to overflowing. Boy, isn’t that tremendous? That’s the in-depth spiritual awareness that we talk about. That’s the first Corps objective. What’s the first Corps objective? The Corps responds, “To acquire an in-depth spiritual perception and awareness.” Look at the greatness of that; the Word of God grew! That’s fantastic. That in itself is absolutely beautiful. But it did more than that; it multi-plied, it multiplied and the word “multiplied” is that word “overflowing.” It not only grew, but it multiplied. It grew to the extent that it increased to overflowing.

That’s the greatness of that verse. Imagine opening the Corps this year on the Word of God growing and multiplying. Growing, so that you’re plumb full of the stuff, to the end that you can’t retain it; you just give it out; that’s the overflowing. You get so filled with God’s Word and the greatness of God’s Word that every time you talk, you just bubble of God’s Word; you just overflow it.

The Word of God grew and it multiplied, multiplied; increased to overflowing. That's the literal, according to usage, of that verse. The *logos* of God grew; it increased, and multiplied to overflowing.

Acts 12:25

when they had fulfilled *their* ministry” – or – “after they had fulfilled their ministry” - You know what their ministry was to Jerusalem; to administer, or minister, the contribution that they had collected from the believers and brought to Jerusalem. So part of the ministry of service is to share with fellow brothers and sisters. Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry. The ministry was ministering the contributions that they had brought from the believers to Jerusalem. So part of ministering in our walks is to minister material things that God supplies to God's people. Do you understand it? See that?

You know in **Acts 11:29**, they talked about that famine. This happened sometime around 44 A.D. after the death of Herod. It could have started previous to the death of Herod (the great famine), but it continued afterwards.

Acts 11:29:

Then the disciples, every man according to his ability, determined to send relief [for ministering] unto the brethren which dwelt in Judaea:

Barnabas and Saul returned from Jerusalem, where the famine was very severe, where they really needed help. The other believers in the more blessed areas had sent relief, or material things, to the brethren in Jerusalem. Barnabas and Saul hand delivered it. That was the fulfilling of their ministry; ministering the contributions that they had brought from the fellow believers.

“ministry” – *diakonia* - when you are of service to your fellowman, on a horizontal plain. You can talk to me until you're blue in the face about your spiritual ability, but if I as your brother, have a physical need, a material need, and you as a brother or sister have the ability to share and you don't share, you're wet in the head; you're off. If I have the ability to share, and I have a brother or sister in need and I'm not willing to share, I can talk about my spiritual ability and all the great knowledge I have of God and how many hours I spend in prayer and everything else; it's just a bunch of hot air, because the proof is in the pudding. If you really love God, you'll love your brothers, and then if they have a need, you will do what? Share! That's why that word ministry is the word *diakonia*: on a horizontal level; ministering on a horizontal level; helping your brothers and sisters in the household.

They returned from Jerusalem, after they had fulfilled their administering the contributions that had been sent.

“John whose surname was Mark” - **Acts 12:12** says:

And when he [Peter] had considered *the thing* [realized what had really happened] he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together [and] praying.

Mary was the mother of John Mark. And here in **Acts 12:25** they took with them John whose surname was Mark: it's that John Mark.

Acts 15:36-38:

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 [*logos*] of the Lord, *and see* how they do.”

And Barnabas determined to take with them John, whose surname was Mark.

But Paul thought not good to take him with them, who [John Mark had] departed from them from Pamphylia, and went not with them to the work.

Acts 13:13:

Now when Paul and his company loosed from Paphos [on their first missionary journey], they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

He went home to mama. He couldn't stand the Corps training or something and he split. That's why Paul and Barnabas, when they wanted to go out on another journey, Paul didn't want to take John with him, because John had split out and ran home to mama.

Acts 15:39-40:

And the contention was so sharp between them [Barnabas and Saul], that they departed asunder one from the other [they split company]: and so Barnabas took Mark, and sailed unto Cyprus;

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

That's quite something, isn't it? Yet, in **Acts 12:25**, Barnabas and Saul took with them John, whose surname was Mark. If you'll work **chapter 12** very carefully, this Mary was a wonderful woman who held the believers meeting in her home; she held the twig in her home. And she had a young son named John, and John was a likable kind of a fellow, but he had not had very much experience in the depth of the Word; staying put on the integrity, and accuracy of God's Word. He still had 'itchy feet'; he had 'runny feet'. When the pressure really got tough he couldn't stand it, because he had not been brought up enough in the Word. But, because of the great love that was in the heart of Mary, Barnabas and Saul returned from Jerusalem, and took with them John, whose surname was Mark. That's how Mark was brought into it.

"took with them" - *sumparalambanō* - This is the only place in the Bible that the word *sumparalambanō* is translated "took with them." The word *sum* means "take along with." *Para* means "one near with", or "one close to." It means "to take along with, one who has touched your heart; one close to you."

Peter had just had that fantastic deliverance experience in **Acts 12**, and John Mark was the son of Mary, in whose house the believers had been meeting. John Mark got real close to the hearts of Barnabas and Saul. So, after they had finished administering the contributions in Jerusalem, and because this fellow was a nice guy, close to their hearts and had a wonderful mother, they brought him along and his name was John Mark.

Literally, according to usage, you could translate **Acts 12:25b**:

...when they had fulfilled ministering the contributions they had brought, they brought back [or they brought along] with them, one near to them [or close to them], John whose surname was Mark.

"took with them" – means – "they brought along", "they brought back with them", one who was near or close to their heart, and that was John Mark.

When we talk about the spiritual in-depth awareness and perception, these are the kind of things that we want you to see in God's Word; the inherent depth of it. For most people it's just words, but not for us; it is life! It is the difference between truth and error. It is the difference between that Word which He magnified above all His name, or just words. It's that type of spiritual perception and awareness that we like to build in the Corps. Well, that's all I'm going to teach tonight. But I thought it was really wonderful, that we could open this Corps tonight with this 24th verse; "But the *logos* of God grew and multiplied."

Barnabas and Saul, they were just like you are. They got touched in the heart by people, and sometimes people touch us in the heart, when spiritually we know it's not the best to bring them. But, they brought them anyway, because Saul, or Paul, and Barnabas were just human beings, like we are. Yet, that Word of God grew and it multiplied. That's the important thing. Sure, maybe Barnabas and Paul made a mistake, but so what? In spite of their mistakes, the Word still grew and multiplied, because as long as that Word is held forth it's going to multiply. The biggest thing in your life and mine, in the Corps, is that the Word may grow and multiply. But, it can't multiply until it first grows. You and I can't be agreed upon something until we're first agreeing with something. We are agreed with God and His wonderful Son Jesus Christ; we're agreed with what he did for us. Because we are agreed with him, we are therefore able to agree among ourselves on the outreach of the greatness of God's Word.

That's why you're in the Corps. Welcome!

Acts 15:1-11

September 28, 1976

Acts chapters 13 & 14 are the first missionary journey of Paul.

Acts 15:1

I think, in our day had God had this Word of God written, He might have said it something like, “And certain men and women, having been at Headquarters, came down to the areas and they taught the believers that unless they believe that Jesus is God, they would not be able to get saved.” In this day, when it was written, they taught the brethren, except the believers would get circumcised, they could not be saved. Circumcision has sort of ‘worn out’ from a religious point of view. What is happening, in many places, is that people are saying, “Except you be baptized in water, you cannot be saved. Except you get immersed, you cannot be saved.” From many different headquarters, you hear these things. One group will talk about sprinkling, another one about dipping. One group will talk about, “If you’re not baptized, there’s absolutely no way whereby you can be saved.

This first verse of Acts 15 is just as alive tonight as it was the first time God ever had a man to speak it, or to write it. **Acts 15:24** They came from headquarters’ area and they said, “Headquarters sent us.” Headquarters never sent them to begin with. They took it upon themselves to say headquarters sent them to get the people to give them a better listen; so they would carry influence in the areas when they would come in. It was an outright lie.

Acts 15:2

“Paul and Barnabas had no small dissension and disputation with them” – Literally it would be translated – “Paul and Barnabas, having questioned them extensively about their sedition.”

“dissension” – This is the same word that we utilize in sedition. Sedition is whenever language or conduct tends toward treason. Concerning this requirement, that they’ were endeavoring to lay on the believers, that except you be circumcised according to the manner of the laws of Moses, you cannot be saved, Paul and Barnabas looked them straight in the eye and said, “That is treason.” Treason against whom? God! That’s the in-depth spiritual awareness of that verse.

“determined” – appointed - its basic word is “ordained” - This gives me an enlightened knowledge of the usage of the word ordained, in Biblical context. Ordination, then, is not just where you ordain a man or woman to the Christian ministry. Ordination is whenever a man or a woman, or men and women, are sent out on a special mission to carry out a specific task. They are ordained to do it.

“they” - the Church; Paul and Barnabas and the believers - not the ‘circumcision boys.’

The church decided to go right back to Jerusalem and to send Paul and Barnabas as ordained for that job. That is the great in-depth meaning of the word “ordained.”

When you really work that and you get that in your heart and you see it and I’ve got to send you someplace, if you can just understand it in the light of an ordination you will never be attacked by the adversary to cop out. You will just know that it’s God’s will for you to be there. If all hell breaks loose and you stand in the midst of the fire itself, the Word says God’s there; “and though I be in the midst of hell”, remember? (**Psalms 139:8**) No matter where you are, if you are in the center of God’s will, you are ordained to be there. God will see you through. That’s ordination. I know ordination to the ministry is there too. But what we have never seen, in the in-depth spiritual awareness of God’s

Word, is that when someone is assigned to a task that is “ordained.” When you get that in your head and heart, you’ll never “kick against the pricks.” When you see the greatness of that “ordination” in the Word and you really believe that, all of your major opportunities are over with in life, because you will know that whatever that particular “love of God” is, that you’re assigned to do, it’s ordained of God and you and God will do it with the best of your ability, for God is on your side. You’re going to see that; with Paul and Barnabas walking right into that Jerusalem situation. This will now be the first meeting of the Church body; this is the first Jerusalem council. The whole possibility of ruining everything is at stake.

Before I finish chapter 15, you’re going to see the greatness of the word of knowledge and word of wisdom because, had they not walked by God and His Word, the Church would have split right down the middle at that time. One group would have been the circumcision gang and the other group, the uncircumcision gang. But, because men dared to believe God and they knew they were ordained of God to go, this thing could be carried out.

“determined” - ordained – our language today, that they would use, in the senses world is “appointed.” One phase of an appointment is ordination. “Ordination” is what should have been used here, to really get the in-depth greatness of it. They ordained Paul and Barnabas. They chose them by word of knowledge and word of wisdom. These manifestations do not dispel sense-knowledge information. They did not choose Paul and Barnabas because they were ignorant and stupid in God’s Word. They had the stamina, the academic qualifications, the head knowledge, they had been through the mill with the Gentiles, and they had natural leadership ability.

By word of knowledge and word of wisdom, they made the selection of Paul and Barnabas and others of them. How many others, I do not know; the Word does not say. I would say they had a fairly good delegation.

In **Acts 15:3** it says, “they passed through Phenice and Samaria” – that would be along the coast side. It only mentions the bigger cities, but I would venture, as I see this thing unfold, they had Twigs in every one of those towns as they came along. Every day they stopped with the believers. I can see Paul teaching one twig, Barnabas at another, and the others that came with them, met with the Twigs and taught. So they journeyed down to Jerusalem, stopping in route with the believers on the Twig level.

“apostles and elders” - I don’t know how many, but it’s a good-sized group that they were to meet with in Jerusalem. The reason I know that is because it says “multitude” in **Acts 15:12**.

“elders” - men of older years chronologically - They were perhaps 35, 40 or 50 years old, but they had been men who had been standing as believers.

Acts 15:3

“And being brought on their way by the church” - literal translation - “They indeed therefore, were taken care of, and escorted on their way by the church.”

The Church had determined for them to go to Jerusalem and when they left for Jerusalem, they were taken care of and escorted on their way by the Church. They packed their food and sleeping bags and anything else they needed. The Church took care of Paul and Barnabas and the others and then escorted them for a mile or two, maybe three. That was Oriental culture; you never just shook hands at the door pushed him out and said, “Get going.” You walked with your friend for a way.

“Samaria” - was the capital city of the northern ten tribes of Israel at one time.

“declaring” - *ekdiēgeomai* – from *hēgēōmai* - to expound; to make known; to declare; to unfold fully

“conversion” - turning to the true God. In **Acts 3:19**, “be converted” is the same word. It is a complete about-face. Previously they were traveling one way spiritually, now they turn around to the true God. That’s the word “to convert.”

“declared” – literally means - gave a full and detailed report and analysis. They gave a full and detailed report and analysis of their turning to the true God. This same word is in **Acts 14:27** translated “rehearsed”.

Acts 15:4

“of” - by – sent on their way by the Church and when they got to Jerusalem, the Church received them.

“received” - *apodechomai* – that means they received them into their heart, received them into their homes; they opened their tables, they fed them; they lived with them, they allowed them to come right in. The Church received them into their hearts, into their lives.

“they declared all things” - they declared a full, detailed report and analysis of what has been happening.

“that God had done with them.” - In other words, it didn’t end with “that God had done,” but because they were witnessing, holding the Word forth. Therefore, God did it because they dared to move the greatness of God’s Word among the Gentiles.

Acts 15:5

“rose up” – the inner meaning of these words is “they stood up and yelled loudly.” - Literally they stood up. I can see them: they went right up to Paul and Barnabas and looked them straight in the eye and said, “You’re wrong! You’ve got to circumcise those Gentiles!”

“sect” – today they translate it “cult” - *haireisis* - literally translated “heresy” - transliterated into English “heresy”

The Pharisees were the Jesuits of their day. They were the watchdogs of legalism; to be sure that you washed your hands properly, at the proper time, and that you gave your tithe of everything. If you didn’t, penance was very costly. Historically, God never gave any Pharisees. They came into existence first after the Babylonian captivity. And if you will remember that, then whenever you read about certain things of the Pharisees, you will see why they would bring back from the Babylonian captivity with them that real adamant approach to the disciplinary action to be taken against people who didn’t quite agree with them and to be very legalistic in their walk. The Pharisees separated themselves by their special beliefs and by their practices, as some groups have done today. They were so strong on tithing, little details, food practices, and hand washing. (**Matthew 23:23 Luke 18:12**) The greatest thing about their teaching was that you had to have their oral law in order to understand the written law. Their oral law explained the written law. That oral law, you and I today would call a commentary. The Pharisees believed in the resurrection. They also believed in the “transmigration of the soul.” That was another doctrine which they propounded. They believed in what today is called “immortality of the soul”; that when you die, you’re really not dead, you just

have the transmigration of the soul into a higher realm, finally to come back to be joined with the body in the resurrection.

Only a man like Paul could have stood these guys. They sent Barnabas along to keep the love in Paul, and they sent Paul out there to lay the hell to them. Barnabas was sort of an easy-going, nice guy. But Paul; he could look them straight in the eyeball and spit in both of them and then fire right back at them. They stood up and yelled loudly. Paul stood right there and yelled just as loud. And they had a good old “word fight.” It was a big fight over circumcision; the legalism that they wanted to put the Gentiles under. It’s building for the biggest split in the Christian church. Had they split, I don’t know if you and I would have anything today. Even though they didn’t split, look at the amount of legalism that’s carried over today. They’re not even smart enough to go back to **Acts 15** and learn anything. We have the same legalism with us today in water baptism, Jesus Christ is God, and when you’re dead you’re really not dead, but floating around up there with God. It’s just like this word of God was written tonight. It’s just like you are ordained to go to Jerusalem tonight. It takes men and women who can stand toe to toe against the Adversary and not budge.

“circumcise them and to command *them* to keep the law of Moses” – in **verse 1** it says, “Except ye be circumcised after the manner of Moses” – these mean the same thing – it means; according to all the laws that were laid down by Moses. You always have to remember that the law of Moses was given for the hardness of the hearts of the people. The hardness of the hearts of the people made it necessary for the law. If you have no hardness of heart; you just have the love of God, you don’t need the law, because that spiritual law is much bigger than any hardness-of-heart law.

I wish I knew where **verse 5** occurred. I do not know where it occurred; whether it was out in front of the temple area or in a back alley, but it was a hot time were ever it occurred, for then the elders and the apostles came together.

Acts 15:6

“apostles and elders” – means - top brass and men of experience

“matter” – *logos* - **John 1:1** “In the beginning was the *logos* – How you can tear them apart on their teaching that Jesus is God in **John 1:1**, is unbelievable; just by the usage of the word “*logos*.” Here, the word “*logos*” means, “the considering of the Word.” They came together to figure out if the Word of God today was circumcision, keeping the law of Moses, or whether the Word of God wasn’t. It was deeper than just talking about the stuff because it was a matter of the integrity of the Word that was at stake. The first Jerusalem council was on the integrity and accuracy of the Word.

Acts 15:7

“disputing” – same word as “disputation” used in **verse 2** - “questioning” There was much questioning; I see them going back into the law of Moses, reading it, looking it over and checking it out, seeing how God is moving today among the Gentiles; much questioning among the apostles and the elders. I do not believe that this was settled in a five-hour sitting. I feel, in my heart, that they got together, sat all day, started again next morning and sometime they got around to Peter in **verse 7**.

“rose up” – I did not check the word used here – “Peter rose up” – maybe he stood up and yelled loudly. I hope so. (Someone says, “It’s the same word as **verse 5** without the prefix, “*ek*.”) “Peter arose” – “Peter stood up”

They got into the subject of, “How was this all done, Paul, Barnabas, and the rest of you? How was it accomplished?” **Verse 8** already gives me a clue to what they did in **verse 7**, because Peter is now

going to lay stuff on them. The proof that Barnabas and Paul brought with them was that these Gentiles were speaking in tongues and abundantly sharing. These are the disputings that came up; the questionings: “Do they speak in tongues? Are they abundantly sharing? Are they still offering food to idols every night?” That was the questioning line of that verse.

“men and brethren” - You and I, today would say, “Ladies and gentlemen.” - a greeting, an opening

“a good while ago” - Walter taught you, I believe, it was fourteen years or more; the teaching from **Galatians 2**. Someone responds and quotes **Galatians 2:1**:

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

The minimum you can come up with is thirteen, that’s for sure. If this is the same Jerusalem Council as in Galatians, as I believe it is, there are at least fourteen years that have gone by since the “good while” of **verse 7**.

“the Gentiles by my mouth should hear the word” - You’ll remember that was the Cornelius record he’s talking about. Peter is bringing it up in front of the whole body.

“word” – *logos* – same as the word for “matter” in **verse 6**

“gospel” - good news – You can have a lot of different kinds of good news. In football it’s good news if your team won. This is the *logos* of the good news of the Word going to the Gentiles, and that through that Word that Peter brought, the Gentiles should believe.

Acts 15:8

“God, Which knoweth the hearts” – literally translated – “God, the heart searcher”

“bare them witness” - How did God bare them witness? - For they spoke in tongues at the house-hold of Cornelius.

“giving them the Holy Ghost” - That’s how God bore them witness; giving them the *pneuma* the *hagion*.

“as He *did* unto us” - in **Acts 2:4** it was, “they spoke with tongues.” Now He gave the Gentiles the same. This again reiterates the greatness of speaking in tongues. It is the only proof in the senses world of the internal reality and presence of Christ in you, the hope of glory; that you have been converted; turned to the true God. It’s the only witness.

Acts 15:9

“put no difference” – literally translated – “without discrimination”

“between us and them” - There is no discrimination between them, the Gentiles, and us, the born-again, Jewish by religion, believers. For now, both manifest speaking in tongues. The speaking in tongues is a million times bigger than a little cutting of the flesh of circumcision. Any stupid fool could get circumcised but you must be born again; turned to God, in order to speak in tongues.

“purifying” - *katharizō* – transliterated cathartic in English. A cathartic is taken by an individual for inner cleansing, usually for the alimentary canal. A cathartic is supposed to totally cleanse. No discrimination between them and us because they have had this cathartic; this spiritual purifying.

Cathartic in its basic meaning is; completely, completely, completely changed; cleansed. It is the word that is used in **Luke 17:17** (Dr. says **Matthew 8:3**, which also uses this same word as “cleansed”) about the lepers being “cleansed”, when it said, “were there not ten [all] cleansed?”

This same word is used in **Acts 10:15**, where God told Peter, so plainly about the household of Cornelius, “That which I have cleansed don’t you call uncommon.” Isn’t it significant that Peter uses that word here? Peter uses it significantly because; “Holy men of God spake as they were moved by the Holy Spirit.” (**II Peter 1:21b**.) He used the same word here that God used when He had him up on the housetop and “beat his brains in.” He said to Peter, “Don’t you ever call that unclean, that I have purified.”

Look what people are doing even today; “If you haven’t been water baptized you’re not saved.” “Don’t you ever say I’m not saved. That which God has purified is pure.” That’s why **I John** talks about being pure as he is pure. In **I John 1:7** it talks about the blood of Jesus Christ purifying us. In **I John 1:9** the same word is used when it says “cleansed” us from all sin.

Ephesians 5:26:

That He [God through Jesus Christ] might sanctify and cleanse it with the washing of water by the word,

The word “sanctify” means to set apart. Before you are born again, you are headed one way. Then you get born again, you make a complete turning; you’re converted. Conversion is a complete turn around from death unto life; sanctified; set apart. When He sanctifies, He cleanses. Otherwise you could not have the righteousness of God, the justification and the other rights. He so cleansed you that He put Christ in you, who is the greatest cathartic in the whole world, to make you clean clear through. That newness of life has no imperfection in it because it’s Christ in you.

The Puritans were nicknamed Cathari. They called the puritans Catharis.

Acts 15:10

“therefore” - because these Gentiles have been cleansed, they speak in tongues, they abundantly share, they aren’t offering to idols.

“why tempt ye God” – This is difficult because it say’s God can’t be tempted in **James 1:13** The word “tempt” means “to try”, “to put to the test.” To tempt God, in this verse, means to irritate God’s people. When I irritate you, god’s people, by wanting to put something on you that God didn’t put on you, nor did He command it, then I am “tempting God.” It. is the Oriental, eastern culture, way of saying, “Don’t try; don’t put to the test; to irritate God’s people.”

I would perhaps translate this as: “Now therefore, why put something on some believers that God has not and does not require.”

“a yoke” - is “a holding in” – that’s why a yoke was put on an oxen; to hold him in so he couldn’t run all “kitty-wompus.” Peter is saying, “Why do you want to put a yoke on some believers that God has not, and does not, require?”

“which neither our fathers nor we were able to bear” – Literally - “which neither our fathers nor we had strength to carry or endure.”

Acts 15:11

“to believe” – is first of all to have your mind renewed. Secondly it is to act on that renewal. Peter got his mind renewed at the household of Cornelius. I can just see the years that went by as Peter kept recalling and how he grew.

“grace” - They were saying, “Law of circumcision; law of Moses.” Peter had the audacity to stand in front of that group and make this declaration.

“through the grace of the Lord Jesus Christ” – by the grace of the Lord Jesus - “Christ” is deleted. It does not appear in the text. “If thou will confess with thy mouth the Lord Jesus” – that’s what he’s talking about. Grace is unmerited. Who of us ever deserved eternal life? Nobody! If we worked one little bit for it, it would not be grace. The reason we can’t work for it is we’re dead. When you’re dead, you can’t work. Then it has to be by grace.

“saved” – *sōzō* – literally - made sound; made whole

“we shall be saved” - He says “we,” and everyone knows he is Jewish, and he says “We shall be saved” Talk about techniques of psychology, look at that. Had he turned it around and said, “Through the grace of the Lord Jesus Christ you are saved, we shall be too.” It would have been, psychologically, much weaker.

“even as they” - In other words, Peter was saying, “We Jews didn’t deserve anything and He saved us and if He saved us, there’s no reason why He can’t save them.” The word “even” is like “according.” A literal translation of “even as they” is “according to the way in which they [the Gentiles] all will be saved.”

Acts 15:12

Those words of Peter are the last words of Peter recorded in the book of Acts. In this next verse, 12, is that word “multitude” and that’s an electrifying word because there is one usage of that word, translated “multitude here, that can be translated “fullness.” If you had five thousand people, you’d have a multitude but if I was just talking about you, and we had the first Jerusalem council here, this would be the fullness of all the elders and the apostles together. That’s its usage in the next verse.

Acts 15:12-21

October 7, 1976

Acts 15:12

I defined and gave you the great accuracy of that word “multitude” in verse 12 as being “fulness” which is a very unique usage of that word, a very wonderful usage; it’s not the common usage of the word ‘multitude’.

“gave audience” - listened attentively and thinking-ly

“declaring” - *exegeomai*

“miracles” - *semeion* - signs

“wonders” - *teras* - miracles,

Acts 15:13

“held their peace” - same as “kept silence” in **verse 12** - That means they just shut up; they closed the discussion.

“James” - **Galatians 1:19**:

But other of the apostles saw I none, save James the Lord’s brother.

This James who is speaking here, in **Acts 15:13**, is the Lord’s brother. You and I would know him as his half brother; same mother, different father. And yet he’s called brother. **John 7:3-10** Drill **verse 5** into your minds. **John 7:5**: For neither did his brethren believe in him.

In **Acts 1:14**:

These all continued with one accord in prayer and supplication [thanksgiving], with the women, and Mary the mother of Jesus, and with his brethren.

So something did occur in some of their lives.

James 1:1a:

James, a servant of God and of the Lord Jesus Christ

It’s really neat, isn’t it? James, the Lord’s half brother, writing, “a servant of God, and [a servant] of the Lord Jesus Christ” James had been the Lord’s own half brother, but at one time, he didn’t believe in him. Look at **I Corinthians 15:5 & 7** and especially note **verse 7**: After that, he was seen of James; then of all the apostles.

Jesus was seen by James; singled out individually. I’ve often wondered what they talked bout. It doesn’t tell me. I’ve wondered about it. This is the same James that we’re going to read about here in the Book of Acts. That’s why I’m giving you all these references; to show you how a man can change and does change; and how he is really terrific in what he says in Acts, as we shall see.

In **Acts 12:17**, you see how James is singled out time and again? Look at **Acts 21:18** and in **Galatians 2:2**, they were pillars, seemed to be pillars anyway. **I Corinthians 9:5** These are some of the references in the Word, to the Lord’s brethren, and some singling out, specifically, James the

Lord's brother who became one of the pillars of the church in Jerusalem. In **Acts 15:13**, that's the same James.

"hearken unto me" – same as "gave audience" in **verse 12** - In other words, he said, "Men and brethren, give a listen; open your ears."

Acts 15:14

"Simeon" - is "Simon"

"declared" - *exegeomai* - to unfold; to fully make known

"at the first did visit" - first visited - how the first visitation to the Gentiles; how God first did this - you and I know He did it via Peter.

"for" - not in any text

I did a literal translation according to usage of this verse that I want to share with you:

Simon hath declared how God first visited the Gentiles to receive out from among them a people; His name.

The non-usage of the preposition "for" intrigued me. The minute accuracy simply astounded me, for it was Peter who went to the Gentiles, the household of Cornelius, and started that work. God received out from among the Gentiles a people; His name; people that would carry His name. We are among those people. We carry His name, for God is our Father. You carry the name of your father. He didn't pick out a people "for" His name; He picked out a people who carried God's name. That's the Gentiles; to receive out from among them a people; His name, His name. Not "for" it, but people who carried His name. That's just fantastic! We are sons of God. We carry God's name and we came out from among the Gentiles. When you begin to cull these truths, in the depth of the Word, people through the centuries have gotten confused thinking, "Well this is the Church of the Body [i.e. – the mystery]." It is the Church of the Body, as we see it unfold. But they couldn't see it from the prophecies of old, because the church of the body was not about the Gentiles being called out. The Church of the Body is that the Gentiles are fellowheirs, fellowheirs. That's what the fight is all about here in **Acts 15**. How can they be fellowheirs? They're Gentiles. They can't be fellowheirs; they've not been circumcised. "The mystery" is that the Gentiles are fellowheirs and of the same body; Christ in you, the hope of glory. That's "the mystery"; fellowheirs, and of the same body. As far as the blessings on Israel and on the Gentiles, that's written in prophecy. We're going to get prophecy now.

Acts 15:15

"to this, agree the words of the prophets" - If the words of the prophets agree to it, then it must have been in prophecy. What? "that God would receive out from among the Gentiles, a people carrying His name." Yet, that's not "the mystery", even though you and I know they're part of the family. "The mystery" is that the Gentiles shall be fellowheirs, and of the same body, with Christ in you, the hope of glory.

We get to this great prophecy in **verses 15-18**.

Acts 15:15-18

This is from **Amos 9:11-12**.

The prophecies that are given in the New Testament, in some instances, do not agree with the literal Word as it's given in the Old Testament. Some are taken from the Septuagint, others vary considerably. But the sense of the prophecy is always preserved, although the words may vary. Before I finish this session, we're going into some real in-depth work along this line. Right now I want to cover the accuracy of the Word here and then we will go to a study of the things that are spoken and written in prophecy to lay the foundation and to give you some work for the next "15 minutes."

Acts 15:16

"After this" - after these things

"I will return" - How is He going to return? Here we have an Old Testament prophecy where He says, "After these things I will return and build again the tabernacle." How will He return? The "will return" means "by His sons who have Christ within." That's you! That's how He returned. Christ where? In you! Christ in you! And so the prophecy was regarding Gentiles, who would return. The prophet who wrote this (holy men of God spake as they were moved by the Holy Spirit) didn't understand it at all, for the time of its fulfillment had not yet come. He just wrote; Holy men of God spake as they were moved. But you and I, looking back, knowing that the prophecy was fulfilled; His "return to the Gentiles" was with those sons of God, born again of God's spirit. Peter first, then Paul and Barnabas, you understand? That's how He's going to "build again."

"build again" - build up - It is not a building again from nothing, because there were still Jewish born-again believers, right? They were Judeans by religion. But for the most part, what had happened to Israel and the Judeans? They had rejected the gospel. And therefore it went to whom? The Gentiles. That's why it isn't "to build again", because "to build again" in the least common denominator means something is completely destroyed, nothing left, so you have to build again. This is not "build again" but it is to "build up". Now there may not be much left, but you can still, if there's one little bit left, you can build "up" on it? But if there's nothing left, then you have to build again.

"the tabernacle" - The usage of this thing is unbelievable. Why didn't He say, "the temple" that He laid on David's heart, yet Solomon built it? Why didn't He say, "the kingdom" that David established? He uses the word "tent" or "tabernacle." The word "tabernacle" is the word "tent" - to indicate how low it's really fallen. God almost had to start from scratch again. How low it's fallen, is indicated by the usage of the word "tabernacle" of David or "tent" of David.

"build again" - build up

"ruins" literally - the things overturned - "I will build up the things overturned; I will set them up again." I can see the picture like great walls of granite thrown over. It has a good foundation left, but you just set the granite back up.

"set it up" - erect it upright and straight - That is beautiful. This is what He's saying about the Gentiles; out from among the Gentiles, He's going to build up. And those Gentiles are His name, and He's going to build them up, straight and erect. Walk like men of God, women of God; shoulders back, heads up.

The kind of very thing that I keep driving at you is what the verse is talking about.

Acts 15:17

“the residue” - literal - a faithful remnant - “remnant” means a small, called-out group. What do you have when you just make a dress and you have all the stuff you didn’t use laying around? Remnants. That’s what it’s talking about. You see the real body was to have been what? Israel! The real body was Israel. But Israel goofed; they blew it. And because they blew it, it went over to the Gentiles. And God is taking, from Pentecost on, a faithful remnant. You are in that body.

“men” - the man - *ādām* is the text and *ādām* is “the man” – it goes back to **Genesis 1**. God taking out of the Gentiles [out from among], building up, almost on nothing [tent], the ruins; He’s building up a faithful remnant of “the man”, of Adam.

“seek after” - earnestly seeking

“the Lord” - Jehovah

Boy, what a fantastic thing. Earnestly seeking Jehovah; earnestly seeking to do the will; earnestly seeking after Jehovah; earnestly seeking to do His will. That’s what it’s talking about. “Jehovah” is “*Elohim*” on the level of His people. “*Elohim*” is God the Creator. “Jehovah” is God in relationship to that which He has created. God in Christ in you, is a creation; new birth, created. That’s why it’s “a faithful remnant of the man, earnestly seeking after Jehovah.”

“and all the Gentiles” – out of all the nations

“upon whom my name is called” - What is His name? (“my name”) It’s Jehovah. In **Deuteronomy 28:10**, the word “Lord” is “Jehovah.” You see, you do not know God as *Elohim*. You know Him as Jehovah.

“upon whom my name is called” - Literally - who will call upon Jehovah

Acts 15:18

This is really sort of screwed up. I think I better just give it to you very detailed and accurately.

“unto God are his works” - just sort of scratch it. But here is how it works,

verses 17 & 18:

A faithful remnant of Adam earnestly seeking Jehovah out of all the nations, who will call upon Jehovah who has made these things known from the beginning of the world.

That’s the text.

“world” - you could put “ages” - it’s *aiōn* - Isn’t that a beautiful, beautiful prophecy? That a faithful remnant of the man. You see the reason I believe “Adam” is used here is “before the fall”, that’s why it’s so significant to me. It’s not the Adam after the fall; it’s the Adam before the fall. For when you’re born again as a Gentile, you’re not only body and soul, but you’re also spirit; same as the original Adam, who had body, soul and spirit. “...earnestly seeking Jehovah out of all the nations (and “nations” is Gentiles) who will call upon Jehovah. Out from among all the nations, the Gentiles, who will call upon Jehovah who has made these things known from the beginning of the ages (or the world).” Those are **verse 17 and 18**.

I have another translation that I’ve done that I’d like to share with you.

Acts 15:16-18:

After these things I will build again, and will build up the tent of David which is fallen down, and I will build again the things overturned thereof, and I will make it upright that the remnant of man might earnestly seek the Lord, and all the nations on whom my name is called, saith the Lord, who maketh all these things known from the laying of the world.

Acts 15:19

“my sentence” - *krinō* - my decision - but even stronger than that, it’s basically judgment “my judgment” And I’m sure, knowing who James was (one of the pillars), these people are going to pay a considerable amount of attention and respect to what James is saying. He says “my decision” or even stronger than that “my judgment”.

“trouble” – harass - That’s exactly what these fellows had done, as they’d gone up, they were harassing. It is “trouble”, but it’s “trouble” with a “sting” in it. It’s harassment.

“are turned” - are turning

Acts 15:20

“But” - in contrast, to being harassed by them

If you read this verse just in the King James, it leaves you rather aghast:

“abstain from pollutions of idols” - What is that? Here’s an idol. Am I polluted because I touch it? So, it’s got to be deeper than that.

“fornication” - Has to make more sense than just shacking up; adultery.

“things strangled, blood” - It’s got to mean more than that.

This, here, is a fantastic word of wisdom in application and knowledge. This is where we begin, now, to build something that, had it not had the word of knowledge and wisdom in it so fantastically, the first century church would have split right down; circumcision gang and non circumcision gang. I told you about that previously.

Now look at this statement:

“that we write unto them that they abstain” - even from the King James, though it isn’t very sensible, you can see that they really didn’t request anything too heavy. It sounds heavy to you for the moment, but when you work that thing minutely, this is really what it says, “But that we send an epistle.”

“write” – epistle – An epistle is something with a little length to it; a nice letter. I am sure that this epistle was much more than just, “abstain from pollution of idols, fornication, things strangled, blood.” That wouldn’t be an epistle. That would just be a seven word epistle or something. You see, this gives us the salient truth of what’s going to be in that epistle, but the epistle was nicely blown up, expanded: “My, it’s wonderful to be able to address this letter to you. God bless you and greetings to you in the wonderful name of the Lord Jesus Christ. Isn’t it wonderful that we are Christians together...” That’s the epistle and in it they dropped some of these little beautiful kernels of cooperation, where the spirit of God is moving in James, to get the circumcision gang happy without causing the non-circumcision to get upset about it and split out.

He does it with the word of wisdom beyond hardly anything that anybody ever sees in here. They just read it; silly words, you know. "Yea...I knew all the time you are not supposed to get contaminated with idols; not nice to fornicate and things strangled. So what, we eat blood all the time." See, that's the way people read the Word.

It's much deeper than that; "But that we send an epistle", not just, "thus saith the Lord!" Had James written that letter, or had the boys written a letter in that attitude, she'd have split. They did not write a little note. They wrote an epistle. That's right. Had James said, "Now look you fellows up there in the north, quit messing with those idols, and quit eating food that has been strangled and not properly knifed with a kosher knife", you know what would have happened? The Gentiles would have said, "The hell with you!" Then there'd have been the big split. But by the usage of the word of knowledge and the word of wisdom, they wrote them a nice, pretty package; a beautiful epistle.

"that they abstain from pollutions idols" - You know, that they just get rid of the virgin over here and that snake trip over there. "It doesn't mean much; just that you abstain from worshipping them like you used to, you know?" That's what they're saying. "Abstain from idols that will pollute".

"from fornication" - from sex in the services - That is literally what it says, if you've got eyes to see it. It doesn't quite say that in the Greek or the Aramaic. If it does not say it then what does fornication mean? When you see it and understand that they had been Gentiles, and in a lot of the services of Gentile religions, sex was a real nice trip. Still is, I guess. Today, at Baalbek, Jupiter is the big temple. Is that the one that has the pillars in front, you see on the posters in the bank, and on the calendars? Jupiter, I think, is the big spirit temple. That's the spiritual temple. Everybody who came to Baalbek to worship would go to the spiritual temple first and get it spiritually on. After they got it spiritually on, they would go to the temple of Bacchus. Bacchus is the god of eat and drink. So they ate good physical food. That's why, on the second level at Baalbek is the temple of Bacchus, then down the hill farther, after they've worshipped their god, after they've gotten their physical food, then they go down for their sex. And that's the temple of Venus. They're all three still there.

These people were Gentiles, born again of God's spirit, and there's a big fight over circumcision. Finally, James comes up with this: he said, "We send an epistle that they abstain from idols that will pollute them, and from sex in the services and strangled animals in which is yet the blood." That's the text.

"and strangled animals in which is yet the blood" - Because when you strangle an animal, blood's in it. All of these things were common among Gentiles.

I guess in the Satanist services the female is sometimes the altar today. It's really interesting, isn't it? When you're really honest and you take an honest look at life and all things, the counterfeit is so much like the genuine it will blow your mind. When you're really honest the first thing a man really needs is spiritual; the second is physical as far as food is concerned and then his sex life, for the wholeness of it. Isn't that sort of neat? The Adversary knows this too. That's why he had Jupiter, Bacchus and Venus. That verse just sits there and stares at you, and it just sort of knocks you for a loop. Who would have believed that the great Apostle Paul would have dared to come back to Jerusalem when he had all that work to do back up there? Some of those Gentiles hadn't gotten rid of the "Marys" and the "Saint Joes" and the "rest" out of their houses yet. Oh, a lot of them had. Others hadn't quite gotten over this thing where, man if you've really got it spiritually, you've got to get that little old gal in the services and have a little sex with her. You talk about the greatness of the Word and things that nobody sees in the Word, because they're just blinded to the Word. This thing is just fantastic.

You don't read in the Word where Paul says, you know, "all this damnable stuff"? If you're going to bring people up to the greatness of God's Word, you've got to learn to live with them. You've got to lift them. You've got to build them up. Paul did just that. In Corinth, they had the same type of graduated spiritual experience and physical. They had a place where they would worship, a place where they would eat, and a place where they would go for their sex life. Paul ministered in Corinth. He saw all this stuff. He knew what was going on. He wasn't stupid. And yet he comes with the knowledge of God's Word to Jerusalem saying, "These have been born again, just like you have." People, it's unbelievable. But there it is. It's the Word.

Look at that Paul fighting for the new birth? Eternal life! Salvation! Not of works, lest any man should boast. Don't you see why Ephesians would click in? "All men dead in trespasses and sins": circumcised men; dead, uncircumcised men; dead. If you're dead, what difference does it make whether you're green, yellow, pink or orange? Whether you're six feet three or five feet eight? If you're dead, you're dead. A little sex on the side; if you're dead, you're dead. A little extra idol standing in the corner; if you're dead, what difference does it make if you have 50 idols, or if you had no idol? The circumcision boys thought they didn't have any idols. Gentiles had idols. But all: dead in sins. You see the greatness of this; Paul and Barnabas, bringing this back to Jerusalem to settle it. "Sure, maybe my kids out there are sexing it up to much. But you circumcision fellows, you maybe aren't sexing it, but you're sure thinking it!" That is what the depth of this thing is all about. Look, I'm not kidding you. This is what the fight is all about.

Exodus 12:43-44:

And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger [Gentile] eat thereof:

But every man's servant [Gentile] that is bought for money, when thou hast circumcised him, then shall he eat thereof.

The greatest of all deliverance was the Passover. That's what put you in the house; the circumcision. Then you could eat in the house; the Passover. And the ordinance was: no Gentile, no stranger, nobody from the nations unless he is circumcised. That's what they went up to Jerusalem to talk about; whether that ordinance was still in effect. If you want to look at it another way, the whole thing centers around:

Acts 14:27

"door of faith" - door of believing - How He had opened the door of believing unto the Gentiles. The door of believing is one thing; the seal of believing is something else. The fight is over whether God opening the door to the Gentiles is enough; or for them to be saved, must they have the seal? That seal is mentioned in **Romans 4:11**:

And he received the sign of circumcision, a seal of the righteousness of the faith [believing] 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:

The door of believing was one thing; the seal of believing was another thing. The seal of believing was the circumcision. "Now these people have confessed with their mouth the Lord Jesus. We've rehearsed all this. They speak in tongues just as we do in Jerusalem. Therefore, do they need the seal of believing when they have the witness of believing?" That's the fight in Jerusalem. That is what they were dealing with here.

Acts 15:21

“of old time” - from ancient generations

“hath in every city” - has in city after city

“preach” – *kērussō* - proclaiming, shouting - The guy that comes out at the Kentucky Derby blowing that big long trumpet before it opens is technically called a “*kērussō*.” The Mohammedan that stands out calling for the hours of prayer, when he blows that trumpet, the word for that is “*kērussō*”, heralding forth the hour of prayer, heralding forth the running of the Kentucky Derby. To preach is to herald forth; to declare with a loud declaration, like the trumpet. You have it at the running of the games of the Olympics in Rome, Athens and other places. The trumpeter would come out with a big long trumpet and he’d blow it loudly. The “*kērussō*” is the trumpet; the “preaching.”

“every sabbath day” - sabbath after sabbath day

Well, that’s all I’m going to do word by word, and line by line. Now, were going into working this prophecy stuff with you from the Old Testament that you may get a better understanding of this matter of quotation of prophecies that are in the New Testament. Man through the years has really confused all of this and caused a lot of difficulty, a lot of doubt, a lot of unbelief and all because they did not want to understand. Words, originally written in connection with the circumstances of a given [each] situation, may be reused in connection with different circumstances, different comments, different application, and different sense. Now, that’s the heaviest line I’ve given you tonight when it comes to prophecy. Put it another way:

1. - prophecy, then - time circumstance
2. – subsequent - time circumstance
3. – final - time circumstance. When that final time circumstance is used, it always adds the word “fulfilled” or “full”; “Prophecy full” or “fulfilled.” Before that, it was never fulfilled.

One of the best pieces of work along this line is in Bullinger’s Bible in Appendix 107. Here, he goes into the principle by underlining the quotations from the Old Testament in the New:

Companion Bible, Appendix 107 [note: bracketed words in dark red are Dr.’s added comments]

It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.

The difficulties found in connection with this subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the Word of God is the record of the words which He, Himself employed when He spoke “at sundry times and in divers manners” (Heb 1:1); and from not remembering (or believing) that “holy men of God spake as they were moved by the Holy Ghost” (II Pet. 1:21, and cp. Matt. 15:4. Mark 12:36. Acts 1:16; 3:18; 28:25. Heb. 3:7; 9:8; 10:15).

If we believe that throughout the Scriptures we have the words of God, and not of man, all difficulties vanish. The difficulties are created by first assuming that we are dealing with merely human documents, and then denying the Divine Speaker and Author the right that is claimed by every human writer for himself.

It thus seems that man may take any liberty he chooses in quoting, adapting, or repeating in a

varied from his own previously written words, but that he denies the Divine Author of Holy Scripture the right to deal in the same manner with His own words. This is the cause of all the so-called “discrepancies” and “difficulties” arising from man’s ignorance.

The Holy Spirit, in referring to words which He has before caused to be written in connection with the special circumstances of each particular case, frequently refers to them again in relation to different circumstances and other cases. He could have employed other words had He chosen to do so; but it has pleased Him to repeat His own words, introducing them in different connections, with other applications and in new senses.

[That is absolutely beautiful.]

All these things are done, and words are even sometimes changed, in order to bring out some new truth for our learning. This is lost upon us when we charge upon God our own ignorance, and the supposed infirmities of human agencies.

One great source of such difficulties is our failure to note the difference between what is said to be “spoken,” and what is said to be “written”. If we introduce the latter assumption when the former is definitely stated, we at once create our own “discrepancy”. [Here is the phrase that I had forgotten. I knew it all the time. I’ve said it many times. Here it is in Bullinger.] True, by a figure of speech we can say that an author has *said* a certain thing when he has *written* it; [That’s why when it says, “holy men of God spake,” I have said that means they also wrote it. To speak is to write; but when it says to write, it is not to speak.] but we may not say that he *spoke* it when he distinctly says that he *wrote* it, or *vice versa*. Some prophecies were spoken and not written; some were written but not spoken; while others were both spoken and written.

If we deliberately substitute the one for the other, of course there is a discrepancy; but it is of our own creating. This at once disposes of two of the greatest and most serious of so-called discrepancies.

One other consideration will help us when the quotations are prophecies. Prophecies are the utterances of Jehovah; and Jehovah is He Who was, and is, and is to come - the Eternal. His words therefore partake of His attributes, and may often have a past and present as well as a future reference and fulfilment: and (1) a prophecy may refer to the then present circumstance under which it was spoken; (2) it may have a further and subsequent reference to some great crisis, [Which would be after the original.] which does not exhaust it [as yet]; and (3) it may require a final reference, which shall be the consummation, and which shall fill it full, and thus be said to fulfil it.

Certain prophecies may therefore have a preterite reference, as well as a future fulfilment; but these are to often separated, and *the part* is put for *the whole*, one truth being used to upset another truth, to the contempt of Divine utterance, and to the destruction of brotherly love.

The principles underlying the New Testament quotations were fully set out by Solomon Glassius (A.D. 1623) in his great work (written in Latin) entitled, *Philologia Sacra*, chapter on “Gnomes”; and, as this has never been improved upon, we follow it here.

The notes on the N. T. passages must be consulted for further information.

He's going to build it up. This piece of work of Solomon Glassius I would like to have a copy of, written in Latin just for the Fine Arts Center. I saw the 1611 King James copy today that we have in the library up here, and the 1560 Matthew Bible copy. It's just beautiful. Gloria had them sent over.

In Bullinger's, Figures of Speech Used in the Bible, on page 778; he goes in depth into this. The Greek word of course is "*gnome*" or English, "quotation." The English word for the Greek word is *gnome*. It's pronounced (nōm), from the Greek word *gnome*, meaning knowledge, understanding; also a means of knowing.

Figures of Speech Used in the Bible, pg. 778 & 779:

[note: bracketed words in dark red are Dr.'s added comments]

From *gnōnai*, meaning to know.

Hence, the term *Gnome* is given to the citation of brief, sententious, profitable sayings expressive of a universal maxim or sentiment which appertains to human affairs, cited as well-known, or as being of general acceptance, but without quoting the author's name.

In **Proverbs 1:2**, they are called "words of understanding." The Scriptures, as Bengel remarks, are so "full of the best things, that these constitute, as it were, certain continued sentiments openly set forth in the form of *gnomes*."

"When these are applied to a certain person, time, or place; or to individual cases; or are clothed with circumstantial particulars, the figure is called NOEMA, (no-ee-ma), (plural, NOEMATA), i.e., *sense, thought, that which is thought*, from *noeîn, to perceive*.

"When the author's name is given, the figure is called CHREIA, *use, usage, or usance*, (from *chraomai, to use*).

For the Greek name of the figure *Gnome* the Latins substituted SENTENTIA (sen-ten'-ti-a), *sentiment*, or a *sententious saying*: a *philosophic aphorism, maxim, or axiom*, which is quoted on account of its application to the subject in hand. [I think that's a lousy translation of it; that the Latins did. It's much deeper than sentiment, unless sentiment was deeper for the Latins. Maybe I should have looked up the word sentiment. I associate it with being sentimental. Evidently, I better look the word up before I criticize the Latins for what they did. So, delete this from your legal records.]

A *Gnome*, however, differs from a Proverb in this: that every Proverb is a *Gnome*, but every *Gnome* is not necessarily a Proverb. A *Gnome* is, properly speaking a quotation: and therefore this figure opens up the whole question of the quotations from the Old Testament in the New.

This is a large subject, many volumes having been written upon it, both in ancient and in recent times.

It is also a difficult subject, owing to certain phenomena which lie upon its surface.

It is a fact that there are variations between the quotations and the text quoted from.

Sometimes they agree with the Septuagint translation, and differ from the Hebrew, and *vice versa*; and sometimes they differ from both.

Sometimes they are direct quotations; at other times they are composite quotations of several passages joined in one; while others are mere allusions.

Consequently it is difficult for anyone to make a list or table of such quotations which shall agree with those made by others.

The general fact [however] seems to be that there are 189 separate passages quoted in the New Testament, according to Spearman's reckoning:

From footnotes on pg. 779:

If it is merely a *reference* or *allusion*, as distinct from a *quotation*, then there are many more, of course. The Lord Jesus Himself referred to 22 out of our 39 Old Testament books.

In Matthew there are references to 88 passages in 10 Old Testament books. In Mark to 37 passages in 10 books. In Luke to 58 passages in 8 books. In John to 40 passages in 6 books.

Deuteronomy and Isaiah, [This is a great paragraph] the two books most assailed by the Higher Critics, are referred to more often than any other Old Testament books. While Revelation contains no less than 244 references to 25 Old Testament books.

In Romans there are 74 references. Corinthians, 54. Galatians, 16. Ephesians, 10. Hebrews, 85.

In all, out of 260 chapters in the New Testament, there are 832 quotations, or references, or allusions to the Old Testament Scriptures. [832]

Every Old Testament book is referred to with the exception of Ezra, Nehemiah, Esther, and Canticles."

From pg. 780:

It will thus be seen that by far the larger number of quotations correspond with the Septuagint translation.

[That's part of the introduction of this. This is interesting.]

From pg. 782:

These facts are deeply instructive; because, for example, while the modern critics divide the Book of Isaiah into two authorships, The New Testament ascribes *six* out of the thirteen passages to Isaiah in the first part of the prophecy, and *seven* out of the last part. [So the New Testament contradicts the higher critics; same authorship according to the New Testament.] The recognition of this one simple fact demolishes completely the hypothesis of the Higher Critics, and will cause us to prefer the statements of God to the imagination of men.

In making a quotation from the Old Testament in the New, surely the Holy Spirit is at liberty to do what any and every human writer may do, and frequently does, in his own works. Human writers and speakers constantly repeat, refer to, and quote what they have previously written and spoken, introducing the words in new senses, in different connections, with varied references, and in fresh applications.

This is the case with the quotations in the Bible, and this one consideration explains all the so-called difficulties connected with the subject.

Our work, then, in considering these differences, becomes totally different in character from that which treats them merely as discrepancies, arising from human infirmity or ignorance. These differences become all important, because they convey to us Divine comments, and reveal to us new truths.

In quoting, or using again, words and expressions which the Holy Spirit has before used, we may note the following interesting ways in which He varies the sense or the words in order to convey to us new truths and lessons by the new application.

In referring to these by way of illustration we have not classified them according to these definitions and divisions, as the student can determine each case for himself. But we have followed the arrangement of Glassius in his chapter on *Gnomes*.

He follows that in here from that work in 1620, wasn't that when he lived? That work I told you, I'd like to have in Latin. That's just part of the tremendous thing that is written in here. This is quite extensive in Figures of Speech Used in the Bible. The quickest way to just run over them is right here in this Companion Bible where he gives it the following.
From Appendix 107:

I. As to their INTERNAL form: i.e. the *sense*, as distinct from the *words*:—

1. *Where the sense originally intended by the Holy Spirit is preserved, though the words may vary.*
2. *Where the original sense is modified, and used with a new and different application.*
3. *Where the sense is ACCOMMODATED, being different from its first use, and is adapted to quite a different event or circumstance.*

[Those are the three categories as to the Internal form: The *sense* as distinct from the *words*. The second category is to their external form: the *words* as distinct from the *sense*. The first one; the *sense* as distinct from the *words*. The second external form; the *words* as distinct from the *sense*.]

II. As to their EXTERNAL form: ioe. the words, as distinct from the sense.

1. *Where the words are from the Hebrew text or Septuagint Version.*
2. *Where the words are varied by omission, addition, or transposition.*
3. *Where the words are changed, by a various reading, or by an inference, or in Number, Person, Mood, or Tense.*

- a. *By a different reading.*
- b. *By an inference.*
- c. *In number.*

4. *Where two or more citations are combined. Composite quotations.*

This is a common practice in all literature.

[Then he gives some illustrations that I want to read to you.]

Plato connects two lines from Homer, one from The *Iliad*, xi. L. 638, and the other from l. 630. Xenophon in his *Memorabilia* Bk. I, ch. 2, § 58, gives as one quotation two passages from Homer's *Iliad*.

[See, human authors do it, and yet every time God does it in His Word, people say there's an error. And He is just documenting it, shoving that criticism right down people's throats.]

Lucian, in his *Charon*, section 22, combines five lines together from Homer from different passages from the *Iliad* and the *Odyssey*.

Plutarch, in his *Progress in Virtue*, combines in one sentence Homer (*Odyssey* vi. 187 and xxiv. 402). [He jumps from here to there and puts them together.]

Cicero, *De Oratore*, combines in two lines parts of Terence's lines (*Andria* 115, 116, Parry's Edn.).

Philo, in *Who is the Heir of Divine Things*, quotes, as one address of Moses, parts of two others (Num. 11:13 and 22). In the same treatise (§ 46) he combines parts of Genesis 17:19 and 18:14.

Man may make a mistake in doing this, but not so the Holy Spirit.

In Matthew 21:5, Isa. 62:11 is combined with Zech. 9:9

In Matthew 21:13, Isa. 56:7 is combined with Jer. 7:11

In Mark 1:2-3, Mal. 3:1 is combined with Isa. 40:3

In Luke 1:16-17, Mal. 4:5-6 is combined with 3:1

In Luke 3:4-5, Mal. 3:1 is combined with Isa. 40:3

In Acts 1:20, Ps. 69:25 is combined with 109:8

In Rom. 3:10-12, Eccles. 7:20 is combined with Ps. 14:2-3 and 53:2-3

In Rom. 3:13-18, Ps. 5:9 is combined with Isa. 59:7-8 and Ps. 36:1

In Rom. 9:33, Isa. 28:16 is combined with 8:14

In Rom. 11:26-27, Isa. 59:20-21 is combined with 27:9

In I Cor. 15:54-56, Isa. 25:8 is combined with Hos. 13:14

In II Cor. 6:16, Lev. 26:11-12 is combined with Ezek. 37:27

In Gal. 3:8, Gen. 12:3 is combined with 18:18

In I Peter 2:7-8, Ps. 118:22 is combined with Isa. 8:14

[He gives all these references, and the fifth point under the External form is:]

5. Where quotations are made from secular writers.

Now. I didn't expect you to remember everything I said tonight, but I expect you to have the knowledge to know where to go to look it up. And I wanted it specifically on the tape, because there will be a lot of our people, maybe in due time, who will not have access (immediate access at least) to a Companion Bible or a Figures of Speech, who can take what I have said and taught tonight, and go to their own Bibles and check it out. That will be helpful to them. By the way, Bullinger has all the quotations from the New Testament with those where they came from, in the Old Testament. He has them all in there. And of course, "Gnome" here in Figures of Speech has them in detail. It's a fantastic piece of work. It must have been fifteen years ago when I first asked, or dropped a hint, that I wished we could find that one done by Glassius; the one done in Latin. We tried all over Europe. We have a fellow that, (Menden, is that his name?) who's been our bloodhound for years up there. He's never gotten me a copy.

I need a man with a great knowledge in his mind, well-read and studied in all of Bullinger's fine points, footnotes, naming of certain books, some of Ginsberg's work and a fantastic knowledge of things that I've worked out through the years. I'd like him to spend a year or two in Great Britain and Europe to live with Mr. Menden and pay him for the privilege, which I would be glad to do. I'd like to let my man just stand close to him and just breathe occasionally and watch Menden work. For when Menden dies some of the greatest, fantastic knowledge of where things are in the world will be lost, because he has the best mind up here and knows where things are all over the world. Not only in Great Britain and Europe but Canada and the United States. He knows where the stuff is. And the only way you ever find out what a man has in his head is live with him; study, shut up, and keep your mouth shut but listen. And then ask intelligent questions, occasionally, not too many, because nobody's that intelligent to ask many. It would take you about two years. And in that year or two, that it would take, you could learn the mind of that man. He's always willing to give; he's just so loving, tender, understanding. And I just know that he is the best buyer in the world. He buys whole libraries.

It is through him that I got everything, years ago, that Bullinger has ever done, with the exception of two small pamphlets, which we have not yet acquired. Otherwise, I have everything that Bullinger ever did. And we have scoured the world for them. But maybe we'll get them one of these days. These are some of the things that are open in The Way Ministry to people who have ability and you don't get this ability the first year in the Corps, or the second, or the third. It's the kind of ability that you must develop within yourself. How many years? I don't know. See, everybody would like to have a vacation and go to Europe, or go to Great Britain, and be with Menden for about a year or two, but that wouldn't help the ministry much. I'm interested in a man who has a fantastic knowledge of a lot of the great works that pretty well are no longer in circulation. They're pretty well hidden in posterity. And you have to dig them out. Menden is smart enough to know all of that stuff. I think he was at one time the head of the Bullinger Trust Foundation. Maybe he wasn't, maybe he was just Dr. Carpenter's friend, who today is the head of the Bullinger Trust Foundation.

Now, a lot of these things that I work in the Word; I've worked things like figures of speech; I've worked every figure of speech that's in the Bible. I've worked it; now, that doesn't mean I remembered it. I never said I remembered it. I just worked it. A few things I remember, but Bullinger too, Ginsberg, some of these men had fantastic knowledge about certain things in the Word. That's the finest piece of work on prophecies from the Old Testament in the New Testament. And he capsulizes it for us, that you can study it out and you can read it. You can read it in a half hour. That doesn't mean you will digest it. But it's there, and that takes the Bible on prophecy and fits it just like a hand in a glove on the literal of other usages of the Word. That again, is another proof that the

Word of God is the will of God, that “holy men of God spake as they were moved.” That’ s right. Nobody can touch that Word when it’ s rightly divided. It’s still God’s Word in every place, whether it’s a prophecy, or whether it’s literal, or whether it’s a figure of speech, which is the Holy Spirit’s marking of that which is important in the Word.

I guess that’s all I’m going to do. God bless!

Acts 15:22-34

October 12, 1976

This first Jerusalem council that we're dealing with in Acts 15, to which we will see the conclusion in this session, is absolutely phenomenal.

Acts 15:22

This must have been quite a time. James had given that tremendous message that he shared with the people there. Now, whether this ran for a day or two, I don't know, but I'm sure it wasn't just a 15 minute, or a half-hour meeting, because this was a heavy time. The decision had to now be made whether the freedom of the Word by grace was to live, or whether the Church was still under legalism. You can imagine this heavy thing; this was not something light, you know, like whether you're going to put a three-cent postage stamp or a four-cent on a letter. This was something that no words could describe. You have to know enough of the Word and you have to be cognizant of the requirements of the Old Testament and that which the Pharisees and others had laid upon the people, to appreciate the greatness of this wonderful record in the early Church.

"pleased it" - it seemed good to - This, seemed good, is revelation. It pleased them because they got revelation. They saw what God really had in store, therefore all the apostles and the elders, and the whole Church, were pleased. Boy, what a response to revelation. The revelation came basically out of the teaching of James; his setting before the people, and then their just being sharp, spiritually. You have the list here of the apostles, the elders with the whole Church.

"whole" - may not mean "every Tom, Dick and Harry", because I'm sure there was some Tom, or Dick, or Harry who did not get convinced on the grace principle. I still see them coming up in **Acts 21:20**, some time later; they were still zealous for law, yet the body had agreed. Maybe there were three, maybe two dozen. I don't know, but the body, the whole Church, without any distinction, had absolutely agreed that this, that now comes, they were to do.

"to send chosen men" - That's not quite nice enough, not quite big enough, not quite deep enough. It was not a matter of taking just the men out of the 5th Corps, because they'd been in it a year longer. They sent chosen men by revelation.

"chosen" - select - They were selected as they had guidance; revelation. In-spirit-action was manifest in their life and their believing. Now I know it doesn't say all of what I'm saying in that verse, but when you look deeper in the inherent accuracy and integrity of God's Word and that spiritual perception, you go with one of two things: either they were good guessers, good in their sense knowledge picking of men, or it had to be a selection by revelation. Knowing the rest of the Word, you can only go with revelation. It's all you have, if you want to be right on. And of course that's what we're concerned about in our in-depth study of the Word and understanding of it.

These were wonderful men who were selected by revelation. That doesn't mean they lacked natural leadership ability. Certainly they would have natural leadership ability. But the Church in Jerusalem was full of that bunch. They had a lot of people there with natural leadership ability just like you would have in the Corps here. Now, if it were a matter, tonight, of selecting two men to go with us to Headquarters, I'd hate to have to make that selection by sense knowledge, wouldn't you?

You'd have to just know in your heart, "It's John, it's Herman." And that would have to come just that quickly by revelation, otherwise you'd have 500 people qualified to go. And you can only use

two, so you have to make a selection. I absolutely couldn't go with anything but revelation on this verse, or they just guessed, or they played favorites. If they played favorites, then Peter might have argued with James and James might have argued with Matthew and somebody else might have argued with somebody else, but instead, they didn't. They just were in harmony and alignment. That's why revelation manifestations that are carried out, bring deliverance. That's why they keep the body together. But if the revelation manifestation that James had, and others, would have been doubted, would have been criticized, they'd have had nothing but problems. But because they believed, God worked mightily in them to will and to do of His good pleasure.

“Judas, whose surname was Barsabas” – in **Acts 1:23-24** they “appointed”, or nominated Joseph called Barsabas, who was surnamed Justus. I believe it was this Joseph. When I think of that, and work that in my heart and mind, what a wonderful, wonderful thing that he was not selected to be the apostle in **Acts 1**, but that he is now selected at the heaviest time in the early Church to represent the Church, in Antioch, in Cilicia, as that wonderful man to carry the Word of the grace of God to the Gentiles.

Many times God overrides man's stupidity, simply because of His grace and mercy. Yet, even when man sometimes does things that don't look so kosher on the surface, in the long run the thing works out. Like Matthias is called an apostle; he's listed among the apostles. The Word says he was one. Yet this Judas, whose surname was Barsabas, he also was one of those wonderfully qualified men, who, had he been selected in **Acts 1**, would not have been available for this particular job that he's now going to be called upon to do. The whole body of the Church would have been hurt. But God, in His foreknowledge, saw this thing come to pass and therefore Judas Barsabas was not selected, but Matthias was in **Acts 1**.

It says, in **Acts 15:32**, that this Judas was a prophet. By the way, this “Barsabas” should have another “b” in it. King James leaves it out, but all the texts give it as Barsabbas.

Acts 16:37a:

But Paul said unto them, They have beaten us openly uncondemned, being Romans

It was Silas who was with Paul in prison (**Acts 16:25**). Therefore if they were beaten openly as Romans (plural) then Silas was a Roman.

Imagine the beauty of this thing. They sent Judas Barsabbas who was with them way back at the beginning, for it said, one must be ordained who has been with us from the beginning (**Acts 1:21-22**), but not the Roman. So, now they're going to send somebody to Antioch, who was with them way back from the beginning, real Jewish so to speak, in background. On the other hand, they're going to send a Roman. You talk about the psychology. Those fellows didn't know anything about psychology; they just believed God. And today we call it psychology, I guess. They just walked. That they would send a man dating way back to the beginning almost, plus one who was a Roman, look at what this is going to do in the minds of the people, when they finally get there. It's going to have a tremendous effect on the former Gentile-believing household; a real exciting effect.

“chief men” - principal men - the best that God had for the occasion – principal; spelled with a -pal

I think it was someone in one of the heart nights we did at International with the other Corps at Headquarters. I believe that's where it happened, where one of the guys was telling how he believed in the principles, but he didn't believe in the principal. In other words, he believed the good Jesus Christ stood for, but he didn't believe in Jesus Christ. I thought that was a very beautifully couched

phrase. He believed in the principles, but not the principal, who is Jesus Christ; the chief. Well, that's this word "chief" here, principal; real wonderful men.

Acts 15:23

"they wrote *letters*" – the word "epistle" is used in **Acts 15:30**, the last word – "letters" is not the text here. I don't think it needs to be here and I'll show you why in a minute. It just simply says, "and they wrote" or "they having written." They wrote something. Now naturally, if they wrote something, it's got to be a letter or an epistle. But they wrote something. And that which they wrote, the basic essence of it is what's given. The important thing is not that it was an epistle or a letter. The important thing is what they wrote.

"by them" - by them, who? - The elders, and the apostles, and the whole Church of **verse 22**. The whole body composed this letter. Isn't that something? Just look at it carefully.

"And they wrote by them" literally means "they, having written as a body."

Now it tells you how the letter opened. This is the salutation of this letter. I will give it to you literally according to usage here in this **23rd verse**, and then discuss it a little bit with you. Here's the salutation:

"The apostles and elders and brethren, unto the brethren throughout Antioch, Syria, and Cilicia."

Instead of saying, "Dear Mr. and Mrs.," this is how they addressed it. They said, "The apostles and elders and brethren, unto the brethren throughout Antioch, Syria, and Cilicia." First of all, the apostles, secondly the elders, thirdly the brethren; that says anybody and everybody of the household that's standing fast is agreed on this.

Imagine, this letter now getting back and being read at Antioch where they were sitting on needles and pins because they knew what they had; they knew that they were speaking in tongues. But they were concerned about what the older brethren, the older people in the ministry, would say about them back in Jerusalem. What would Peter have to say? And James? And Andrew? And Philip? And Matthew? And Nathaniel? What would these older men of the Church have to say? Just that greeting alone, just that greeting alone would lay their hair down. It would take the fight out. Just imagine hearing, "The apostles, all the apostles in the church in Kansas, all the elders of the Church, and all the brethren." Man, what wouldn't that do?

But then there is one other word that just, oh golly, it just melts your heart: "unto the brethren." Oh, look what they're calling them; "The brethren in Jerusalem, unto the brethren in Antioch, Syria, and Cilicia, the Gentiles." They are calling them brothers. Now in our world, you know you've got brothers and you call people "brother," and I hear sometimes church people say brother so and so; but they knife each other in the back, many times. When you called a man a brother in Oriental culture, that meant he was on par with you; you wouldn't knife him, you wouldn't cut his throat.

You'd protect him to the death. When Ananias walked into the house of Judas where Saul was, he said, "Brother Saul." (**Acts 9:17**) God, by revelation, had told him that he was born again on the road to Damascus. That's why he could call him brother.

They had the covenant of salt in the Word of God, and then you're a brother, But this covenant was bigger; this was even bigger than salt; this was eternal life, born again of God's spirit, Christ in them. They had the witness of it; the manifestations. "These have received the same as we..." (**Acts 15:8**)

And in that wonderful letter, just imagine getting that letter where it says, “Apostles, elders, and brethren, UNTO THE BRETHREN,” putting them, in Antioch, on the same level, all because of the foundation of the Word that had met the need of the Jews as well as of the Gentiles.

That is a streak of revelation; “Brethren.” It just stopped the split. There was no fight anyplace, anymore, this letter getting to Antioch, they didn’t want to fight. They didn’t want to fight in the first place. They were afraid the people in Jerusalem wanted to fight. So if you’re afraid that the people in Jerusalem want to fight, then you’re afraid to fight, which means you’re already fighting. So, they had the problem at Antioch and they were afraid the people in Jerusalem had the problem. But Jerusalem, by walking by revelation, just laid down all their hair, and just quieted their hearts with a great inner serenity. Later on you’re going to see that word “comforter” come up. It’s the same word, root, basically that it is on the Holy Spirit. And it begins right here in this salutation: “The apostles and elders and brethren.” Here the “double ands” are the figure of speech polysyndeton. That then, is another stroke of divine revelation. They could have said, “Apostles, elders, brethren, we the brethren in Jerusalem say, ‘Hi’ to you brothers.” It wouldn’t have fit. But when God worked this in their hearts, they used that fantastic polysyndeton, many ands, like in **Genesis 1**: “In the beginning was: and this, and that, and that”, passing from one great act of God to another. Here it is, “from one great apostle, to one great elder, to one great brethren”; just all equally important for the outreach of Gods Word. Man, what a thing.

In King James it says:

“The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria, and Cilicia.”

I don’t know if Ill ever find a text to substantiate what I’m saying tonight, but I’m sure going to get some of you people looking for it if you are text conscious. Because I just know that’s how it fits and I just know that’s how tremendous it is. It would literally have to read:

“The apostles and elders and brethren unto the brethren throughout Antioch, Syria, and Cilicia, former Gentiles, **REJOICE!**”*

The word “greeting” is written in all capital letters, underscored, double black, because the word is: **REJOICE!** That’s the word and that’s the emphasis. “Unto the brethren, former Gentiles, **REJOICE!**” “Greeting”; cold as turkey. It wasn’t a greeting. It was a greeting, greeting, greeting; **REJOICE!** In other words, “Don’t be upset, don’t be disturbed, don’t be distraught. We’re just tickled to death, **REJOICE!**” That’s the first word in it. “Former Gentiles, **REJOICE!**” Why former Gentiles? They could no longer be Gentiles, for they were born again. Then you’re neither Jew nor Gentile. That’s why I know, it has to be that. They are not Gentiles. They’re not writing to the Gentiles; they’re writing to the Church. That’s why it has to be “former” Gentiles. **REJOICE!***

Acts 15:24

“as we have heard” – delete “have” – “as we heard” - How did they hear? Paul and others had come down, talked about it; they’d had a big meeting.

* “greeting” – Greek; *chairein* – literal; to rejoice

“have troubled you with words” - Words either make you or break you, many times. Words can be words of healing, or words of disruption. In the Book of James, it says the tongue is sort of set on fire at times. And with the tongue, we can bless people, and with the tongue we can curse them. (**James 3:5-6&9**) It isn't that physical thing. It's what that tongue represents; words. By words, you can tenderize people or you can harden them. By words, you can either tell the truth or lie. Words are those which communicate, and our lives are conditioned by words. These people, in Antioch and Cilicia And Syria, had been troubled by words.

“subverting your souls” – disturbing - it's a disturbance that's just disturbingly disturbing, to the end where it unsettles you; it shakes you at the foundations, unsettling your souls, unsettling you or your mind. Or, you could say, “unsettling the believers.”

“saying, *Ye must* be circumcised, and keep the law” – delete - not in the text - but we know that's OK as far as truth is concerned, because we have it in **Acts 15:5**.

“To whom we gave no such commandment” - Man how their hearts must have thrilled when this letter gets over there, and Paul reads it to the body of believers. Words like, “brethren,” words like **“REJOICE.”** Words like, “We never sent anybody to disrupt you or unsettle you or your mind. We never did this.” My, how that must have blessed them, because these other fellows came down and said, “The elders and apostles in Jerusalem sent us.” They didn't do anything like it! Now they put it in writing; that they didn't.

Acts 15:25

“It seemed good” - same as the word “pleased it” in **verse 22**

“being assembled with one accord” - literally – “having come together in one accord on this situation” – “having talked it over, and now we're all agreed” - the whole Church; we are all agreed - unity of purpose

“chosen men” - principal, chief men

Not only are they going to send a letter; they're going to send a delegation with the letter to report to the people the same thing that it says in the letter. That again was revelation to do this. Just imagine the impact of all this. They were not going to take any guff from the Adversary any longer; they were going to send the letter, and send men with it, to be sure that the people in Antioch understood their hearts.

“our beloved Barnabas and Paul” - Oh, how that must have melted them, because, in Antioch, among the Gentiles, Barnabas and Paul were “their” beloved. They weren't sure, in Antioch, how beloved Barnabas and Paul were in Jerusalem. And here they come back from Jerusalem, and penned in that letter is the word “our.” Man, how that must have blessed them. In Antioch, yes he is “our” Paul. Coming from Jerusalem, “we want you in Antioch to know he is ‘our’ Paul and ‘our’ Barnabas, too.” Our”, don't you just sense the excitement and the electricity of the spiritual dynamic that moved through that outfit. You've just got to put yourself in the shoes of getting this letter. You've got to feel what they could have felt and would have felt back in Antioch. How would you have felt; getting from Headquarters the information, “This is ‘our’ beloved Barnabas and Paul”? He was your beloved Barnabas and Paul, yeah, but when it comes from Jerusalem, “He is ‘our’ beloved Barnabas and Paul”, golly. I bet they got out all the Kleenex they had. They just cried and wept with joy. It's like a son wanting to be respected by his father; like a daughter wanting to be loved by her mother, and

respected. And this letter, coming from daddy and mommy so to speak, to the kids. And daddy and mommy write, “REJOICE! We love you!” “With our love we send Barnabas and Paul.” Golly, it must have been terrific. “Our beloved Barnabas and Paul.”

Acts 15:26

“hazarded” - they laid down their lives. “Our” men laid down their lives. You and I would say, “Bled out their hearts” or something; laid down their lives, poured out their life’s blood, so to speak.

“for” – in behalf of

“our Lord Jesus Christ” – “our” Lord Jesus Christ, “our” Lord mutually - Your men; but they’re also our men, and our Lord. Boy, don’t you see it! Brethren, men, Lord, all the same; same Word, same household.

Somebody ought to do a study sometime, a research paper on, “What’s in a name.” Jacob’s name was changed from “Supplanter” to “Israel”; one Beloved of God. What’s in a name? Here you’ve got it; “for the name”, baptized in the name. You see, there’s something really significant about what’s in a name. I believe, if I recall correctly, it relates itself to that one type of justice in the Old Testament period. What is that type of justice called? Do you remember, any of you? No, it isn’t “benefactor.” “Kinsmen”, he was the sole judge, because he’d lived so long, and been so honest, and worked so hard to be absolutely just in all of his decisions. “The Daysman”, now maybe we’ve got it. All you needed to say is, if that man stood for you in the name of “Mr. Daysman”, and then there wouldn’t be any question about it. If that daysman said you were innocent, nobody questioned it. It’s in that name that the judgment was made. In the name of Jesus Christ the judgment was made. That’s why in that name we have the righteousness of God and all the rest of that stuff. It’s all in that Name. That Name which is above all Names; at that Name every knee must bow in heaven above and earth beneath. (**Philippians 2:10**) In that Name; boy, oh boy. Men just laid down their lives!

“our Lord Jesus Christ” - What’s the proof you’ve made him lord? [Speaking in tongues] Our Lord, Jesus Christ. I don’t know; I just can’t communicate what it says here. You’ve got to get that spiritual depth here. You’ve got to feel that; you’ve got to sense it in the innermost part of your being. What a fantastic statement! Men who have just risked their lives; poured out their lives, bled their hearts out, witnessed from house to house, taught the Word of God 20 hours a day, if necessary. Then the other six hours of that day they’d make saddles so they could buy bologna. Men, who hazarded, bled out their hearts all for the name of “our” (one family, one body, one household) Lord, “our” Lord Jesus Christ.

Acts 15:27

“mouth” – word (*logos*) – “We have written it to you. These men are going to tell you the same thing by word.” I’ve often wondered if the letter and the delegation corroborated it; established it, and when the two, Judas and Silas, spoke, whether that doubly established it. I don’t know. In other words, they had two involved in more than one way.

“we have sent” – “We’re not going to bill you for it. We felt it so absolutely urgent, and we just wanted you to know our hearts in Jerusalem, therefore we’ve gone to all this trouble.” Antioch didn’t ask for them; “we sent them” because of love. It’s really neat.

Acts 15:28

“it seemed good to the Holy Ghost” - the *Pneuma*, the *Hagion*. It seemed good to the Holy Spirit. So

what? It seemed good to God. How did they know it seemed good to God? Revelation. So when it says, “it seemed good to the Holy Spirit,” that means they got revelation how to do it. That’s what it means.

“us” - the “us” is the whole Church - men, brethren; the whole Church. Remember?

This was also by revelation: to lay upon you no greater burden than these necessary things.

“burden” – pressure – weight - I very much love the word “pressure.” In my mind that communicates the in-depth greatness of that burden; “to lay upon you no greater pressure.” You see, “burden,” or “weight” wouldn’t communicate to me like the word “pressure” would. I don’t know what communicates to your mind, but these synonyms would all fit this word burden: pressure, weight.

“necessary” - compulsory

You see, you, as a Protestant or a Gentile in background, looking at this and not having the full impact in your heart and life because you didn’t live under that type of legalistic Judaism, it’s difficult for you to see that this compulsion was not negative. The word “compulsory” here was much more positive than it would be to your mind. Where I would say, “You are compelled to do so and so.” You would turn around and say “Nuts, I’m not compelled to do anything.” That is not the tone and the depth of this usage, because the discussion was circumcision, the keeping of the law, which was to the Gentiles a thousand times weighty than whether you had beans for breakfast.

“No great burden than these compulsory things.” And these are so minor, compared to the bigness of the fight that had loomed up there, that the natural reaction was, “Oh, that’s wonderful, we’ll just do her, you know, We won’t have ice cream for supper, we’ll just have it for dinner.” That’s how this thing all settles in. Here’s what they said to them:

Acts 15:29

I handled **verse 29**; it’s taken right out of James’ teaching, remember? (**Acts 15:20**, [pg.229](#)) I handled it last week. This was all he wrote to them. And I love this, “Fare ye well.”

“Fare ye well” - be strong. It starts out with “REJOICE” and it ends up with “be strong.” Isn’t that something? And it says to them, “Be strong in your believing, strong in what you’ve stood for. We are brothers, let’s be strong.” In my terminology, I’d most likely say, “Walk tall. Throw your shoulders back, your head up, and walk like a woman of God or a man of God.” That’s what he’s saying in those words, “Fare ye well,”

Acts 15:30

“So when they were dismissed” - You know, people read this, and they never see anything. They just read, and then they don’t see anything. You know, “They were dismissed; Good bye.” Ah, no, no, no, no. What do you honestly think would’ve happened in Jerusalem after this letter had been composed, Judas and Silas were selected to go with them? They’d say “Bye, bye?!!” Oh, no. They had a party. Now I don’t know just how they’d go about it in that culture, but that’s what we would do. We’d be so hilarious; so blessed, we’d order a fifth or something or beer or potato chips, or pizza or spaghetti or something. I don’t know. But they don’t see that in the word “dismissed.” I do. Sure do. You’ve got to remember these people are human. I read you once the other Sunday night that Elijah was a man, subject to like passions as we are, yet he prayed and it didn’t rain for three years and six months. (**James 5:17**) Well, these people are human. Paul is human. Barnabas and James are human. So after they get all happy about what they’re going to do, well what do you think they did? They

celebrated. Sure. They just had a big doo, or something. That's how they closed the first Jerusalem council. I am sure, knowing culture, that in that word "dismissed" is not only the party, but they led them on the road and headed them toward Antioch, and walked with them, and sang together with them, and just had a great time.

"they came to Antioch" - Well, they finally come back to Antioch. And I can see this. Somebody ran ahead and told some of the wonderful people in Antioch, "Paul and Barnabas are coming...! but they've got other people with them!" They were all excited, "Are these others coming to dog us? We just had those fellows here. Are they coming over here to tear us apart?" And the people came and met them, to go back in.

"when they had gathered the multitude together" - They sent the information down through the branch leader, the branch leader through the twig coordinator. They got them all together.

"they delivered the epistle" - That simply means they tore it open, took the letter out, and read it. That's what it means, "delivered" - told them about it.

Acts 15:31

"which when they had read, they rejoiced" - they rejoiced - that's what he told them in that letter to do. What did they do after they heard it? Rejoiced; they weren't angry, they were tickled to death. They were just higher than a kite. They just rejoiced.

"consolation" - *paraklēsis* - we get the English word "Paraclete" - translated "comforter" - literal translation of this would be fantastic as "consolatory exhortation." Rejoice for the consolatory exhortation; exhorting them toward a more worthy endeavor. One translation has "admonitory encouraging." That's this word "consolation."

They read it to them. The people rejoiced because it brought comfort. Words, words brought comfort: the written word and the spoken word. Look at what the early church needed: comfort. They didn't need anybody to raise hell with them. That's all they'd ever had. What do you think the Church of God needs today? Comfort is right; people who are tender one with another, and forgiving, understanding, patient, loving, A man's heart almost breaks. After 2,000 years, that people who call themselves "Christian" can be so unloving, and so unkind, and so hurtful with words. It cannot be from the true God, because the words of God are always words that bless, even as this is, admonitory encouraging. The admonition was there.

A little while ago, the word was "compulsory." Doctrine, reproof; even in reproof, if it's on the Word, it will be loving. It will be tender. It will be words that will really bring comfort. By the way, after **verse 31**, you ought to read **Galatians 2:9-21**. I don't want to read it tonight, but you do it.

Acts 15:32

exhorted" - encouraged toward a more worthy endeavor - because they said with their mouths what Paul read from the letter. They simply corroborated it, substantiated it, added to it, and told them how wonderful they were in Antioch, Syria, Cilicia. They exhorted the brethren with many words.

"exhorted" - comforted - *paraklēsis* - Paraclete - that type of exhortation; exhortation that is comforting.

"confirmed them" - has nothing to do with the Lutheran or Roman Catholic. We didn't have a confirmation service. And these are not the bishops sent from Jerusalem, to do the confirming

because in some denominations, only the bishop can confirm...I think. I know! Because when he does it, then you're supposed to receive the holy ghost.

"confirmed" – strengthened - Words not only comfort, but build strength so you can go on manifesting, walking, moving. That's this word "confirmed." It's the same word as in **Acts 15:41**: "confirming the churches" and it's not an exercise of confirmation; it's strengthening the churches with the Word. Where the Word lives and people believe the Word, their strength increases and is manifested.

Acts 15:33

"tarried *there* a space" - they just stayed a while

"unto the apostles" - they went back to Jerusalem to the apostles

"in peace" - That's what this first Jerusalem Council accomplished: peace.

"from the brethren unto the apostles" - they were free to go back to the apostles and those in Jerusalem.

Acts 15:34

That **verse 34** is not in any text, but we know it's true because Silas hung in there. Now wait a minute, whether Silas stayed there, or whether Silas went back to Jerusalem, then returned, I don't know. But I know later on, Silas and Paul take a trip, in the Book of Acts. So he must have been around. But they could have gone back here with the others that came with him.

Well, that's how the first major split in the Christian Church was avoided. There are so many, many things involved, aren't there? Well, I think that's all I'm going to do tonight.

Acts 15:35 — 16:40

October 14, 1976

Acts 15:34

This was not in the text, it was added later. (pg. 279)

Acts 15:33

It means after a set time; a deliberately set time. They set the date and said “We’ll stay this long and then we’re going back to Jerusalem.”

“let go” – dismissed - same as “dismissed” in **verse 30** - “dismissed” - not like being dismissed from a meeting; but that they had a big ‘doo’ for them; a nice farewell party for them. I suppose they had cake and ice cream.

I was thinking today that I was going to make an assignment to my Corps that’s going to be doing research papers. I am going to put somebody on the words “other” and “another”; *heteros* and *allos*. I’m going to have them work every verse in the Word where they are used. It appears here, again, in **verse 35**.

Acts 15:35

“others” - *heteros*

“Paul also” – “but Paul” – delete the word “also”

“with many others also” – they were doing the same thing. There were really “twigging” in that city.

They had set a space of time earlier for when they were going to leave but, other things had occurred, I’m sure because **verse 36** says “some days.”

Acts 15:36

“and some days after” - is a certain time, set date - I think it was pre-arranged, where they said, “On October 3 we’re going to get together and then we’re going to go visit the brethren again.” Providentially, I think this was set so that Silas could come back from Jerusalem.

Now here is where the second missionary journey of Paul starts which Walter Cummins taught. I’m only going to go through it, not that I can teach you anything about the second journey, but just some things that I just felt in my heart I want to share.

“us” – Paul and Barnabas

Acts 15:37

“determined” - literally means “contrary to original” - That is really significant because it was God’s will for Paul and Barnabas to go. But Barnabas was one of these good-hearted fellows. Many times his heart would get ahead of the Word and the greatness of God; he’d get tricked. Yet it was Barnabas that went and looked for Saul back in Tarsus. He had tremendous qualities, but just getting taken in. Here it is a very clear thing. Paul and Barnabas were to go revisit the churches, but Barnabas, contrary to their original revelation; second thought was, “golly, that Mark’s a fine fellow, take him.” The original was revelation. Taking John Mark was the next thought, like I teach you in the Advanced Class.

Acts 15:38

John Mark had been with them learning on the first missionary journey but he couldn't stand the pressure, couldn't stand the criticism, couldn't stand being away from momma or something, so he went back to Jerusalem, or home.

“departed” - is significant in spiritual depth and understanding. It means “fell away.” He didn't walk on the Word, he departed; he fell away. He knew the Word, he was moving along, but he fell away from the Word.

Acts 15:39

This is the last record of Barnabas in the outreach and expansion of God's Word in the early Church; the rise and expansion, as I told you Acts was, of the early Church. This is where Barnabas shelved himself.

“Barnabas took Mark, and sailed unto Cyprus” - where they were endeavoring to organize a new group of their own. That's the end of it; it's all you hear.

Acts 15:40

“Silas” - who had come back from Jerusalem. Silas, as you remember, is the one with Roman ancestry. (pg. 241)

“recommended” - given over to

“God” - Lord

“by the brethren” - Paul and Silas had the blessing of the body, the brethren.

They were given over to the grace. That I love. Barnabas had been a wonderful man, Paul was wonderful, yet they had a hell of a fight between them. When the brethren do it, again they see the ministry is grace. The blessings of the greater number of the people were with Paul and Silas. That's why they gave them over to the grace of the Lord.

Acts 15:41

“confirming the churches” – establishing, strengthening, the churches. How do you think they strengthened the churches? - By the teaching of the Word. (pg. 247)

Acts 16:1

“certain” – delete – not in the text - naturally, if you're going to have a son it's got to be of a woman.

“Timotheus” – see **Acts 14:4-7** - That's where I think Timothy was converted, on that first missionary journey, in **14:6&7**) There are some things you've got to remember about these things.

I Timothy 1:2:

Unto Timothy, *my* own son [true child] in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

The reason Paul could refer to him as “true child” is because Paul apparently won him by the teaching of the Word, in that first missionary journey. Look at **I Timothy 1:18:**

This charge I commit [command] unto thee, son Timothy...

II Timothy 1:2:

To Timothy, *my* dearly beloved son...

All of this corroborates that he was won by Paul teaching the Word. The name “Timothy” means “valued of God”; “one who is valued by God.” He certainly had a good name because he carries the ministry after Paul’s death. A wonderful man: Timothy.

Acts 16:2

After Timothy was won on that first missionary journey, he went out there witnessing; sharing God’s Word. And when they came back to Derbe and Lystra, this Timothy is reported of by the brethren that were at Lystra.

Acts 16:3

“Him would Paul have to go forth” - Why didn’t Paul leave him there? It was by revelation to move him out. Other places in the Word, they sent them right back in. Timothy was doing a great job in the city but the will of the Lord was to develop him further and take him with him. Sure he could have stayed back in Derbe and ministered the Word for the rest of his life. Some have to stay, some have to go, and only when you walk on the Word with God and the revelation, really honest and open before God, then you know.

“circumcised him” - Paul did the most unusual thing that I think perhaps he did in his whole ministry. He circumcised him. I can’t believe it, but the Word says it, that’s why I believe it. That just shows some things that generally just blow people’s minds. In **Galatians 5:1-2** Paul says, “if ye be circumcised, Christ shall profit you nothing.” Here he turns right around and has Timothy circumcised. Why? Revelation. Sense-knowledge wise Paul was madder than a little red hen, perhaps. God had given him the great revelation: circumcision is out, and anybody that gets circumcised has fallen from grace. God says, “you circumcise Timothy.” I can just see the manliness rising up; the senses man, saying, “Well, look God, what’s the matter here: you tell me one day circumcision is all out and the next day you say, ‘circumcise Timothy’.” God said, “do it.” God had it done because of the Jews which were in those areas; “for they knew all that his father was a Greek.” His testimony of the greatness of the Word would still be the same. The circumcision didn’t change his testimony. Cutting skin off doesn’t change your knowledge of God.

Acts 16:4

“decrees” - *dogma* – meaning (it’s also a take off on doctrine); the right believing

“ordained” - decided

Even in the early Church somebody had to make a decision in order to keep that body moving.

Acts 16:5

“established” - made strong

“the faith” – the faith of Jesus Christ; the whole body of believers

“increased in number daily” - that is a fantastic statement. Nobody sees it. What does it mean that the churches increased in number daily? It says what it means and it means what it says. It says, “The churches increased daily” - not the believers - the churches. Earlier, in **Acts 2:47**, it said, “...and the Lord added to the Church daily such as should be [were being] saved.” That’s individual. Now it’s no

longer individual. Now it's whole churches. Increasing how? In numbers. That's what it says, that's what it means.

We know that the churches are made up of believers, but he isn't dealing with individual believers. He is telling us that, by the greatness of the Word living, a whole church grew up every day. Daily! Churches: not one church, but many. Daily! If that's going to happen, people have to be witnessing like crazy. Churches; and a church is a body of believers, more than three. Every day; daily. Churches; plural. To me that's just fantastic.

Acts 16:6

"Asia" - the district of Mysia and Lydia, on the West coast

"forbidden of the Holy Ghost" - simply means the no "go sign"; no revelation

Acts 16:7

"the Spirit suffered them not" - again, no revelation

Acts 16:8-9

I've taught this rather extensively on a Sunday night tape. (STS 587) There is a tradition saying that it was Luke who appeared to Paul in the vision at night as the man from Macedonia. I don't know. Anyway, we had a vision.

Acts 16:10

This is where the "we" section starts in the Book of Acts. There is a common belief that whenever Luke was with Paul that he puts it "we." When he was not present with him in the Book of Acts, he doesn't use "we", he uses "they", like in **verse 8**. Luke was with him.

Acts 16:11

"Neapolis" - Neapolis is on European soil. That's the first move of God's Word on what we, today, know as European soil.

Acts 16:12

"colony" - a Roman place

Acts 16:13

"city" - the text reads "gate"

"where prayer was wont to be made" - where we believed prayer would be going on - where we believed they would be praying; getting together to pray

I have taught you previously that Paul's vision was of a man of Macedonia, but when he gets down there all he finds are women.

Acts 16:14

"Thyatira" - is known as the city of the purple dye. In the days of which this is recorded, here, it was one of the great cities. It had one of the greatest dyes in the world, the art of which has been lost. Nobody has ever recaptured or equaled the dye that the people of Thyatira had. There is a record of a union known as the union of the purple dyes in Thyatira.

Acts 16:15

“baptized” – saved; baptized with Christ in her; in the name of Jesus Christ

“constrained” - an orientalism, where you give a lot of arguments on why I should do it. Every time you give an argument of why I should do it, I give you an argument of why I don’t want to do it. Finally I do it anyway because I’ve always wanted to do it from the beginning.

Acts 16:16

“spirit of divination” - python spirit

Acts 16:17

That’s pretty “right on” by a devil spirit possessing a woman.

Acts 16:18

“this did she many days” - The reason it carried on many days was because Paul didn’t have any revelation; what to do about it.

“said to the spirit” – not to the woman but to the spirit in the woman

“the same hour” - immediately

Acts 16:19

“her masters”- those that were using her

“market place” - the central location of the city where the judgments were made. The Romans called it the forum.

“unto the rulers” – before the judges

Acts 16:20-21

“customs which are not lawful for us to receive” - In other words, you can be a nurse during the day but you can’t get dressed up at night and go back and visit the people in the hospital.

Acts 16:22

“beat” - 39 lashes with the whip

Acts 16:23

Why didn’t Paul tell them he was a Roman? No revelation.

Acts 16:24

“inner prison” - death cell

Acts 16:25

“prayed and sang praises unto God” - You can’t do that in jail, that disrupts the protocol of the jail. You can’t go into a hospital and witness, that’s where sick people are to die and be all full of fear. You can’t go in there and invite people to believe God and pray with them. That’s the chaplain’s job. You don’t read about these intellectual university grads getting their feet in stocks and praying and singing at night. You hear about men like Paul, Silas. When they were in stocks, they still prayed.

“the prisoners heard them” - they objected – they said, “Why are you disturbing us? We want to sleep. What are you waking us up for? Shut up.” It didn’t stop them; they just kept singing. They were just having a “happy time”, because even if your feet are in stocks your spirit is still free. There’s only one time they can stop you and that’s by killing you. If you’re going to die it’s much better dying with the freedom of the spirit, in stocks, than to be out of the stocks and denying the freedom of the Lord and the greatness of His Word. I wonder how they got insurance to stay out of stocks. Ha ha, good one huh? Maybe somebody’s got that kind of insurance.

Acts 16:26

“suddenly there was a great earthquake” – I’m sure God just didn’t set that earthquake at that moment. God’s no stupid jackass; He knew from before the foundations of the world. He laid the foundations, it says, so He just put a little fault line right down the middle of a place where, centuries upon centuries later, somebody thought it would be a good place to build a jail. And maybe a century later, somebody ended up in that jail, called Paul and Silas, and they had a singing good time and -- there was the earthquake.

“foundations ... shaken, ... doors ... opened, ... bands ... loosed” - That was an earthquake, what was an earthquake. How you get the handcuffs off of those fellows with an earthquake, I haven’t figured out. I just know it happened.

Acts 16:27-29

“light” - lantern.

“”fell down before Paul and Silas” - Do you think this would have ever occurred, had Paul and Silas not sung so lustroously and prayed so loud?

Acts 16:30-31

“Christ” – delete - same truth here as **Romans 10:9**

“house” – household

Acts 16:32

This was not a five minute sermon. They went through the Word.

Acts 16:33

“baptized” – by being born again – Christ in

“straightway” – immediately (that night)

Acts 16:34-37

“beaten us ... being Romans” - No one, as a Roman, could be treated this way without a trial. They hadn’t given him a trial.

“privily” - secretly

Acts 16:38

“magistrates” - judges

All Paul needed to do now was write a letter, substantiated by testimony, to the emperor and all those Roman magistrates would have lost their jobs and most likely their heads. But he didn’t do that.

Acts 16:39

They came real humbly with their tails between their legs. They said, “Oh, we really didn’t know you were Romans. We really didn’t mean any harm to you. Look, we’ve got sack lunches for you. Look, we’re really sorry, why don’t you just trip along.”

Acts 16:40

You know, they sang in prison. (verse 25) I think the literal translation of “sang” is they “hymnized.” That’s singing; to “hymnize.” **Matthew 26:30; Mark 14:26; Hebrews 2:12.**

Psalm 115 is one of the Psalms that perhaps was sung in **Matthew 26:30, Mark 14:26** or **Hebrews 2:12**. I will give you all of them that may have been sung, or portions of them may have been sung. This is referred to in text as the great Hallelujah:

Psalm 115 - the great emphasis is on **verse 11**

Psalm 116 - **verses 3-4 & 15-17**

Psalm 117 - **verses 1-2**

Psalm 118 - **verses 6 & 29**

Psalm 113

Psalm 114 - **verse 7**

Those Psalms and those portions of those Psalms, and they varied, came what is known as the great Hallelujah. These portions of these Psalms were always sung at the time of the Passover. And since Jesus Christ was the Passover lamb who fulfilled the Word, I believe that those hymnizings in Matthew and Mark were portions of these Psalms. The night when Paul and Silas sang in prison, I wonder if it could not have been from this portion of God’s Word that they were singing. I do not know, but because the word “hymnizing” is used in both places, I wonder about it. Knowing what I know about oriental culture and knowing that the Psalms were to be sung (that’s what it means), I wouldn’t be a bit surprised that the singing that night, in prison, was from God’s Word, as God had promised to His people to be their shield and buckler and their deliverer.

Acts 16:25-40

October 19, 1976

In Acts 16, we have a seismograph, a device that measures earthquakes. So the Bible wasn't too far behind the scientists, I guess.

Acts 16:25

"Paul and Silas prayed" - You remember Paul and Silas were both Romans, and I showed you that God must have known from the beginning what was going to happen, because the other fellow was not a Roman; the one that came with Silas from Jerusalem. His name was Judas or Barsabbas. He was not Roman, yet Silas was. Here we have the record of these two fellows, Paul and Silas, both Romans, sitting in jail having been beaten, and everything else just contrary to what was supposed to happen to a Roman.

"sang praises unto God" - I told you literally it meant, "they were hymning" They were just singing one song after the other and having a great time singing.

"and the prisoners heard them" - I can imagine what the prisoners thought. They wondered if these fellows shouldn't see a psychiatrist, whether they weren't off their rocker.

Acts 16:26

"earthquake" - *seismos* - in the Greek text

"every one's bands were loosed" - these bands were the bands of the stocks they put their feet in. (Verse 24)

Acts 16:27

"keeper of the prison" - "jailor" of verse 23 - is the same word that is translated here "keeper of the prison."

"awaking out of his sleep" - literally it says, "shook awake" - He woke up right away because his teeth were rattling with that earthquake.

"supposing that the prisoners had been fled" - Their feet were out of the stocks, everybody was free to run, but the doors were open and nobody ran.

Acts 16:28

"Paul cried with a loud voice" - in other words Paul had to yell at the top of his lungs.

"Do thyself no harm" - This literally means, "Do nothing evil to yourself." And the evil would be if he would have sliced his own throat, killed himself.

Acts 16:29

"Then he" - the keeper of the prison, the jailor

"sprang in" - into that inner prison

"he came trembling" - in other words he was just shaking like a leaf

“he fell down before Paul and Silas” - That “falling down” reminds me of another record in Acts where somebody fell down when a fellow by the name of Peter came in. (**Acts 10:25**) It was Cornelius. To fall down does not mean that they are God; that you are worshipping them as God. It is simply the utter reverence, respect, homage. That’s all it is; just to fall down. I guess in one time you girls curtsied or something, for respect, and these kind of things. Over here, in Oriental Biblical culture, the great respect, the great admiration, the great awe, is simply just to fall down. That doesn’t mean Paul was God, or Silas was God.

Acts 16:30

“out” - is “outside” i.e.- of the prison where they were

“said, ‘Sirs, what must I do to be saved?’” - That little earthquake must have had a tremendous impression on him. I guess it shook his brain cells in line so he had sense enough to ask the right question. The wonderful thing about this verse that hardly anybody sees is that the word “Sirs” is the word “*kurios*,” This is the word used for “Lord” when we talk about the Lord Jesus Christ. “Sirs” is the word *kurios* meaning “lord”. It is also translated in the King James as “master.” What I am trying to show you: just because Jesus Christ is lord, does not make Jesus Christ God, because here are two men, Paul and Silas. The jailor says to them, “lord.” He knew they weren’t God. But the word “lord” is a respectful title like the wife would speak of her husband as her lord, for the respect. This is what this man called them. He said, “Masters (or lords) what must I do to be saved?”

“what must I do to be saved” - It’s real personal - “I do” - What must “I” do? - He didn’t say, “What do the rest of the prisoners have to do?” He said, “What must ‘I’ do, because man, you guys have something? Here we have all been laughing at you. But we are the ones who are really being laughed at. Therefore what must ‘I’ do? What must ‘I’ do? There has to be something done in order to get saved.” That’s why salvation is not of works, but of grace, and yet you’ve got to do something and your doing is works. We are not saved by works; we are saved by grace, so you have an apparent contradiction. Because whatever you do is not grace, right? He said, “What must ‘I’ do to be saved.”

Romans 10:9-10: That if thou shalt confess with thy mouth [that’s works not grace] the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Believing is works not grace. So far all works. In the next verse is the key:

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

You don’t get saved by confessing with your mouth the Lord Jesus and believing in your heart that God raised him from the dead until you understand that it’s a confession unto. Grace begins when you act. Confess with your mouth the Lord Jesus and you believe in your innermost being that God raised him from the dead; then the new birth, Christ in you, the hope of glory, is all grace.

It is a confession unto. It is not confession that brings salvation, it is unto salvation. Then grace begins when you confess with your mouth the Lord Jesus. Then God by His grace gives you the new birth. “Not of works lest any man should boast” “By grace are ye saved” (**Ephesians 2:8-9**) This man said, “What must I do to be saved?”

Acts 16:31

“Christ” - delete - not in the text

“Believe on the Lord Jesus” – Just like **Romans 10:9**. Jesus is the human manifestation on this horizontal level of God’s only begotten Son. Christ is the messianic side, perpendicular down. You don’t believe on the messiah, that’s Israel. He’s the messiah to Israel, but he’s the savior to men as Jesus, all men, whosoever. He’s the savior to all men who confess him as lord. That he is the *kurios*, the master. That he is the one and only Son of God. That is what it is to believe on the Lord Jesus, or confess with your mouth Jesus as lord. That makes Jesus, God’s only begotten Son, party of the first part, second part, third part and every other part and you’re no longer Jesus yourself. Up until you get saved, you are lord of your life. Now you change lords by confession; you make Jesus your lord. That makes him party of the first part and you, at best, party of the second part. If then after you are born again which is by grace, you do not renew your mind, you will still live in this life like you are party of the first part, and not walk in the light of the Word as God manifests His Word in the walk. The walk is the renewed mind. The salvation is the gift of God by grace.

If you’ll understand what I’m teaching you now and sharing with you, you will be able to understand a lot of things that you see so called Christian believers doing, because you can be born again of God’s spirit and not renew your mind on the Word and you have just not made Jesus Lord. Now to make him Lord once is eternal life. The speaking in tongues is the proof that you’ve done it, but unless you keep putting on the mind of Christ, he will not be lord in your daily walk. He’s lord of your spirit which is a one time deal, but the walk is a day by day standing on God’s Word and staying put on it.

“and thy house” - The house required the same condition of believing. “Thy house” is a figure of speech. I can’t remember the name of it. “The house” represents the people. Here’s the house. You can’t get this house converted, right? It stands for the people of that household of which he, the jailor, was the head of the family; the body of the household.

Acts 16:32

“and they spake unto him the Word of the Lord” - That has to be a great deal more than what you do in one minute or two.

Acts 16:33

“washed *their* stripes” - means he washed their wounds, that had been inflicted by the whips

“was baptized” - not in water, but by his believing, with Christ in him the hope of glory, which is eternal life. And that’s better than all the water in the world.

“and all his [house]” – “house” is deleted, but the same truth

“straightway” - immediately

Acts 16:34

I thought we got the house saved. We did. He brought them outside the jail in **verse 30**. Where do you think they went? He brought them into his house.

There may be a text that puts this thirty-fourth verse ahead of thirty. But even if there isn’t, you have got to allow God the same writing privilege of His writing as you would a secular author. A secular author could tell all these great facts and then go back and pick up something that had happened previous to it. What happened is in **verse 34**.

“meat” –food; meat; gave them something to eat

“rejoiced” - was delighted; tickled to death; just effervescing

“believing in God with all his house” - would be after they heard the Word. So this is sort of a recapitulation as well as an addition of truth in **verse 34**.

There is something in this verse that I don’t know if I’m right on, but I challenge you to think about it anyway. It really blessed my heart when I saw this possibility in working this thing. This word in **verse 34**, “brought”, is the same word as the word “loosing” in **verse 11**:

Therefore loosing from Troas...

What did they lose? The loosing was the ship; they loosed from the moorings; they took those ropes or whatever they are. That’s what it means to lose the ship. It’s the ropes I’m thinking of. That’s the loosing of it. The record told us that when he threw him in the inner dungeon, they put their feet in stocks, but it did not tell you that they handcuffed them. I believe they had their hands tied behind them or someplace. That’s why I got so tremendously blessed when I began seeing that word “brought” as “loosed.”

He got them all the way out of the jail; took them home and he forgot to untie their hands. He was so shook, so excited, so turned on about what had happened. He got all the way back to his house when it finally dawned on him, “Golly, they still have their hands tied.” They put their feet in stocks and it was also a custom to, what we call, handcuff them.

Now the Bible says that the earthquake shook them out of their stocks. But it doesn’t say it shook them out of their tied hands. He got them home. I can see this because, man, put yourself in that place once. That tremendous earthquake; all the prisoners had a right to run out, the doors were all opened. The jailor was responsible for every prisoner because if one of them escaped, then he had to die for them. He must have really been shook. And he yelled, “What must I do to be saved?” And he took them home, and when he got them home he looked at them and said, “My gosh, I forgot to untie you.” So he set them down, untied them, and he gave them some food.

“believing in God with all his house” - His whole household delivered, that’s what it ought to be today. In Oriental culture, when the Father got saved, everybody got saved. Today, one sister gets born again, the brother doesn’t. Dad doesn’t want to get born again, he says, “Mom, you have the religion for us.” That’s not Biblical culture. The need is the same today, in the family, as it was then. I’m looking for days when whole households will hear the Word and everybody get born again. If you’ll go back to Acts, (**Acts 5:15-16**) as Peter was walking down the street, whenever the shadow of Peter covered someone, the person got delivered. It wasn’t the shadow, it was the believing. The temperature of believing was so hot; whenever you got within the vicinity of it you just burned the Word in your life. That’s what happened to this man with Paul and Silas just standing faithful, witnessing by singing and everything. They just stood. Isn’t that a wonderful verse? He set food before them. They rejoiced, believing in God with all his house.

You know what they did? They stayed up all night. Couldn’t go to sleep that night any more. Too much excitement.

Acts 16:35-36

“keeper of the prison” – jailor

Evidently the keeper of the prison made his job, his assignment. Six o'clock in the morning, he was supposed to still be there. They got back there, and Paul and Silas went with him. The guys came from the top brass and said, "We decided to let those men go."

"this saying" – *logos* - And yet people say that the *logos* was God. Jesus was God because he was the *logos*, **John 1:1**. By that same logic, you would have to say that somebody else was God over here. The keeper of the prisoner or the magistrates, or the serjeants, somebody has to be God, because of the word *logos*. No, no, we know better than that. We know that there are different usages of words in their context. But the point is; this is the word that is used for "The Word."

Whenever any authority gives the Word it's always *logos*. Whenever they are words, w-o-r-d-s, within that Word, it is the word *rhēma*.

"to let you go" - in order that you may be released

"go in peace" – "get out of town, clear out, behave yourself. Don't come back into our city limits." That's what is behind this.

Acts 16:37

"Paul said unto them" - The keeper of the prison apparently told Paul, then Paul ventures in, and he talks to the magistrates and the serjeants. He faces them.

"openly" – publicly - They put them out in the public square and all the people came there; watched what was happening; and they beat them 39 lashes with the whip.

"uncondemned" - without prior investigation - Not only prior, but without accurate or proper - perhaps that would be the best way to translate it - "without proper investigation"

"Romans" - Roman men

"privily" – secretly – "They beat us publicly, now they want us to leave and get out of here secretly. If they could beat us publicly, they could escort us out publicly."

"nay verily" - no indeed – is the text

"fetch" - lead - this same word used in **Acts 5:19; 7:36, 40** – it means, in essence, "let them escort us out; get their motorcycles and trucks ahead and we go with them."

They did it publicly; now they can escort us out publicly, not secretly. No indeed! Boy what a stand.

Acts 16:38

"words" - *rhēma*

"magistrates" - bosses, top brass

"feared" – literally - were alarmed - The bell went off in their head, the alarm clock.

"when they heard that they were Romans" - that's what alarmed them, for no Roman citizen could be scourged, beaten, by any provincial governor without an appeal to the Emperor of Rome. That's why

Paul, in **Acts 25:11-12**, made his appeal to Rome. This is what they had not done. They had scourged Paul and Silas. No wonder those magistrates were alarmed, they should have been.

Acts 16:39

“they came” - Now I want to tell you they had their motorcycles wide open coming. They didn’t mess around because if the Emperor, or the Caesar, had heard of this treatment, the provincial governor would be released of his position and perhaps severely punished for it. They didn’t waste any time.

“they besought them” - What do think they talked about when they besought them? Do you know what they said? “We’re sure sorry. We did not know you were Romans.” The reason for that is, earlier they had assumed that they were just Jews (**Acts 16:20**). They acted on an assumption. Therefore when they “besought” them. I know they said to them, “Look, we’re really sorry, we thought you were just Jews coming in here to make trouble, we didn’t know you were Romans, and we’re really sorry.” I suppose they paid their medical bill for everything that was involved. “they besought them” - they lovingly requested; they pled with them; they besought them. You and I would say, “they begged them” to forgive them, and not to tell Caesar.

“brought *them*” – brought them out – Out of what? They took them outside of the city; they walked with them; escorted them.

“desired *them*” – begged, pled with them - literally they were just praying that they would leave.

When those fellows left then the rest of the town’s people wouldn’t find out that they were Romans. Therefore, the provincial governor might never be reported on. So he wanted to cool it and get it just as quiet as possible and get it over with. That’s why they escorted them. That’s where I get my motorcycles, you know; they escort. I see all that. I wouldn’t be a bit surprised if they slipped them a ten or something and said, “Fellows, when you get to the next town, have dinner on us.”

Acts 16:40

“went out of the prison” - Here again, it’s just a repetition of things that have occurred. That doesn’t mean they went out of the prison now; they’re already outside of the city, but they had to come from the prison to begin with.

After they got outside of the city, they went to the house of Lydia. Outside of the city gates, I guess is what I’m talking about, or outside of that whole area.

“comforted” – *parakaleō* - like the Paraclete that I told you about. (pg. 247 – “consolation” - **Acts 15:31**) They comforted them. It would seem to me that the brethren should have comforted Paul and Silas, but Paul and Silas are doing the comforting. You know what that tells me? That they were really shock up; that whole Twig. “They beat our Paul, they beat our Silas,” They were all nervous, shook up, about it. So Paul and Silas come back and give comfort to them. And that simply is telling them, “Look, so what? It’s over with. Let’s move the Word; let’s move!” The word is “exhorted”; to encourage toward a more worthy endeavor.

That Lydia is that seller of purple with whom they prayed. (**Acts 16:13-14**) God opened her heart. That’s where they went and taught. I’ve had a thought. I don’t know, but what I really in my heart feel happened: (I’ve never told anybody this before but thought about it many times) they let them lead them out of the city so that they were all happy. Then, after the guys left, they came back and

went over to see Lydia. Then they got their sack lunches and headed out to the next place, which happens to be Thessalonica.

Isn't that a wonderful record in the Word? And the great in-depth truths that lay so beautifully in those scriptures. You just have to take time, and let that Word simmer in your soul, in your mind, and just get the great beauty and the impact of it.

Acts 17:1-3

October 26, 1976

Part I (Research material)

You see, through the years, the Word and its depth just began to grow on me gradually. What I'm going to do here tonight, I could not have done thirty years ago. I could have shown you a little of what I was doing, but I could not have done in totality, naturally, what I'm going to do tonight because I've got thirty years more experience in it and learning.

I'm going to try tonight, and this is most unusual when I do this (this is like laying my heart all open and all of you walk all over the thing). I'm going to try to show you how I work the Word before I come to teach you or any of the other people in the Corps at anytime, and about a lot of other things that may enter in.

I would not expect you to be able to do, at the present moment, what I am capable of doing. Not because of my egotistical position, but because, after all, if you've had thirty to forty years working something, and you had only one year; it would seem axiomatic if you keep working that the man who has worked thirty years should have a little more knowledge than the fellow who has just been in it six months or a year. And, of course, when you work long enough you retain some things in your mind, then when you hit the same wording, the same usage of words, the same construction, later in the Word, you don't always have to check it out and refer back to it because of your recall. And, of course, after all of these years and stuff, many times I don't have to go back to checking things if I am just generally teaching.

But, when I teach the Corps, it's usually different, where again I do the one thing that I love to do and that is just to take it word by word and line by line. And I check and I double check if I have any question whatsoever or if I feel that there's more needed or that I maybe could give you more, share more with you. Because, sooner or later, some of you are going to have to come up having, not only a little of the knowledge I have and stuff that I know about the Word, but to develop it even further. I don't know where it's going to go, but I just know that these are some of the things that you have to come to.

And, well, I was asking about this **II Corinthians 4**. We're going to work Acts 17 tonight sometime between now and midnight but I just don't do things like this, because I... Just like now, I'm all nervous about this thing and that's not me. But you see, this is--I just don't do this to myself, because ordinarily, when I want to work the Word, I literally put myself behind closed doors, so to speak, or, as the scripture says, if you want to pray, you go in your closet, in the gospels. (**Matthew 6:6**) I isolate myself. And boy, then I just stay my mind on the Word. Even phone calls or anything else, unless they are emergencies, I just forget about them. And, it's difficult for me to do this in your presence because I'm just not used to it. In other words, I'm just not exposed to this kind of thing. But, I thought if I could show you a little bit, even if I don't do very much with you tonight. At least you will see that this ministry does have some depth in it, beyond anything that almost anybody knows in the ministry except you people who have lived with us and worked with us and seen it. Now, I am thinking, even like my Walter, and kids in the Corps, 1st Corps, who have known me all these years.

II Corinthians 4:1-2:

Therefore 'seeing we have' [having] this ministry, as we 'have' [omit have] received mercy, we faint not;

But have renounced the 'hidden things of dishonesty' [shameful secret things], not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth (by manifestation of the Word of God that we teach) commending ourselves to every man's conscience in the sight of God.

And this, of course, as many of you know has just been my love in my heart. "Not handling the Word of God deceitfully," which indicates that it is possible to do what? Handle it deceitfully. And the very thing that they accuse me of doing is the very thing that's the opposite of which brought me to the ministry of the integrity and accuracy of the Word. I found it was being handled deceitfully; time and time again they were even doing this without knowledge that they were doing it. They meant well. They were sincere. But sincerity is no guarantee of truth. And we are to study to show ourselves approved to God, not men, by rightly dividing the Word, because it is His Word. And we do not handle the Word of God deceitfully, commending ourselves to every man's conscience in the sight of God.

And therefore the only way people can ever really know is to sit where you're sitting, for instance, or to live where you live and make up their mind whether we're handling the Word deceitfully or whether we are endeavoring to rightly divide it to show ourselves approved unto God and not unto men.

Last Saturday, at the meeting with the Minnesota Harvesters, I opened with chapter 4 and 5 of II Corinthians. It's very, very timely. As I said, I wouldn't expect you to be able to do what I can do many times in the Word, as I said, because of my years of working it.

On this particular desk here, I have the basic things that I carry in the motor coach. This is with me all the time except for this particular Bible which happens to be with me wherever I go. This is basic to me. Ninety-five percent or more of the things that I need to cover or handle at anytime with the Way Corps or in a public meeting, I have access to in the motor coach. It's not very much. But, one of the reasons I do not need much more is because of other things that I have in my mind that are not laid out here on this particular table.

- 1) Greek Text - always available to me
- 2) Bible Dictionary
- 3) Regular Dictionary
- 4) Young's Analytical Concordance
- 5) Bullinger's Figures of Speech – this I do not use a great deal unless it's a real in-depth thing I want to do on figures of speech.
- 6) Bullinger's Bible - I always have this when I work. One of the reasons I like it, is because Bullinger gives me a lot of Greek words quickly and he gives me access to information quickly.

I have found, in my years of working, that it is a way whereby I can facilitate my working of the Word. I believe Bullinger was one of the great Bible students of all time. Naturally there are a few places where I believe that our spiritual perception has some additions or changes

to make. I've often felt that if men like he and I could have sat together and talked over some of these tremendous things; I wonder if both of us would not have grown immensely. I've never considered myself to be a scholar. I think Bullinger was. Dr. Ginsberg, who collected the work on the Masorah, contributed much toward the acquisition of the materials in figures of speech so this could be compiled and put together as Dr. Bullinger did it. These were scholars, great men of great ability. They were not endeavoring to handle the Word of God deceitfully. They were endeavoring to rightly divide it. I feel that Dr. Bullinger lost the greatness of the Holy Spirit field because of the things he saw in the senses world that he could not reconcile himself with; the shouting, the clapping, the laying on the floor, the speaking in tongues.

7) Bullinger's Critical Greek Lexicon and Concordance

8) The Analytical Greek Lexicon

9) Dake's Annotated Reference Bible – I read it less and less; it's such fine print

This is a small portion of what I have in my personal library:

These six books I have read and re-read to teach the Book of Acts:

1) The Apostle of Reconciliation by Charles Welch. Welch took over after Dr. Bullinger died, in the Berean Publishing Trust. Dr. Welch is dead now.

2) Handbook of Biblical Chronology by Finegan.

3) Life and Epistles of Paul by Conybeare and Howson.

4) Paul of Tarsus, His Life and Teaching.

5) International Revision Commentary on Acts

6) The Acts of the Apostles, Volume 5. - by Philip Schaff, a fine Bible scholar. Schaff and Walker did histories of the Christian Church. When you read these Church histories, you have the occidental view of the best there is. I read this completely before I started teaching Acts to you.

These are different translations of The Bible or The New testament. This makes it possible for me to look at any one of these translations if I run into a complication where the Word doesn't fit. Because, if it's God's Word then, it has to fit like a hand in a glove. It just has to be.

He reads examples:

Hebrews 2:14 by Rotherham:

...that He might paralyze him that held the dominion of death...

Romans 5:12, 15-17 from The New English Bible:

It was through one man that sin entered the world and through sin, death and thus death pervaded the whole human race in as much as all men have sinned.

[If I were doing it I would have said "permeated" instead of "pervaded.""]

But God's act of grace is out of all proportions to Adam's wrong doing. For if the wrong doing of that one man brought death upon so many, its effect is vastly exceeded by the grace of God and the gift that came to so many by the grace of one man, Jesus Christ.

And again, the gift of God is not to be compared in its effect with that one man's sin, for the judicial action following upon the one offence, issued in a verdict of condemnation but the act of grace, following upon so many misdeeds, issued in a verdict of acquittal.

For, if by the wrong doing of that one man, death established its reign through a single sinner, much more shall those who receive, in far greater measure, God's grace and His gift of righteousness, live and reign through the one man, Jesus Christ.

I Corinthians 12:3 from The New English Bible:

Therefore I want you to understand that no one speaking under the power and influence of the spirit of God, can ever say, "Jesus be cursed." And no one can really say, "Jesus is my Lord" except by and under the power and influence of holy spirit.

That's where I get the "really" from.

New Testament Works:

- 1) Numeric English New Testament by Ivan Panin – when I had time, for about 2-3 years I worked this. Davis did a take-off of Panin. Panin was the brain. What happens with all of these works is; everybody has a theological point to fit it into. So they begin squeezing. When you work the Word of God on the mathematical exactness only, then you have a tendency, if something doesn't quite fit like you think it should, then you work it around to try to get it to fit. We don't do that. We work it from a mathematical point and then when we can't understand it, or it doesn't fit quite where it should, then we drop off of that. Then we start looking for figures and have a lot of these other things that we go around to see how it really could work.
- 2) Alford Greek Testament – he looked over a lot of manuscripts and then came up with what he called his "Critical Greek Text"; the best reading from all the manuscripts that he examined.
- 3) ??? – by Noyse (sp.) – uses the text of Tishendorf (a critical Greek text editor).
- 4) New Testament Greek - Westcott and Hort – this is the one critical Greek text editor that is not covered in the Interlinear, where it gives the different readings at the bottom of the page.
- 5) Word Studies in the New Testament by Vincent, Eerdmans Co. - Vincent is one of the men that quite a few people quote, but you've got to know a lot more than Vincent if you want to rightly divide this stuff. He's okay.
- 6) Greek-English Lexicon of the New Testament by Thayer, Zondervan Co. - He gives a lot of background on words.
- 7) Englishman's Greek Concordance of the New Testament, Zondervan. - You have to use the Greek words with this.
- 8) The New Testament, An American Translation by Goodspeed, University of Chicago Press. – Goodspeed was New Testament and Smith Old Testament. They were fine scholars but they

came up at the time of what is known in the theological circles as the “emergence of higher criticism”, therefore their translations were sort of influenced by the “move.”

9) The Living Bible or Paraphrased Bible

- 10) Young’s Literal Translation of the Bible – this is a very literal translation, being very awkward to read.

We have a phrase that I think covers it the best of all time; a literal translation according to usage. We can give you a literal but basically according to usage; in the light of how it was used then and related to our time. We try to be solid on the integrity of the Word and put it in practical terms that communicate to you or to the people of our particular era.

- 11) American Standard Version, 1901. In England it was done in 1881 and 1885, and then they brought it to the United States and did it over here. When they did that they had some of the American advisors work, but England didn’t accept all of the American suggestions on translation. So we weren’t allowed to put out one in the United States of America until so many years after the English one of 1881. And then 1885 is when the Old Testament was finished.

- 12) The Oxford Annotated Bible - it’s the Revised Standard Version. I simply look at it. I haven’t gotten a great deal of help out of it.

By the way, when I read something, I always read the footnotes first, and then I go to the body.

- 13) The Emphasized Bible - has a real elaborate system of markings, a whole coding system.

- 14) The Newberry Reference Bible - has certain things that he couches in a language that communicates to me. He handles the verb “to be” pretty accurately. I like the flavor of it at times.

- 15) Lamsa’s Bible Of course his great work along the line of “My God, my God, why did you spare me is in there. I want to tell you something about Lamsa. Holman published his Bible. Lamsa knew three times as much about the Word of God as they would allow him to publish because Holman is in the sales business. They’ve got to sell Bibles, and Dr. Lamsa, if he could get anything published, he didn’t care who published it. He just wanted his stuff published, and so many times Lamsa would give and do it the way they wanted to do it. That is why his work does not stand as one of the greats. There were just fantastic things that Lamsa knew. I want to say, in behalf of Lamsa, whom I love very much, “I think he was a fantastic scholar of Aramaic and the ability to handle Aramaic beyond anything that is in extant in the world today.” I’m convinced of this. I am only sorry that, again, what I call “the system” closed off a man who had knowledge that would have just blown this thing apart. Dr. Lamsa died a year or so ago. His book Origin of the New Testament will be reprinted in the next year.

- 16) The Jerusalem Bible – Jews Catholics and Protestants translated this – so you know it’s a mess. This one is the Catholic edition. It’s a revision that I think is the finest Roman Catholic one I own. I use it when I want to check out what the Roman Catholics should be reading.

17) The Millennium Bible – introduction:

“The Millennium Bible being a help to the study of the holy scriptures in their testimony to the second coming of our Lord and savior, Jesus Christ.”

This was done by Dr. Bederwolf. It just basically highlights those things that in his opinion relate to the second coming of the Lord Jesus Christ. One of the reasons I had to work this field is because of the ‘pre’ and ‘post’ millennium groups. One group of Christians thinks we’re going through the tribulation and the other thinks we won’t. The “pre-millennial-ists” think you’re going to get “raptured” before. The “post-millennial” think it comes after the thousand years. Millennium means “thousand” and therefore you go through the tribulation period.

I’ve taught you that whenever there is a contradiction in so-called Christian bodies, I usually looked at all of them to understand what they were teaching and then I put them all aside and then just go to the Word and see if that Word doesn’t clarify itself. That’s how I got to the “Christ in you” being the baptism instead of the water, whether it immersion, sprinkling, dipping or dry cleaning. In order to do that, that Bible helped me in the “pre” and “post” millennial type of work.

18) The Amplified Bible - This is in the category of an expanded version in that it has extra words added over and beyond. All the extra words are marked in the verse so you can tell what has been added. Kenneth Wuest does an expanded translation but he doesn’t tell you what he adds. It’s a little more difficult to use.

19) The New Testament Octapla – It has eight different Bible translations on the two pages; four on each page. This is giving the background of the English bible. It starts with Tyndale; 1525, The Great Bible; 1539, The Geneva Bible; 1560 (which all the lay-people liked because it was in their language and it was in a small size that they could handle.

The Bishops didn’t like it because there were notes in the margins criticizing the hierarchy of the Church, so the bishop came out with another bible in competition with it [the Bishop’s Bible] and they made that the Bible of the Church of England), The Bishop’s Bible; 1568, The Rheims Bible (Catholic); 1582, The King James; 1611, The Revised Version; 1881, and The Revised Standard Version; 1960 (which has been revised since). This lets you see the change from one translation to another.

20) The New Testament of Gospels and Acts of the Apostles by Barkley

21) The New Testament for English Readers – the Alfred text; the English translation of the Greek.

22) The Reach Out – the Living Bible in an appealing form; to appeal to young people.

23) The Special Arrangement - is where they would take the parallel quotations from the Old and New Testament and arrange it so you could see it. It came out in 1961. From the work:

“The principle importance of this new work is that it assists in increasing bible knowledge for those with limited time to study. The assembling of more than 1800 correlated parallels and 1600 verse end references represent 7 years of study and research. There are no explanations or interpretations of any kind offered by the compiler of this special arrangement.”

This is the first one I worked when I got to where we are today; International Headquarters.

- 24) The Numerical Bible by Davis. He used the work of Panin and followed on his heels.
- 25) The New Testament From 26 Translations – that sounds real great until you get into it and you find you don't have 26 complete translations you can work with; just little bits. They give you the different readings, of what they think you ought to read, from 26 translations.
- 26) The Numeric English New Testament – this is where he took the Greek words and gave them so many numbers and added them up and if it didn't fit, he would add some or subtract some until he got it to fit.
- 20) The Resultant Greek Text by Weymouth. This made him like a critical Greek text editor but he's not handled in our interlinear. He was a fine scholar.
- 21) Good News for Modern Man – probably one of the worst news that ever came out. They put a different introduction in these for Catholic use or Protestant use.

Weymouth was English who collaborated with another man from Cambridge but Weymouth did the Resultant New Testament.

Walter Cummins joins Dr. Wierwille:

We also check a lot of Greek versions in order to make it so we don't handle the Word of God deceitfully; like:

- 1) The Englishman's Greek New Testament
- 2) Zondervan
- 3) Nelson
- 4) Westcott and Hort
- 5) Stevens
- 6) Weymouth
- 7) Tishendorf
- 8) Weiss

These were put together by Eberhard Nestle. Then his son, Erwin Nestle, carried on the work. Dr. Aland, in Munster Germany is the one who is carrying it on today. They now have the 26th edition out, which is supposed to be "it" as far as critical Greek work is concerned. Aland, Metzger, Black, Dr. Bruce and Martini - - they took the Nestle-Aland text and reworked it to where they feel they have got as close as you can get with all the available manuscripts. I think they are on the 3rd edition of that.

- 9) Octavia Major by Tishendorf is his 8th critical edition. It has some Greek text on the page and the rest of the page is footnotes from different manuscripts.

I think you're beginning to see that we just don't flip the Word off the top of our lid because we have something to argue about. We have spent years and years and years deepening ourselves in the knowledge of it. When somebody says that we deliberately fabricate stuff, that has to be a lie.

- 10) Hermann Von Soden - did a work similar to Tischendorf's.
- 11) Legg - started a work and only got through Matthew and Mark in his lifetime but he did a lot more manuscript work than either Tishendorf or Von Soden. He did the best of them all as far

as having available information. There's a group in California that's working on Luke now. They've been working on it since the 1940's.

- 12) Aland - the one Walter Cummins worked with in Germany, who reworked Nestle's edition, did the gospels similar to what Legg did but not quite as extensively. He doesn't list as many manuscripts in his edition.

We check out our Greek texts when we're working and if it still doesn't fit, then we look here and find manuscripts which may be newer but may have been copied from manuscripts that are much older than the oldest manuscripts in existence. You can't discard any manuscript evidence, even if it only appears in one or two manuscripts. It still has the possibility of being copied from a much older manuscript.

Nobody has really done an extensive work in the Aramaic or Syriac text like they're doing in Greek. Syriac is the dialect of Aramaic that is most prevalent as far as manuscripts are concerned and it carries the dialect basically that Jesus spoke. These manuscripts are available to us on microfilm. Aramaic sources:

- 1) This New Testament is out of print – so we guard this with our lives.
- 2) This one has two different scripts having basically the same vocabulary; Nestorian and Jacobite.

Our manuscripts are all in Estrangelo, handwritten. Then when we get into printing, we have Nestorian and Jacobite. This is basically because the Church split and they didn't want to look like each other.

- 3) Basic dictionary – taken from a two volume dictionary which has the explanations in Latin. It's called the Syrus Syriacis (Latin).
- 4) We have all the New Testament, except Revelation, and all of the Old Testament on microfilm in Estrangelo Aramaic.
- 5) We also have the Apocrypha in case we want to look at that.
- 6) Book from the Oxford Press - Gospels with critical footnotes that tell you about 46 different manuscripts that they come from. Some of the explanation is in Latin but most of the stuff we can read.

The Pashita Institute in Lyden, Netherlands has a list of Old Testament manuscripts, so I believe if they have Old Testament manuscripts they have New Testament manuscripts. We can get a lot of these from the British museums.

This again is just an exemplification of how we work the Word and that we don't handle it deceitfully. We have to be very very careful that we just don't give you something off the top of our heads. We check it out very very carefully.

We have about 7 grammars that we can check out. Two of them we have on microfilm. One is Everhart and Nestle. We have Theodore Noldeke. Both of these are translations from German. Noldeke is supposed to be one of the best. We have about 5 or 6 different dictionaries. We have Brakelmann's which has Latin explanations. We have Schaff's 1709 lexicon on microfilm with some explanations in Latin also.

Acts 17:1-3

October 26, 1976

Part II (Research material)

Now, I'm ready to go to Acts chapter 17. I'll show you how we work this stuff.

First of all, I always put in front of me either a pad or a piece of paper; sometimes an envelope, depends on what I have in my pocket or where I can get a hold of stuff. And, I get lectured good and proper if I put it on an envelope, because I usually lose it after it's over with. And they think these things are important to them so we file everything in some file under Acts. They don't want me to lose them, I guess, so Donna files them. But nobody will ever be able to read them because I just scribble them; and sometimes I can't read them hardly.

I take, for instance--we'll start in Acts 17--and I'll show you how I work this Word when I begin to sit down and to prepare a work for the ministry.

Acts 17:1

Now, naturally, I know that they are headed for Thessalonica. Let's say I want to know something about "Amphipolis." You can read that word one hundred times and unless you look at it, and you're doing exactly what I would do, too. I flip to the back of my Bible, take a look at the map that is proper for that particular New Testament period, and I endeavor to find these cities as they are listed on my map. But beyond that, I write down on my paper, like I have written here, "Amphipolis." I just put "Am," that's all I've got; that's why I say nobody will ever know what I'm doing. But to me that registered Amphipolis. And I put "Ap" below it. That isn't Associated Press that means Apollonia. If I need to know anything about those, I go to my Bible Dictionary and I look up "Amphipolis."

"Amphipolis" - an important strategic and commercial center at the north of the Aegean, situated on the river Struma, about three miles inland from the seaport of Eion; Prized by the Athenians and Macedonians as the key both to the gold, silver, and timber of Mt. Pangaeus and also the control of the Dardanelles; It became, under the Romans, a free town and the capital of the first district of Macedonia; Amphipolis (polis is city, you know) is about thirty miles southwest of Philippi on the Via Egnatia, a great Roman highway and Paul passed through it on his way to Thessalonica.

Now, I looked this up and I found out that it was 33 miles southwest of the city of Philippi. The next town is Apollonia, which I have also written down on my paper. And Apollonia, I checked out, and I found out that Apollonia is 30 miles further; and that is almost halfway between Amphipolis and Thessalonica. Now, as far as I am concerned, you see, in my head, I've covered what I needed to know; two cities, I know about their distance, 33 and 30 miles.

"synagogue of the Jews" - I do not need to look up "synagogue of the Jews," because I know from my previous knowledge and recollection that, in order to have a synagogue, you had to have twelve men. Twelve Jewish men could form a synagogue, so I know there were at least that many.

Acts 17:2

I just go and put a "2" on the side of my page, because now I am going to do verse 2 in my working.

Now there's only one word in there that I would really need to look up. Which one do you think it is? "Reason" Now, watch it carefully, I'll read it again.

“as his manner was” - What does that mean to you? Custom; the way he lived. I don’t have to look that up. I know that’s what it is.

“unto them” - the synagogue of the Jews

“and three sabbath days” - Well, I happen to know what the sabbath is and therefore I know that on three sabbath days, he “reasoned with them.”

“out of” - from the scriptures

“reasoned” - Now that word “reasoned,” bothers me so I take my Greek text and I go to **Acts 17: 2**:

Delegato - as I see this word here in verse 2--it has a footnote at the bottom, so I check out the critical Greek texts on these things. But, even further than that, I now will take this critical Lexicon and I’ll look up the word “reasoned.” And there I notice it is number one usage, *dialegomai*--see above number three. “To speak to and fro; alternately; to converse with; discuss; reason; argue.” I could go with translation, then, “to converse with; discuss; reason; or argue.” Now, you’ll wonder, “Well, why don’t I go with argue.” The reason I don’t go with argue is because in **verse 3**, “opening and alleging that Christ must needs have suffered.” And having read this before, you know, a hundred times before I began to work it, I know these words are coming up and therefore I know “opening and alleging” does not mean argue. Therefore I know that this word, *dialegomai* (this word, reason) could not be translated “argue.” But, then I get another key. And the key is *dialegomai*, which is transliterated over into our English word “dialogue.” And that, I think, is a fantastic translation of the word reason. Now that is spiritual perception and awareness. That’s not just looking at the word, but it is sensing the spiritual depth and the awareness that; that is exactly what he meant. And you not only have the Greek texts to back it up, but you have the depth of it. Now watch this: “And Paul, as his manner was, went in and three sabbath days had a dialogue...” And if you understand synagogues, you can understand the dialogue. It’s really something.

That, I think, would be a literal working of that word “dialogue”, where he presented the truth of God’s Word out of the scriptures. I have no further need of looking up anything or putting a word down because I think I’ve covered every important word in that verse that needs to be double-checked and understood to see that we rightly divide it and do not handle the Word of God deceitfully.

Acts 17:3

Now, I take my pencil again, and I write down the word:

“opening” - You know, you could just by-pass it, because “opening”--”opening and alleging.” My question is opening what? A can of beans? And alleging what? You see, that’s why my working of the Word; I’ve worked it so long that I can just see these words that I have to look up or I have to double-check if I want the innermost meaning, what we refer to as getting to the depth of the integrity and accuracy of the Word. But, you’ve got to know more than the depth of the accuracy of the Word. Word-wise, you have to develop that spiritual response and receptivity to the spirit of God, that’s at work within you, that will teach you whether you use the word “argue” or “dialogue” or “reason.” That’s what we talk about as one of the Corps principles. Now, we told you it was a Corps principle, right? Which one? Number one. We never told you you’d master it all in the Corps; because once you’re Corps, you’re Corps how long? Till the return and then you get in God’s Corps. That’s better. Once you’re Corps, you’re Corps! And that keeps you, we believe, growing through the years. You don’t stop after two or three years of sitting here with me. You keep developing. If

you don't; we're in the soup. So, I put down the word "opening." I put down the word "alleging."

And then there's a unique thing here, he pushes "risen again." I like that; because I happen to remember **Romans 10:9** and it's in the resurrection that we have the greatness, not the crucifixion. Here he is having a dialogue in the synagogue. What do you think he is really putting up there? Risen again. Right. You know what he's after? Get them born again! Why sure. He wants them saved. Why do you think we teach the Foundational Class? We teach it so that we can get people who aren't saved, saved. Everything in that Foundational Class is headed to the one place: get them born again of God's spirit and then get them manifesting what they receive. Now, in order to get to that, we use twenty hours of messing to get them to the place where they either have to say, "Yes, it is God's Word," or "No, it is not God's Word." Well, look at the greatness of this thing. "Opening and alleging that Christ must needs have suffered." Then the suffering had to be for something.

Now I have a little difficulty with this phrase:

"And that this Jesus whom I preach unto you is Christ" - I'll handle these things so I remember this in my mind and I just begin working again.

"opening" - *dianoigō* - to open; stand open; spoken of doors, heaven, a book, the mouth, ears, eyes; to open through of what before was closed; to open fully.

Now, I've got a picture! "To open full"; opening fully. What would it mean if you opened fully? Completely; effectually. I can understand effectually. I think it would be much better: opening fully; unfolding completely. "Unfolding completely"; now, that would be a translation according to usage. If you open something fully, you don't hide anything. You could open something effectually and still not tell it all. Opening fully had to bring him to the resurrection. The reason I go with that opening fully is because it's "the resurrection" in here that he's after. You see it? Okay, let's see what else we come up with; we may change our mind.

I've got to look up that word "alleging." Let's see what Bullinger does with it first. Literally, he says "setting before them." The Greek is; *paratithēmi*. "Unfolding completely and setting before them." That doesn't suit me completely, because he's talking about the resurrection. And usually, and this now is why I know this from my former working of the Word, whenever it's talking about the resurrection it just doesn't set it in front of people; but it "socks it to them." He hits then hard. It's more that setting in front. You know, it's like taking an ice cream cone and shoving it in your mouth.

Now, we're looking up "alleging." I just allow myself to get this tired when I work the Word. But we sure messed around a lot tonight. Nice messing. Wonderful. But it's a remarkable thing; no matter how tired I am, I'm only tired physically, my mind isn't tired. So I just keep driving myself, and if I have to get it, my mind is sharp. It's just a matter of keeping my mind screwed down on the thing. "Alleging"; only used once - to place near or by the side of; as of food. Unfolding completely and placing it by the side as food, something for people to eat; to set or lay before; to set, or lay before; to set clearly. I could set it before, over here, it would be darker. Clearly puts it where? Before one by argument; by dialogue; reason. It can't be argument because we had the dialogue a little while ago. So now I know that that wouldn't fit. Lay before; and especially to prove. That's a good one. By citations from writers. That I can really use. Prove by giving the Word (citation from writers.) Scriptures he said earlier. Reason with them out of the scriptures. They are the writers. See it? And especially to prove by citation from the Word; by giving of the Word.

"alleging" - prove by giving the Word

Acts 17:3 literal according to usage (with the spiritual in-depth awareness that we have at this moment):

Reasoned with them out of the scriptures; unfolding completely and proving by giving them the Word: that Christ must needs have suffered and risen again from the dead.

Now the usage, and the reason I know this from verse three is because of other locations in Romans; this has to be put together here in verse 3 with Christ Jesus and Jesus Christ all put together. I noticed a little while ago, Bullinger has a very fine presentation of this here: "Christ must needs"--literally, it was necessary that the messiah should suffer and rise.

"from the dead" - out from among - nobody else rose. He's the only one up, that's why it's "out from." The gathering together is used the same way; where the dead in Christ shall rise first. The rest of the unbelievers are going to stay dead and the Israel stuff; the resurrection for the believers, stay dead.

"This is the Christ, Jesus, whom I preach (declare, expound)." - I think it is because of the resurrection that the word Christ should come first over here. "The Christ, Jesus (the humiliated one; the Joshua; the savior), that's the one I preach."

A literal translation would generally just be:

Unfolding completely (fully) proving by giving the Word that Christ must needs have suffered, risen again from the dead, and this is Christ, Jesus, whom I preach (or I proclaim).

See how we work it? I just put down word after word and just try to handle it that way. Well, I trust the night has given you an idea of some of the stuff you have to go through, or we do go through, in order to work that Word. Now, if you can't work it like this tomorrow, don't feel badly. But, if you don't start working it gradually, you'll never arrive at it. But, there are some of you in the Corps who are not so adept at this. I know everybody thinks they would like to be, but some of you are absolutely the best seamstresses the world has ever seen. Some of you are the best mothers that could ever mother anything. Yet, on a lot of the research and in-depth stuff like I'm working here, if I show you the truth of it, you don't have to work it. It's just like Uncle Harry; you just believe it and put it in practice. That's why I said to you the other day, "I feel sorry for my kids that are eighteen and nineteen running up against theologians and clergymen." I'll take them on anytime. It would be any bother for me. But, for my poor kids, even if you're forty, you see, you don't have that backlog. You don't need to have it. You just have to be convinced that it's true. And then if they yak at you, you say, "Okay. Believe what you want to believe. This is what I believe." And you just take a stand. They say, "Well, explain it to me." You say, "Okay, take a class called Power For Abundant Living." None of their business, because the Bible says we stand approved before God, not men. So, you don't have to prove anything to a man. All you have to do is witness to the Word. Now, those who want to hear, they'll listen.

Just because you can't sit down and maybe take a concordance or that figures or the rest of that stuff and do what I did tonight, does not invalidate your ministry or make it any less than mine, because we all have different jobs to do. So don't you ever get discouraged or ever upset about it. You know the neat thing about the Corps is: you're going to be teaching in the future - Twigs, Branches, this kind of stuff. If you know a little bit about this, you can isolate yourself in a corner for two, three, or four hours, and you can come out all fired up. And you know where you're going. But, you know for

the most part, you can't handle Greek with your Twigs. They just know it's Greek to them to begin with. What you do is work it out ahead of time. Like if I walked in on a Twig meeting now, I wouldn't handle this like I did with you. I'd simply say that the basic root meaning is, "opening fully." Then I would translate it for them and give them the heart of it because I worked it before.

Acts 17:5-12

November 9, 1976

We're in chapter 17 of Acts. It's remarkable how we never get out of our most happy playground--spiritually.

Acts 17:5

"which believed not" - not in the critical Greek text

"but the Jews" - certainly it's axiomatic they believed not, or else they wouldn't have done what they did. There again, you know every time you read the word "Jew" in the Bible, in our translations of today, you've got to remember that that word never appeared in any translation until the year 17--something or other. There were no Jews. They were called Judeans in the text. Like in the Greek text and it isn't "Jesus, King of the Jews." The Greek text is "king of the Judeans." There's a lot of difference between Jews and Judeans. The Jews are the counterfeit. They paid a high price to get it in the Bible, so that all the Protestants who read it would support them in Israel, which is a bunch of crap.

Even men like Shakespeare never had the word "Jew." It doesn't appear even in English at Shakespeare's time. It's a real late introduction. But of course every translation today carries it. Because they have moved on all of our hearts to tell us that the Jews are the chosen people of God. If they're chosen, God did a hell of a trip choosing them, that's for sure. Of course, if He chose any Protestants, He did that too, maybe. But, the point is, the word literally is Judean. But they were Judean by religion. The religion of Judea in the Bible is called Pharisee-ism.

So, well anyway, these birds were moved with envy, whatever they were. Do any of you have marginal notes in there? A margin gives it in one as "indignation." Any of you have that? O.K. "Filled with jealousy" is Bullinger. The revised version, 1881 or 1902, has in the margin, I believe, "indignation". "Moved with envy" is in the King James. "Indignation" is in the margin of some of them. Bullinger says "jealousy" which is a synonymous word for "Envy" And this usage intrigued me because the word for "envy" in the Critical Greek text, the real word for "envy" is not the word that is used here. And yet I can see how they would translate it "envy." The Greek word, I think, for "envy" is *phthonos*. That's exactly what I'm gonna get to, I'm gonna show you a deeper depth. I'm talking about the real word for "envy." I think the word is spelled *phthonos*. The word, that's used here for "envy" is the word *zēloō*. *Phthonos* is really "envy." This word is the word *zēlos* - "zeal." *Zēloō* - is the verb form. This analytical says of *phthonos*, which is the real word, I believe, for envy, which is not the word used here in 17:5, and I'll show you why in a minute. The word is always used in a bad sense; jealousy of another's success; deprecation of its worth; envy of his excellence. While the word *zēlos*, which is the word which is used here in Acts 17:5 - *zēlos* generally is in a good sense; ardor; zeal for the cause of another; emulation to imitate superior worth; heartburning — from which they get "jealousy." These people were moved with *zēlos*, and we get our word "zealous" (to be zealous for something) out of this word *zēlos*. They were people with great zeal, and to me that's tremendous teaching; meaner than hell, as you'll see, they were wicked but they were convinced they were right and they were sold out to their wickedness. That's the word "zeal." Isn't that something? That's why I believe that this should have been translated:

"but the Jews, motivated, or moved with"

There's another word for "moved." Bullinger has it inside of his Bible. What did he do with "moved"? - Filled? - Okay.

Walter, can you find it in here?

[Walter - "It's part of the word *zēloō*. The verb means - filled with envy or zeal."]

Is it in the genitive?

[Walter - "No. It's a verb and the verb means to be filled with zeal."]

The reason I was looking for it is if it was really moved; filled, it is filled to overflowing capacity. It's so zealous, that you're willing to chop their heads off, if necessary. You're so committed that, even if you're dead wrong, you'd just chop their heads off. That's the word "zealousness" here and it's translated "envy." Therefore, when people are real zealous for the counterfeit, as you and I have seen time and time again, you will notice that they're almost green with envy. That's why jealousy is called "the green-eyed monster." And that zealousness is almost frantic. If you trace the basic word for *phthonos* through the Word, which I've done, envy and jealousy issues finally in murder. Here, in this record, is exactly what those fellows were after with Paul and Silas, as you will see.

Why did Cain murder Abel? One's offering was accepted, the other was rejected, and he was real zealous. That's why this "moved with envy," I understand it, or "filled with jealousy" as you said Bullinger has it there. I can understand the translation there. The in-depth greatness of it is to see it from a zealous point of view, rather than from the specific word which would culminate in murder. They didn't want to do the murder, but they would like, because of their zealousness, to see that they would get the treatment. And it wasn't the treatment of murder that is right at the top over here. It was just to get them really defamed because, as you will see, after they posted bail they let them go. "Security" is the word "bail." It comes up later on; b-a-i-l, not B-a-a-l. "Moved with envy", understand now?

"took unto them" - is a real interesting use of the word *proslambanō*. You and I know, from the previous working of the Word, to *lambanō* is to evidence; to receive. "Took unto them," is received, manifested certain lewd fellows.

"certain" - is the word "some"

"lewd" - evil

"baser sort" - are the leaders of the gang who did the stealing, and who instigated the city riots.

They received, "manifested meanies." That's what it really is.

"moved with envy, took unto them manifested meanies, evil fellows, leaders of the stealing, and the city rioting gang."

That's literally what that verse is doing. In other words, the leaders that were opposed to Paul and Silas, they sort of went to town and said, "Hey, we know what you guys have been up to, but we need your help." That's how they got them. Most likely paid them--30 pieces of silver; that's how they got the gang leaders to come.

"gathered a company" - what company? The rest of the gang. You know, the guy that led the gang in the west side of New York got his buddies together, east side of New York got his buddies together, south side, north side, and all the buddies got together with their gangs. And this is sort of neat, because all they are after is a man named Paul and his buddy called Silas. That's all they're after. To get those two fellows they get these gangs together and all Paul has ever done is heal people and bless people. All Silas has ever done is bless people; has never hurt anybody. You see the tricks of the Adversary and how devilish that thing really is, and how sincere these people really were; the people that hired the gangs. They really thought they were doing God a favor, I guess. If they could

get Paul and Silas, and defame them and beat them, and take care of them that way, it was good for them.

“set all the city on an uproar,” – can you see why the city would get in an uproar? – all the gangs coming together. They’re all disturbed about it getting together. But the gang goes over...

“and assaulted the house of Jason, and sought to bring them out to the people” - went to the house of Jason, and knocked on the door or yelled and said, “Look, we want Paul and Silas.

“to bring them out to the people” - I do not know whether it’s really to bring them to the theatre area where the judgment was made, or whether it was simply to bring them out to the gangs.

Acts 17:6

“certain brethren” – believers; certain believers the brethren believers

“rulers of the city” - the word is *politarchēs* in the text, and that literally means “the rule of the citizens.” This city was a free city and it was to be ruled by the citizens. In other words, what you would call “a popular vote” rule or something. They brought them to these citizens who had the authority or rule of the city and their cry, their yell as a group, was...

“These that have turned the world upside down are come hither also” - I think that’s a fantastic statement which simply means they turned it right side up wherever they went. It was already all screwed up. If this is the world, they turned it upside down which would be the right side up. It was all “kitty-wompass” to begin with. But as far as they were concerned, turning it right side up was the wrong way. Getting people delivered, instead of getting them circumcised, bothered them.

“Stretch forth thine hand”--to do what? Be healed. The fellow had been to that religious joint for years. Nobody ever delivered him. But one day when Jesus came in and he said “stand forth, stretch forth thine hand” and they got real mad about it. Why would they become angry about it? Because the system has to always keep you emaciated; has to keep you under; has to drive you into legalism, so that you never get that freedom or “bubbly-ness” of having a life that is more than abundant. Other times they said, “He didn’t do it on the right day.” They’re not interested at all in people and in their deliverance; only interested in maintaining the status quo or the system.

That’s what was going on here. Paul and Banabas were rocking the system and anytime you rock the system, the system will throw rocks at you. Right there it is. Just read the Word. Anytime anybody dared to hold forth the greatness of God’s Word: Stephen, they rocked him, stoned him; Jesus Christ, they hanged. There’s a record in the gospels, you remember? [**Matthew 21:33-39**, **Mark 12:1-8**, or **Luke 20:9-15**] First, he sends a lower servant to the vineyard or some place, then he sent a more important one, and finally he sent his only son and demanded what was required and they killed him.

It has always been that way, people; through all history. Now then why do men hazard their lives for others? Because of the greatness of the love of God they have, is the only answer I know. And they may die, like Paul, being executed but out of that sacrifice; out of that giving of self, there rise many, many other people who never rise to those great positions, maybe, but because this man Paul dared to, others live much higher than they would have lived had Paul not done it, or Silas, or any other man. And of this, of course, Jesus Christ gave it all.

To me, this is just a tremendous thing here. “Men, these that have turned the world upside down are come hither also.” In other words, “the same group that caused trouble at Thessalonica, or at

Amphipolis and Apollonia; those who caused trouble there and at other places, they're over here causing trouble." And the trouble was they were changing lives; turning them upside down; giving them something to live for, and that is what made them very, very indignant.

Acts 17:7

"Whom Jason hath received" - every time I read that word I just take a breath, look it up, check it out, think it through spiritually in all of its inner depth. It is the word *hupodechomai*. *Dechomai* means a subjective reception, right? Therefore you know what that verse tells me? That the love of Jason; Jason took him into his home, inside the home.

"do contrary" - they practice things that are contrary

"decrees" - dogma, the doctrine

And here is what their complaint was...

"saying that there is another king, *one* Jesus" - that's the same thing that the envious Jews previously brought up at the time when Jesus Christ had been taken captive before Pilate or Herod. [**Luke 23:1-2**] I forget where he said, "He maketh himself king, and we have no other king than Caesar," [**John 19:12, 15**] I think. That's the essence of it. Remember? You know what I see in the teaching of Paul? And this, as far as I know, is the only place in the Word where you can really see it. He taught the same thing that Jesus Christ taught when he was here upon earth about his mission; that he was the king for Israel. He was Israel's king. Isn't that wonderful to see how Paul's teaching lines right up with what Jesus Christ was?

See, Jesus Christ was the good shepherd to Israel. He is not your good shepherd. We are not a kingdom of prophets and priests or whatever that says. We are sons of God. Priests are in Israel's stuff. We're neither Jew nor Gentile we're a new creation. That's why it says in the Word that we're joint heirs with Jesus Christ. Jesus Christ is our brother, it says. That's the "Big Brother Program." We are not sheep of his pasture. We are sons of God. Boy, you just watch the error that's written and taught; how they confuse this. We are sons of God with power.

"saying that here is another king, *one* Jesus" - this is the same truth we still teach today likewise; that there is a king, Jesus. But the king is to Israel, because if you're going to have a king, you have to have a what? Kingdom, because the word kingdom means "dom" - the reign of a king. You cannot have a king without a kingdom. No more so than you can have a bride without a bridegroom or something. That's why in the gospels the bridegroom and the bride, (that's true) the king and the kingdom (that's true). But in the Church of the Body of the born-again believers, there is no bride or bridegroom. There is no kingdom like Israel. There's the Kingdom of God which is over all, which I've taught you. But under the Kingdom of God, the Kingdom of Heaven is used and the Kingdom of Heaven is Christ's kingship here upon earth. Then there's the born-again body of believers. There are a lot of things under kingdom; a lot of different things in the Word.

Here we're talking about this messianic king. And he's still king of Israel. Remember that because, even though his mission was not completed successfully, he is coming back. Acts told us that in the first chapter or someplace, or second or whatever it is. [**Acts 1:11**] And when he comes back, he doesn't come back to fulfill the body of the Church, because the Body of the Church will be fulfilled at his return; at the time just before he returns, then the dead in Christ shall what? Rise. And we which are alive and remain shall be caught away together with the lord. And so shall we ever be with the lord. That's the Thessalonians trip. [**I Thessalonians 4:16-17**] But when he comes back, he comes back as king. Therefore, there will be a kingdom, and that 'coming of this king' is the great

fulfillment of the Old Testament prophecies in the gospels as well as the Book of Revelation. That is again to Israel, where he comes as king of kings and lord of lords. My, how simple this thing is and yet how confused people have been. But the point is, the teaching ministry in the age in which you and I live, the Church of the born-again believers, the body of Christ (not the bride; the body of Christ), has to recognize that he is still king; king to Israel. What God promised, God is going to do what with? Fulfill; that's why Jesus Christ is coming back. He is coming for his Church of the born-again believers, which is the greatest thing he's ever done. But then he's coming unto the earth to be king of kings and lord of lords. So this was one of the things they objected to; Jesus being king.

Acts 17:8

"the people" - the assembled crowd

What they were saying troubled the people and the rulers of the city when they heard these things.

Acts 17:9

"security" - security is bail. When they put down \$10,000 or whatever the trip was. The Greek text gives the word *hikanon*. That word means, and in secular literature at places is translated, bail. That's what they took.

"they let them go" - really something. They bailed them out; they let them go. It simply means they allowed them to be released and to go free.

Acts 17:10

"went into the synagogue of the Jews" - They have got to be stupid, these fellows. They go in the synagogue of the Jews and get in trouble. Then they go to the next town. They go right back and get in trouble. Isn't that beautiful? The average Christian always wants to avoid it. These believers just went right back into the hot spots. They just walked in and it's real terrific.

I love this word "immediately" in **verse 10**. That means "as quick as they could get to it." In this essence, it was revelation. Now you will say to me, "Well, why didn't God give them revelation that they were coming in the first place?" Well, don't ask me, ask God. I don't know. I'm just reading you the Word. But I know enough about the Word that the reason they had not received revelation before was:

- 1- they either didn't ask for it, or believe for it, or;
- 2- in the whole plan of God's working out of the greatness of His ministry and Word, they didn't have it until after they had the testimony in that town; "These are the men that have turned the world upside down who preach of that king who's coming back."

And oodles of people, that whole gang from western New York, Long Island, Manhattan, they all heard the what? The Word. Therefore, they are without what? Excuse. Had they been hungry they would have what? You don't tell me God doesn't know what He does. They never will have an excuse. They wouldn't take the truth of God's Word. Therefore, they are without excuse. If all of them go straight to hell, fry in three barrels of frying fat; it wouldn't bother me a bit. God was just to them and loving; leaned over backwards for them. They have no excuse as Romans says. [**Romans 1:20, 2:1**] Not a one of them.

"immediately" - is the revelation to get it ready. But they didn't do it pronto, you know. "Immediately" would mean; if I left immediately, right now, I could walk out. But if I had revelation immediately to get ready to send you out, then I'd sit here another twenty minutes teaching the Word,

then I'd go. Understand? That's exactly what they did because they left by night. That does not mean they left because they were scared to death. They left because revelation was, "Get them out of here."

"by night" - the word "by" means "during" or "through" the night

"Berea" - they went to Berea; about 30 miles west of Thessalonica

"synagogue of the Jews" - To have a synagogue any place there has to be 12 men. You could have 500 men, but you had to have a minimum of 12. Then under Judaism you could have a synagogue.

Well, they went into the synagogue of the Jews here. The reason they went to the synagogue was because that's where the people met. The revelation, to begin with, was to hit the synagogues. Later on they don't go back to synagogues. Like today, once you've seen the greater light, you no longer go back to the establishment that encases you. You find them here, there, and yonder. You'll see this coming up later in Acts, and in the Church epistles. You have to start with the people. I taught you this once from the crucifixion and other places to show you why, on the day of Pentecost, only Israel was present; Judeans were present to receive the fullness of the spirit in the new birth in **Acts 2**. I showed you that. Because God never breaks His Word to His people, He gives Israel the first opportunity to receive. Once they refuse to receive, as you will see later on in Acts, He just turns to the Gentiles. That's the reason for the change.

Acts 17:11

"they received the word" - What Word? Paul couldn't have read them **I Thessalonians 4**. He could not have read to them **Philippians 4:13**, for it was not yet what? But he could have spoken it to them and there is no difference between the spoken Word, and the written Word, as long as it is The Word. Then the question is: What is The Word? If you know it's The Word of God, not the word of a man, it's as much power, as much God's Word as if you read it in black on white, or green on yellow. It's the Word. And these in Thessalonica heard it from the mouth of Paul and Silas. And what they heard was the Word.

"received" - I didn't look up that word, "received" - *dechomai*-ed it has to be. They *dechomai*-ed; they subjectively received the Word.

"readiness of mind"- means - the willingness to listen it out, and to think it through before you make a decision. To me, when I think of readiness of mind, of course coming out of the Wierwille area, I think of fields that are ready to be planted with corn or beans or something else. Or a garden, that's ready to be planted. The ground has been plowed, or done properly, and tilled nice to where it's just beautiful and ready to put the seed in. That is what I see in my mind when I see the words "readiness of mind" in the Word. These people were open; they were willing to listen. They were willing to put new thoughts into their minds and evaluate it, at Berea.

This is what they did: they received it with readiness of mind, but they didn't immediately swallow it and say, "Oh, that's great. That's fantastic." They went to the one source, and the source was what?:

"searched the scriptures daily" - Now there's a tremendous key. I just told you they didn't read it from Philippians, or Thessalonians. Why? It had not yet been written. Therefore, what scriptures would they have studied? Old Testament. Therefore, Paul must have been teaching to them certain truths of the revelation of the Old Testament showing them about the coming of the Lord Jesus Christ, the messiah to Israel; but the rejection, carrying them right on. And they searched the scriptures to see.

“daily” - In **Acts 16:5**, remember that great thing I taught you there?
And so were the churches established in the faith, and increased in number daily.

I showed you from the Book of Acts that at first it was believers increasing daily, then finally, with the growth of it, whole churches increased daily. Here, it's the same word. They searched the scripture daily. Now, if they're going to search the scriptures daily, somebody has got to be “twigging” daily, right? That means somebody had to hold forth the Word of God daily, so they could search the Scriptures daily.

Then where did we ever get the idea that the Church meets at 11:00 a.m. on Sunday morning for a fifteen minute message, so everybody can get home for fried chicken at 12:15? Boy, that has to be a whopper of a lie. The Church always met daily. Now everybody will always say to you, and especially adult adults, “They cannot meet daily.” Oh, I've heard that till my belly's full. You know why you can't meet daily? You don't want to. Why don't you just get honest? You don't want to because you don't think it's important enough, or necessary enough. It's remarkable how we as adults cannot meet daily in the Church, but we can sit down and eat three meals a day. You talk about counterfeit. Don't ever tell the people this, in the community. They'll draw you out and stone you. But it's the truth when you're honest.

They even tell us, in The Way Ministry, because our groups meet daily that we are fanatical. As a matter of fact, I have letters indicating, that if we don't watch out, I'll go insane because we meet so often. Boy, if that's insanity, somebody needs a good dose of it. They met how? Daily. You've got time to sit down and eat three physical meals a day, but not time to go to one Twig meeting. That's why we just need a complete overhauling.

Now, you don't know your history well enough either. Get into your history head that at the time of the Reformation, which really wasn't a reformation, it headed that direction but they really never got out of Roman Catholicism. But they got out of a lot of it. At that time, they met daily. As a matter of fact, Luther many times preached three, four times every day, seven days a week. First of all they did a meeting in the morning, between 4 and 5 a.m. in the church, because the people would go to work at daylight and therefore they wanted to hear the Word. And in Europe, they had no pews in the churches; everybody stood up. Still do, in the cathedrals in Europe, many of them; no pews in there. You know, pews are for tired people on the Word, like your chairs. They stood up to hear, then after the morning meeting, the men would go to work. Then whenever they had time, like at lunchtime, if they had a half hour off, they would eat while a man would be preaching to them. Then at night, when the day was over with, they'd do their homework as quick as possible then they'd get together and meet and eat the Word together. Many times during the Reformation, men, mainly men, women too (some of them), but men of households, would meet three times a day. That's what I call “twiggin.”

When the hour is critical enough you don't mind putting God first. It's when life is so easy and you make it all without God, you don't need to go, but Sunday morning at 11:00 a.m. And then the second week, you go straight; you're doing God a favor by coming twice. They're absolutely doing somebody a favor, but not God, because if you had any sense you wouldn't go in the first place.

They searched the scriptures what? Daily. So somebody had to be teaching it daily if they're going to search it.

“whether those things were so” - if they’re going to search the scriptures whether those things were so, they had to have the manuscripts or the scrolls to look at to check it out. Boy, you see why Paul was fantastic in his teaching? Went back to the Word, the revelation given; would document it.

Acts 17:12

“many of them” - many of them who? - That first heard the Word, but then went back and did what? Searched the scriptures daily; and it’s in the searching of that scripture that they were convinced, and that’s what caused them to believe.

“honorable women” - women of influence; prestigious women

“Gentiles” - Greeks. Boy, that’s an innovation

“of men, not a few” – that means a lot of men - not only a lot of men, but some real women of stature and influence in the community; women who were recognized as great women in the community; leaders in that community.

“many of them believed” - and again they believed because they heard Paul and Silas teaching it, and they searched the scriptures to see whether these things be so.

Acts 17:13-34

November 11, 1976

Tonight we are in Acts 17. In my mind this is perhaps the greatest presentation in the Book of Acts by a man of God. And that perhaps is my reason that I feel so totally unqualified to handle it. I stand in utter amazement at the greatness of the revelation and the usage of that revelation by Paul and yet it's there in the Book of Acts where we're working the Word to see about rise and the expansion of the Christian Church.

A church was in need of a pastor and solicited applications. One of the deacons, interested in knowing just what kind of a minister they desired, wrote a letter as if he had received it from an applicant and then read it before the pulpit committee. And this is the letter:

"Understanding that your pulpit is vacant I should like to apply for the position. I have many qualifications I think you would appreciate. My religious and theological training was received from the best theologians. Academically I've made my mark. I preach with power and have had some success as a writer. Some say that I'm a good organizer. I've been a leader in most places where I've gone. I'm nearly 50 years of age, but I've never preached in one place more than three years. In some places I have been driven out of town after my work caused riots and disturbances. I have to admit that I've been in jail three or four times but not because of any real wrong doing. The churches I have preached in have for the most part been small, though located in several large cities. I have not gotten along too well with the religious leaders in town where I've preached. In fact, some have threatened me and even attacked me physically. I am not too good at keeping records. I've even been known to forget whom I baptized. However, if you can use me I shall do my best for you even if I have to work to help with my support."

After reading the letter, the deacon asked the committee if they were interested in the applicant. They replied emphatically that he would never do for their church. They were not interested in any contentious, trouble making, absent-minded, ex-jail bird. In fact they felt insulted that his application had been presented. The committee then asked the name of the applicant whereupon the deacon answered, "the Apostle Paul".

It's the record of that great man in Acts 17 that sits here like a diamond and just touches the very chords and fibers of the innermost part of a man's soul.

Acts 17:13

"had knowledge" - got to know

When the information got to them (that Paul was at Berea), they came after him. Paul, if you will recall, had left by night and none of the believers told anybody. They kept their lousy mouths shut. Today so many times Christians yak all the time, open their stupid mouths. But boy, "loose lips sink ships" - a Navy term. Loose lips get Christian believers killed when the times are tough. The time to learn to keep your mouth shut is when you don't have to. That's right. Most of the Corps kids still talk too much. If you can't say something positive and good, say nothing about an individual. And a lot of the things that happen in life that come to you for your experience, you put inside of your lock box and you shut up.

These disciples and apostles had said nothing where Paul had gone. But you and I know that when Paul left Thessalonica he went to Berea. Now finally, word dribbles back through the grapevine, which it always does, that this man Paul was at Berea.

“stirred up”- shaking like an earthquake

Boy, how the Adversary can get people so adamant. It’s sometimes unbelievable to me. Here Paul is teaching his heart out in Berea, blessing people. The unbelievers, the circumcision gang comes over there and in a matter of a day or two or three or a week, they got that whole community shaking like an earthquake. That’s the word “stirred up.”

The texts also have the word “troubled” following it - “Stirred up and troubled.” They did not only shake them up like an earthquake, but they troubled them. The word “troubled” that’s used here is “to disturb like a fantastic tornado.”

Acts 17:14

I believe, from the context and other things that come up, that they came after Paul because of the word “security” of **verse 9**. He had posted bail. They came over to get Paul to bring him back to Thessalonica. But instead of Paul staying there, they take Paul and move him out, yet Timothy and Silas stay there. In plain language he skipped bail. They should have had that in the argument. That’s exactly what Paul did. They had posted bail. Now they come after him and they want to take him back to Thessalonica. Paul just skips the coop. Isn’t that wonderful? I like him! Boy, I think that’s fantastic. You know, he put his \$100.00 down and said, “Take the damn stuff. I’m leaving”; let them keep the bail. Boy, it’s there if you can see it, but you’ve got to really have spiritual eyes to see that. I’ll show it to you:

“as it were to the sea” – they sort of took him out and said, “Well, we’re taking him to the ocean.” When they “dogged” Timothy and Silas and said, “Where’s that Paul?”, Silas said, “Well, he just went to the sea” – that’s the Aegean. You know, like you go to the Riviera or the Mediterranean.

“abode”- is basically the word “endured”. They stayed there to take the brunt of the persecution and the slack or junk that everybody was throwing at the ministry. But they wouldn’t let them touch Paul. They got Paul to go away and Silas and Timothy stayed there to endure the persecution; to endure the junk that these legalistic circumcision boys were endeavoring to lay upon them. That’s **verse 14**.

Acts 17:15

“they”- some of the brethren, the believers. Their names are not mentioned, but I guarantee you their names are written in the book of life. They may never mention your name or mine in the history books of the world. Nobody, generally, may know anything about us, but God never loses track. He keeps the record. These names are all written in that book of life and all it says is “they”; born again believers who believed in the integrity and accuracy of God’s Word, who dared to risk their lives for Paul and for the Word.

“conducted” – means they made the plans; they got the food together, etc. But they did not tell Paul. They got it all done and they conducted him. They didn’t have to tell Paul. All they had to do was get it ready because the Word of God, the revelation, was “move out, man, and do it real secretly; real quietly.” Timothy and Silas did not know, because the last part of the verse says that he gave them a commandment that they should go and tell Timothy and Silas to

come to him. As long as Timothy and Silas did not know where Paul was, they could endure the persecution. They could get the stripes laid on them, get beaten, or anything else and they couldn't tell because they did not know. So the brethren made the plans.

They acted like they were just going to the sea; taking a little holiday; going to have a party. No, no, no. They were going to Athens. Now to go to Athens from Berea is about 250 Roman miles. It takes about 12 days. If they went by sea, it would take about 3 days. Whether they went by land or sea, I don't know. They that made all the arrangements took Paul all the way to Athens.

“they... receiving a commandment” – these people, who had brought Paul to Athens. To those, Paul gave the commandment; the statement. Namely, that they should return to Berea and tell Silas and Timothy to come to him in their “jet”--all speed—“sandal in the fan blade, hammer to the floor.”

“departed” - with that commandment those from Berea departed. I do not know whether he went by land or sea. I can tell you what I believe he did. I believe he went by sea. He returned these men, by revelation, back to Berea as quickly as possible so they would not be missed too long, so that word would get from Paul to Timothy and Silas saying, “Look, I’m going on to Athens.” I don’t know if it’s right or wrong, but it’s interesting.

“unto” - same word translated “as it were” in **verse 14** – means “as far as”

Acts 17:16

“his spirit was stirred in him” - not only the spirit of God within him, to will and to do of his good pleasure, but Paul became spiritually distraught. He was teed-off; hot under the collar spiritually. He was angry at the devil for what he saw with his senses eyes in this city of Athens.

“Athens” - in this day was considered to be one of the most beautiful cities of the world. It was a city that was located 5 miles inland from the Aegean Sea. It was northeast of the Saronic Gulf which is an arm of the Aegean Sea. It was surrounded by 4 famous mountains. And even more important than the famous mountains, were the 4 famous hills of the city of Athens. They were called Lycabettus and Acropolis. On the Acropolis they had the Pantheon, which housed so many of the great gods of the time. The 3rd hill was called, Areopagus, or Mars’ hill. It was on Mars’ Hill where the great council of the Athenians was held forth. This great council of the Athenians was conducted at night time only, so that the judges sitting could not see the accused or the accuser to be influenced by their facial expressions; by their weeping or crying; or whatever else they might do. Before they were brought before the counsel, they would set the accused on this side and the accuser over here and they would kill an animal between them indicating that if either one was caught in lying or not telling the truth, they would be killed.

In addition to that, they made them stand and swear that by the truth of the god next door “I promise to tell the truth, the whole truth and nothing but the truth, so help me god.” That’s where it came from; from Mars’ hill; the great Athenian council. And we use it in the court of law in the United States today. But it was the pagan god that stood for God, because they made them lay their hands upon the slain animal when they made that declaration. The 4th hill was called Pnyx. These are the 4 great hills within the city of Athens and Athens is surrounded by 4 great mountains.

“wholly given to idolatry” – Vertonius (sp?), in his writings, says of Athens, “it was easier to find a god there than a man.” He said it rather satirically. Xenophon, in his writing, called Athens, “the city of one great altar.”

“wholly given to idolatry” - literally means full of idols – the Greek word is *kateidōlos* - plumb full, pressed down, running over, idols

You see, you and I can sit back and read this and it’s like water off a duck’s back because we can’t identify with it. It’s very difficult for any of us to identify with anything unless we have really been there. You know, you talk about praying for the sick. It’s much easier to identify with the sick if you’ve ever been sick, I guess.

Into this city, the greatest city of its time in all the world perhaps, walked this man with the greatest revelation of God the world has ever had. And there was really nobody there to listen. He just walked in and started witnessing, that’s all. Boy, this takes a lot of guts; a lot of courage. It takes somebody that’s sold out. There would have been a million places to go, a lot easier than Athens, I guarantee you; a lot of other more wonderful places to go where he could have hidden out; not said anything, and the Jews, the circumcision gang, would never have found him. He could have gone undercover but you’ll never move the Word of God going under cover. You move the Word of God staying out of the covers on top; kicking the covers off of you and holding forth the greatness of that Word.

Paul was that kind of a committed man. That’s why he had the revelation. He dared to believe God and God knew he’d believe. And here he comes into that city. There is no city in the world today any more loaded with idols than that city. There is no city in the world today any more difficult than Athens was the day Paul arrived. There is no city in the world with more churches on the corner than Athens had. They had them on every corner and along every street. And yet this man went into that city, and that city was just full of idols.

These idols were idols that were made of gold. You know they dressed them in gold, they arrayed them in gold, they put fineries on them, and they put fresh flowers daily at the foot of the idol. They really took good care of them. That’s all included in that word “fully, or wholly, given to idolatry.”

Acts 17:17

“therefore”- why for? - because his spirit was stirred within him. He saw what was happening in that great city. God was at work within him to will and to do of His good pleasure. He saw this and he said, “Oh my God I just can’t help myself. I got to teach; I got to share; I got to witness; I got to talk.” That’s why he disputed.

“disputed” - is not argue -it means “reasoning”, but I think the Greek word gives me the greatest clue. It is the word *dialogomai*, which is transliterated into our English word “dialogue.”

You know why he dialogued? Paul started speaking in the synagogue and the moment he started speaking, somebody stood up and said “Paul where’d you get that from?” And then Paul would reciprocate. They had a dialogue going. And this he did in the synagogue. I want to tell you, that synagogue must have been dead, because it had had no effect upon the environment of

the Athenians. It had not influenced the amount of gods they had in that city. Most likely they succumbed to the whole society, and the move of the time, and they just drifted with the culture like we're doing today in our country today. Churches just go along with it. It's the easy way out; just to go along with it. But Paul went into that synagogue and he dialogued them. He shook them up. He reasoned with them.

“devout persons” - spiritually religious people

“market” - market place. It is called the Ancient Forum. If you ever make a trip to Athens and stand here at this place where I've stood, that market place today is still called the Ancient Forum. It is there that Socrates taught; same place where Paul taught. All the great philosophers of Greece; all the great teachers taught at that place. It's an electrifying place to be, but of course not as electrifying as Cana of Galilee, Nazareth, and a few other places. It's an electrifying place because all the great brains of all time spoke at that place; the market place, called the Ancient Forum.

“met with him” - I was going to do something on this but it's not that important. There's a fine shade of in-depth meaning here that I can't recall right now, but the thing is this went on daily.

If you are thinking, you have a question. “Where are Timothy and Silas?” He gave a commandment for them to come. They aren't coming. Where are they? In **Acts 18:1** it says Paul departed from Athens and went to Corinth. In **Acts 18:5** it says Silas and Timothy were come from Macedonia. Where did Silas and Timothy finally meet Paul again? In Corinth; they never did get to Athens. Why did they not get to Athens? Why did Paul keep teaching in the synagogue? He was waiting for Timothy and Silas. They never got there. Why? Because of what they were enduring at Berea. Had they been free to come, I know Timothy would have been there if he'd had to walk on his hands and knees, barefooted backwards, because when Paul said to Timothy, “I want you to come”, Timothy would have dropped everything and came. Why, then, didn't he come? There had to be something that made it impossible. The impossible thing that happened to him was the enduring of persecution and I believe perhaps imprisonment, which is not written in the Word. But imprisonment that made it impossible for him to come. Later on he must have been released because they joined them after Athens, back in Corinth. That's what I think it teaches.

How long Paul taught daily in the Forum or in the synagogue, I do not know. But apparently he spoke long enough that people at least began to hear and began to question. And they really thought he was off his rocker. They really thought he was “flippy.” They were amazed that a person like him would say what he said. I am sure of this because of what comes up.

Acts 17:18

“philosophers” – the word “philosophy” in German is the word “*weltwissenschaft*” and it means “world wisdom.” The highest earned degree cannot be earned in any other place than world wisdom; a doctor of philosophy degree. PhD - piled higher and deeper. These were the intellects of the day.

“Epicureans” – A man by the name of Epicurus was the founder of what we know philosophically as the Epicureans. The Epicurean philosophy was “Eat, drink and be merry, for tomorrow you may die.” That was their whole philosophy; live it up. Epicurus lived from approximately 342 BC to 279 BC. The place where the Epicureans were educated in Athens was called “the School of the Gardens” because they did all their teaching and their

presentations in a garden area.

“Stoicks” – the Stoics philosophers were the students and disciples of the philosopher named Zeno. The word “*stoa*” is the word “porch.” The Stoics were fatalists. Boy, to have those two philosophical groups in that day must have really been interesting. One group said “Eat, drink and be merry; live it up,” and the other group said, “You can’t do anything about life anyways. What’s coming is coming. You can’t help it. If you’re going to get killed by an automobile, you’ll get killed by one. If you get run over by a train, if you get kicked in the face by a jackass, you can’t help it.” It’s just that whatever happens to you is going to happen anyways; nothing you can do about it. And the followers of Stoicism were called “disciples of the porch” because the academy; the training place where the Stoics met, was on the porch.

“encountered him” – means “met with him.” I think it was the kind of meeting that they requested, wherein they said, “Look, we’d like to meet with you.”

“babbler” - is a very interesting word – the Greek word is *spermologos*. The root meaning of that word is “seed-picker”. Some of them said, “What’s that old seed-picker going to say? Where did he pick up some of these crumbs of knowledge?” It was really a contemptible word among the intellectuals. If they wanted to belittle you, they’d say, “Well, you old seed-picker.” Today they say, “You old cult.” It’s a word of contempt and its usage literally was “small birds who eat small seeds.” Therefore they looked upon him as a small religious leader, what today we would call cult. “What will this seed-picker say?”

“a setter forth” – a proclaimer

“strange” – foreign

“gods” - devils - *daimonion*

Now there happened to be an Athenian law, and that is that nobody, but nobody, was allowed to preach any other god than the gods they had in Athens. If he did, he would be executed. Now I can see why the philosophers were engaging him; encountering him and saying, “Look, we want to talk about this.” Because they’re headed for the guillotine. They’re getting him ready, as far as they are concerned, because he’s bringing a new god and nobody was allowed to bring any gods to Athens because they had every god there in the world plus one just to make sure they didn’t miss anybody. The Athenian assembly did not allow it.

I also ought to tell you that, in that great court of justice in Athens, when the judges would sit at night, they had in front of them two tables, and the judges would never talk. They’d just listen and evaluate. And when they made a decision, they would take a flint stone and if the man was innocent, they’d cast it on the table to the right. If he was guilty, they would cast the stone on the table to the left. That’s how they made their decision; innocent or guilty.

“gods”- Now the word “devil” of course is one type of meaning to us. To them it represented gods.

They had two kinds of gods in Athens:

- 1 - They had *theoi* - which means gods of nature.
- 2 - And they had gods called *daimon* - which were deified men.

“preached” - as used here, is “the announcement of a joyful message.” It’s not the ordinarily used word “preached.” Its in-depth meaning is: to announce a joyful message. Can you imagine how enslaved and down in the mouth that city really was, with all those gods? Imagine Paul coming in positive. Imagine Paul saying, “Beloved now are you the sons of God”, “In all things more than conquerors”, “He came that we might have life and have it more abundantly.” Imagine that good news; that joyful news, hitting some of the people; some of the citizens of that great city. It did.

The word “preached” here means “joyful news regarding the subject matter.” The emphasis is on the regard to the subject matter that’s presented. And it is remarkable to me that he preached, unto them, Jesus. How come he did not preach unto them the Christ? How come he did not preach unto them the Lord? Because the Athenian counsel had a rule that nobody could bring or declare another god in the city.

Paul presented Jesus as a god under the category of men; not *theoi*. That’s why he used the word “Jesus” You’ll just never see it until you see the inner depth of greatness of that thing. Boy, you talk about technique; wisdom. Paul could have come right out and said, “Listen, you son-of-a-guns. What’s the matter with you? Jesus Christ is the living Son of God. He is the Christ. He’s the messiah.” Do you know what they would have done to him? He’d have never got them to listen. But he met them right on the ground that they understood and he told them the truth. He just didn’t tell them everything he knew.

He presented Jesus to them. And the word “Jesus” is always used in the Word when it relates itself to the humiliation and the humility, the humbleness, of the Son of God; Jesus upon earth, as the son of man. “The son of sorrows”, is the word “Jesus.” He is man, and he presented him as man. That’s what he was. He never once presents him as God. Had he presented him as God, what would have happened in Athens? Why, they’d have killed him so fast it would have made his head roll down the hill. But instead, he presented him as what he really is; Jesus, the Son of God; a man. That’s what it says. The word “Jesus” is always connected with the humanity; emphasis on the humanity side; what he accomplished, the humility he suffered. The word “Christ” always emphasizes his messianic position, of his blessing or his standing, before God. Like you and I are born again: we are not in Jesus, we are in Christ. That’s our standing before God; in Christ. Christ in you is his standing within you. You in Christ is your standing in him.

The word, “lord”, and you’ll see it at times: “the Lord Jesus Christ” or “the Lord Christ Jesus”, has its emphasis always on the authority and the power of that person. **Romans 10:9:**

...if thou shalt confess with thy mouth the Lord Jesus [the one with the authority and power who was the humiliated one]...

You and I know that now he’s seated at the right hand. That’s why it says, “Lord Jesus.” The “Lord” emphasizes the authority, the power. The “Jesus” emphasizes the humility. The “Christ” emphasizes the position; the blessing, or the standing, before God.

Paul knew that Jesus wasn’t God. Had he preached Jesus was God, Paul would have been wrong to begin with and Paul would have been executed pronto.

Then he did something else. He preached the resurrection. To preach the resurrection is to preach that this man got up. That must have really rocked those brains of the Epicureans and the Stoics because neither one nor the other believed in the resurrection. The Stoics believed that finally everything goes back into God. The Epicureans didn’t believe anything like that.

They just believed “eat, drink and be merry. It’s all over with.” When he dared to show this man resurrected, no wonder they got shook, because no man, Stoic or Epicurean, ever dies and gets resurrected. No wonder they thought about him as a seed-picker. “Where’d you get that nutty idea?” Can’t you just see those intellectuals foaming at the gills? “Let me at him.” “Take him apart” attitude. “His theology is too strange.” You know what they did:

Acts 17:19

“took him” - does not imply “by force.” They simply said, “Hey, how about going up to Mars’ Hill; Areopagus?” This is the place where all the great speakers spoke. So they bring him up there and it’s a great opportunity for him to witness to the Athenian counsel. All the influential philosophers, all the great theologians, educators, are all there. Paul now gets the opportunity to hold forth God’s Word to them.

“may we know” - “Can we hear you out now?” – “You lay it on us, man. Tell us exactly what this new thing is that you are promulgating; those little seed things that you have picked up. We want to hear it.”

Acts 17:20

“strange” – foreign - in its deeper sense its, “you are lodging certain things in our hearing that we have never heard before.”

“would” – wish to

Acts 17:21

“time” - leisure

“in” – for

“nothing else” – no other thing

“new thing” - latent thing - literally “the latest idea”

Their whole life’s pursuit was to listen to the latest idea, to something new. The wealth of Greece, culminating of course with the great capital city of Athens, was so fabulous that so many people had so much leisure time. In their leisure time, instead of going boating on the Aegean, they got together to find out who had a new idea and to listen them out, and talk about it and rap about it. That’s what they did with Paul.

Acts 17:22

Paul stood on a raised dais which was in the Forum area, in the area of Mars’ Hill where Socrates spoke. The reason the Areopagus was called Mars’ Hill is because, according to their teaching, Mars’ was tried there and acquitted. And they called it Mars’ Hill. He was a god, I guess. I forget what he was. At this location he was surrounded by those great buildings. Some of them are still standing, not perfectly but basic structures are still there, with the Pantheons and the Thois is over here to his front, and to his left these other large buildings. All the gods were there in those buildings that they had. It was in that area where this great Athenian council met and they would sit on a raised dais. It’s like some of these shows that you see where the platform is in the middle of the crowd with the people to the back and on each side and to the front of them. This is where Paul stood up.

“Ye men of Athens” - today you and I would say, “Ladies and Gentlemen.” Very, very beautifully done, very courteous, very cultured, and very knowledgeable of technique.

“superstitious” - Paul never said that, because had he said that he would have killed his audience on the second line. He never said that. He said, “Ye men of Athens, I see that you are very religious.” The word “superstitious” is the word “religious”. He hasn’t lost his audience yet. He would have, had he said, “Ye men of Athens, you are too superstitious. You’re worshipping the wrong gods. What’s the matter with you?”

Acts 17:23

“For as I passed by” - which simply means “as I came up the pathway” to the Areopagus; Mars’ hill

“devotions” - the gods that ye worship

“found” - saw

“altar” - include “also” after the word “altar” – it is found in every critical Greek text

“inscription” - inscribed in it

“whom” - what

“worship” – *therapeuo* - transliterated into the English word “therapeutic” – “use therapeutically”

You see he preached unto them Jesus, but in order to preach Jesus unto someone you finally have to get to God. He does this so beautifully without getting the noose around his neck because they got an altar there inscribed, “to the unknown god.” So he transfers the preaching of Jesus, what he is after, using that as his spring board to get to the true God. Boy, what a fantastic step of genius spiritually. He must have had a course in Dale Carnegie or something.

Acts 17:24

“lord of heaven and earth” – that means He’s the Lord with the authority from heaven and upon earth.

“temples” – shrines

I just can’t figure out how Paul could have been so smart. We live almost 2,000 years later and so many people in Christendom think the only place you can worship him is in a temple made with human hands. For there the bread is broken, there the blood is shed, there you come to kneel to pray, there you come to bring your offering. Sorry, Paul did not know that. It says very plainly that this God who is the Lord of heaven and earth does not dwell in temples, shrines, made with men’s hands.

Acts 17:25

“worshipped” - therapeutically

“as though He needed any thing” – literally - “as needing something”

“he” - himself

“giveth to all life, and breath, and all things” - giving life and breath to all things

Boy, what a revelation; not worshiped by what men bring. You see, they would bring gifts: food, flowers; array their gods with beautiful, expensive garments. Paul said, “This unknown god does not live in temples made with human hands nor is there any therapeutic blessing by what man’s hands do. He’s not required to have anything. He’s not in need of something, but in turn, in truth it is He Himself who giveth (self giving) of life and breath and everything.” That must have really got them out of the bird picking, seed picking, category. And there comes that great 26th verse:

Acts 17:26

“one blood” - or the life of the flesh is in the blood [**Leviticus 17:11**] - hath made of one blood, life. Now it is remarkable that, as far as I know critical Greek texts today, we have not found a critical Greek text that has the word “blood” in it, but it’s in the Aramaic. I don’t care if we never find a Greek text. It’s okay with me. Because we do have the Aramaic and if the word “blood” was not there, it still would have to be there from other scriptures (remoter context) remember? If the life of the flesh is in the blood (remoter context), this indicates that here the life would have to be in the blood.

I know of no commentary; I don’t know any place of anybody believing what I believe is the explanation to all color. And it takes it and puts it on the accuracy of God’s Word and we have genetically and every other way a real solid footing to stand on, because you can change color, you can change characteristics genetically by putting different things together. That’s exactly the explanation of the color.

That verse then is not degrading to the white man. It’s not degrading to the Indian. It’s not degrading to the yellow man, or the black, or all the little colors in between. And it sets there after almost 2,000 years and nobody sees it, because man is so damn egotistical. He is his own god. You know that. If you’re white you hate the black. If you’re black you hate the white. If you’re red you hate the black and white. If you’re yellow you hate black, white and red. Black people dislike black people. White people dislike white people. In Africa, the blacks today are fighting the blacks. Other places, whites are fighting the whites. That’s the nature of the brute.

The Word of God declares the only truth regarding color that I know, and that is that God made one blood and out of that one blood came all the nations of men that dwell upon the face of the earth.

“and hath determined the times before appointed and the bounds of their habitation” - Some of the commentaries say that God determined the times of the nations; when they were to be killed and destroyed and He set the bounds of the nations; this particular group of Semitics live over here, these Aryans live over here, those skunks live over there. That’s the teaching.

I think Dr. Lamsa in his translation is accurate where he has **Acts 17:26**:

Hath made of one blood all nations of men to dwell on the face of the earth and he hath appointed seasons by his command and has set limits to the age of men.

Having made of one blood all the nations to dwell, God knew that they would live as long as they could believe. That's why the limit to the age of men is limited to their believing.

Acts 17:27

"the Lord" – God - He made of one blood, appointed seasons, set limits, whereby the limit is, as long as a man believes, he lives. He did this that the people should seek God; should turn to God.

"if haply" - that at least

"feel" - grope

If you'll just blindfold your eyes for a moment and somebody turn you around 12 times standing up, and then you come find me, that's that verse. They should seek God that they might feel after him, like a man with his eyes covered, That's why the word "grope" is used; groping. That has been man's quest for God, at best.

"He be not far from every one of us" - just like if you came up here to find me, if you were being circled around blindfolded, I wouldn't be far from you. That's the whole greatness of that verse.

Acts 17:28

"in him" - in God - not in Jesus; in God. This is absolutely unique in what is not said. For had he taught everything he knew he would have lost his people. I see the word of wisdom in here, just fantastically.

Every other place, in the Word, it talks about God seeking man: God looking for man; God going out for man; the "90 and 9" [**Matthew 18:12-13**, **Luke 15:4**]; Jesus looking for the one lost sheep; the man born blind, Jesus goes looking for him [**John 9:35**]; God calling man, and yet Paul, by divine revelation, in the greatness of this presentation in Athens says, "They seek after the Lord. They grope after God."

Everybody is basically spiritually hungry. Every man, woman, boy and girl has to have God and in their way, they're groping. Really, like many of us, didn't know what they were groping for. He is not covering "God looking." He's covering how they're groping, yet from the other side, I know God is there calling because he preached unto them Jesus and the resurrection and believing cometh by hearing and hearing cometh by the Word of God. [**Romans 10:17**] You see it!? Boy, he's just molding those people with the greatness of all the ability he has. What a fantastic thing! "In God" - and that's true because God is in Christ and Christ is in you, that puts you in God.

"your own poets have said" - The fellow who Paul is quoting here, and its remarkable to me, that Paul would use an illustration like you might use from Shakespeare or Chaucer or Playboy, he uses it as a poet of their own. The poet was Aratus, who was a Stoic, and he came from the city of Cilicia, originally, which was Paul's hometown. Do you think maybe Paul was a little more knowledgeable of things than just what Gamaliel taught? Do you think maybe Paul knew a little bit about the Epicureans and the Stoics before he got to Athens? I want to tell you, he

was up on his reading material. He knew what was happening. That's why he could meet those Stoics right on their own grounds. They thought he was a seed-picker, but when they got to that old boy, he axed them; he laid the sledge in their head. He just wasn't picking seeds. He was swallowing whole pumpkins or something. Here are the words literally from the hymn of Zeus:

“For we all greatly need Jupiter, for we are his offspring, full of grace, he grants men tokens of favor.”

“offspring” – *genos* – genus - How can you reconcile this unless you have more knowledge of the Word? Why sure you have to have more knowledge of the Word! Everybody is His offspring because of the original creation of **verse 26**; “He made of one blood” and to that end everyone is an offspring of that original creation. That does not mean that everyone has the true God in him, because the true God is not in the flesh; He's in the spirit. He's talking about the genus, the *genos* of natural existence; life. What they put in their own mind is their business. What he taught was still the greatness of God's Word.

Acts 17:29

“the Godhead...” – the head God - the Godhead is not three heads; God the Father, God the Son, and God the Holy Spirit head? No! The word “Godhead” here is the word *theios* meaning “divine one.” Referring to that great god the Greeks had, Aphrodite. The Romans, the Latins, had the same god called Venus.

“Is like unto gold, or silver, or stone” - Like a lot of those gods they had there were.

“graven” – engraved, or sculptured

“device” - thought

Lamsa translates it:

“worship resemblances made of gold, or silver, or stone shapen by the skill and knowledge of man into resemblances of the deity.”

I like the word “thought” better because that is where it happened!

Acts 17:30

Lamsa translates verse 30 as follows:

“For the times of ignorance God has made to pass.”

I would say that it would carry a literal translation according to usage:

“For these times of ignorance God are now past; over with.”

“repent” - That must have been a new word to them - at least a new thought concept to the Epicureans and the Stoics, the rest of the intellectuals. But I can see what he's building to, because he preached unto them Jesus and the resurrection. Now see how he's building this thing. He's just getting ready to put the noose around their neck and gather them in the fold with the ministry of reconciliation and the Word to do it with.

Acts 17:31

“hath” - delete

“judge the world in righteousness by *that* man” - God's going to have a righteous judgment. By

what? That god? No. Jesus Christ is NOT God! But by that who? “Man.”

“ordained” – determined

“assurance” – *pistis*

“unto all” - upon all and unto all that believe

This Jesus and the resurrection: boy, you see how he’s headed toward the new birth; teaching the whole Word so beautifully that anybody who wants to, after he finishes teaching, can be born again. He’s wrapping it all up here. This is perhaps the greatest homiletical presentation in the Book of Acts.

The unknown God; that God that you say is unknown; He’s the one who raised this Jesus from the dead. Now they can’t pin anything on Paul because he hasn’t brought any new gods into Athens because he took the same statue they had there and did the preaching from it. Isn’t that something?

Acts 17:32

“of” – concerning

“some mocked” - those very people who called him seed picker, the little old birds who picked small seeds, these are the mocking birds. They themselves are the small seed pickers. Basically this would come from the Epicureans and the Stoics.

“others said” - this perhaps was among the Stoics

“*matter*” - subject

Acts 17:33

I’ve often wondered why that one line was there. You know why it’s there? Teaching the greatness of God’s Word in the greatest pagan city of all time; greatest city of all idols, where the law is, that if you introduce any other god, than the gods we’ve got, you get executed: he walked out a free man. That’s why the verse is there.

“from among them” - out of the midst of them

I told you he was standing on a *dais* surrounded on all sides by the great intellects of all time at that age. He presented the greatness of the truth of God’s Word and walked out.

Acts 17:34

“Howbeit” - but

“clave unto him” - followed him out

“and believed” - they were men who believed what he taught. How many times did he speak at Mars Hill? Those that hunger and thirst after righteousness eat, the rest just talk about it. They tell you how hungry they are but they never eat. If you’re hungry, you eat if it’s made available. They ate.

“Dionysius the Areopagite” - one of the council; one of the Athenian assembly, got converted.

“a woman named Damaris” - a very prominent woman

Lamsa translates it:

“one of them was Dionysius, one of the judges of Areopagus and another, a woman named Damaris and others with them.”

There is no record that Paul stayed in the city after that. As a matter of fact, after these things Paul departed from Athens and went to Corinth; left the poor church just by itself.

This idea that permeates people’s heads so many times, that you have to have a top leader in a community to keep it going, is just so much hog wash. It’s wonderful if you’ve got a top leader, what are you going to do if you don’t have any leader? It’s still God’s Word. Why Paul didn’t stay there and build up the body and appoint an elder? Don’t ask me, I don’t know. All I know is he didn’t do it. And yet he taught the Word, people got converted. Maybe the judge, the Areopagite, believed God big enough on that one meeting and said, “I’ll stand for that and I’ll keep the body, the household, together.” It’s quite a record isn’t it?

I made the following notes going through this that I just quickly want to share regarding what I see as God doing throughout this whole section:

In **verse 24**: He is the Creator
 He is the Lord of heaven and earth
 He is a God who dwelleth not in temples man made

In **verse 25**: He’s not worshipped by man’s hands
 Universal providence

In **verse 26**: Made all men of one blood
 Times, before; appointed seasons and set limits to the age of man; in other words, planned the ages.

In **verse 27**: God provided salvation
 His omnipresence

In **verse 28**: The source of all light.

In **verse 30**: Revelation made known
 Repentance

In **verse 31**: Assured judgment of righteousness
 Jesus Christ the judge
 That God via the resurrection guarantees justice

All of that I have seen in Acts 17 in the great sermon that was preached that day by a man of God called Paul in the most difficult city that any man could go to. That is our God: Same God today, same Word. That’s why I said when I began, any man teaching this has to be

tremendously humbled, because no man is qualified to teach the greatness of that Word, it's just so fantastically fantastic. You can work, and work, and work and yet things escape you because of the greatness of the divine revelation in the record. But again I've done my best and that's all a man can do.

Acts 18:1-24

November 16, 1976

The word homiletics means the art of preaching. Homiletically that perhaps is a classic of all classics in **Acts 17**. My recapitulation of things that I saw in Acts is not comprehensive. It only approximates some of the things that are there as to what God really is. I taught all of that.

Acts 18:1

“Corinth” - Homiletically, it’s just one of the great masterpieces of all time and that’s why after these things had occurred there, he departed from Athens and he came to Corinth. Forty-five miles west and south of Athens is the city of Corinth. The city of Corinth was the capital of Achaia. It was utterly destroyed in the year 146 B.C. But an emperor by the name of Julius Caesar loved it so much that he had it restored in 46 B.C. and made it one of the most outstanding “truck-driver” cities in the world. It became the commercial trading center, and it was the Playboy Magazine in living reality in its day. It was the hottest town in the Near East. It was the sexiest of all sex places. And our Paul, bless his heart, jumps from Athens, that great wicked city of intellects, into the great wicked city of sex; Corinth. If you wanted sex you went to Corinth. You could get it any which way you wanted it, no holes barred. That was Corinth. And that’s the city Paul goes to.

Acts 18:2

“Pontus”- I think it is mentioned in I Peter as one of the *dispora* cities. [**I Peter 1:1**] The word “*dispora*” is transliterated into “dispersion.” You’ll see the word “*dispora*” used various times in theological works and writings. And it simply means, Jews, when they were kicked out and dispersed from their rooted areas, those are the cities they went to. So, Aquila was born as an outcast, so to speak, and he went to Italy, to Rome, and he lately came from Rome with his wife Priscilla.

“Jews”- I have told you before, and I must tell you again, that the word “Jew” is not Jew at all. The word “Jew” was first used, in any writing at all, by Sheridan, who did a play called “Robbins” in 1775. And that’s the first place that the word “J-e-w” is used. Now, how this could occur in 1775 and never be in any text previous to that, and then continue to be carried over to 1975, even November, 1976, is really something. A number of years ago I wrote a book, Was Jesus a Jew? Within the last three months, there have been publications come out that Jesus Christ is not a Jew. I have all of them; I just gut them. It’s amazing that this stuff is just now coming out and we wrote about it 15 years ago. Also, there are books out now indicating that the Germans never killed the Jews in the amount that the Jews said they were persecuted by the Nazis, which is documented.

The book that is out now, talks about self-styled and self-called Jews, who came from the Czars and the Czars were in Russia. They are self-styled and self-called Jews. They are not the children of Israel, or the offspring of that bloodline.

The word “Jew” literally is “Judean.” The Judeans were those people living in that area of Palestine who worshipped what is called in the Bible, Pharisaism. Jesus had something to say about Pharisaism. Flavius was the first ruler who renamed Pharisaism, and called it Judaism. And to this day, they speak of the worship that so-called Jews go through, as Judaism. It’s documented in history. The reason that Pharisaism, or Judaism, has always had a difficult time

every place they went, is because of what they believe. Among some of the things that they believe, is that if you are not of their belief, of their faith, then you are free game. Every woman is free game. Every man may be used in whichever way they like for themselves and if it's to their advantage to have them executed, this may also be done. The coldethry [sp?], which is the statement at the Judean-Pharisaic Passover, gives you one year of absolution for anything you may do, in advance of doing it. And therefore, up until rather recently in the United States, no Jew could ever be elected to a position of authority in court or government in the United States, because of that. They would not elect them. And that is one of the reasons the Masons came up: to be sure that we kept purity of government and no Jew got in because he could not be trusted, because he would sell his dead grandmother to accomplish his own purpose, according to their Judaism. I have seldom had any man or woman in any of my classes, or in any school of learning where I've been, who knew anything truthfully, really about Judaism, who had the guts to really study it out for himself or herself, and then stand on it. Because they have now, for centuries, cried: anybody that's against them is anti-Semitic. Number one, they're not Semitic at all, so how could you be anti-Semitic if they're not Semitic? If you and I are not American, how can I be anti-American against you, if you're not even American to begin with?

The Semitic people came out of a man by the name of Shem. The Semites came out of Shem. Out of that came Israel. For almost three centuries before this word "Jew" appeared in a Bible translation, the Judea-izers, the Pharisaic group, today called self-styled Jews, paid and worked to have the word "Jew" placed in the Bible. In 1775 it was first accomplished. From that day on, they have pretty well ruled the roost with all Protestants, as well as Roman Catholics. In the Occident, and therefore large bodies of the church, so-called, of Protestantism, take offerings constantly to support the Jews, which of course is today called Israel. Israel got to be, according to the "white paper", developed by Great Britain, financed with American money, and taken over and called it Israel.

There may be people of Israel in Israel. But the Jews literally are not children of Israel if the facts concerning the case are right. That's why when you read the word "Jew" you must always think "Judean," and when you think Judean, you think Judaism in our terminology as it's used today. Biblically, Jesus called it Pharisaism, which he said was sort of from the pit. And he was the authority. But after 2,000 years we've lost complete sight of it. I think we need to correct it in our minds. Now, I'm not saying you need to teach this publicly, but I think you ought to know the facts concerning the case; that the Jews who have been persecuted, as they like to be in every country (give them something to talk about), is not due to their cunningness in business, although most of them have aspired toward positions of banking and so forth, which is very beautiful to me because they've got the drive and the brains to accomplish it. It is not due to their thriftiness or sharpness in dealing. It is due to their religious teachings; Pharisaism. That's why they were disliked in the country; because they could not be trusted when it came to life itself. That is why perhaps Claudius threw them out in 49 A.D. And according to the best records of history, there were some 20,000 who left Rome at that time.

Acts 18:3

"craft" – job; business

"wrought" - worked

"tentmakers" - saddle makers; not tentmakers. Tents are made by women. Saddles are made by men. Men made the saddles for the animals, the camels and all the rest. Women made the tents.

To this day among the Arabs and the Bedouin tribes, and so forth, the women still make the tents. And the men still make the saddles. It is a disgrace for a man to do a woman's job; making tents. On the other hand it'd be a disgrace for a woman to do a man's job. Women drew the water. And someplace in the Bible, God told some men to go down and draw water. And the reason He told them: it was a real embarrassing thing that they had to do. Lamsa translates it "saddle makers."

Acts 18:4

"persuaded" – worked with

"Greeks" - Gentiles, who to the best of our knowledge were proselytes.

By the way, whether Aquila or Priscilla were Christian when Paul got there, I do not know. Some people believe he won them, others believe that they were Christian when he got there. I do not know.

Acts 18:5

"Macedonia" - Silas and Timothy stayed in Berea. The reason they never came to Athens, as Paul had asked them to come, is because they took the brunt of the burden for Paul. They stayed there in the city and let the people lay it on them, while Paul went over to Athens. Whether they incarcerated them or not, I'm not sure. I have a good opinion regarding that they did, and that when they were finally released, they immediately came to Corinth. Paul had come from Athens to Corinth. They never got to Athens because they were just not free to go out of Berea. But when they did get that freedom, then they went to Corinth, and met Paul there.

"Timotheus" - Greek form for Timothy

"spirit" - omitted in both the Greek and Aramaic.

Paul was pressed; Paul was burdened; Paul felt an urge inside of him to testify to the Judeans that Jesus was Christ; Messiah; the promised one of God. Whenever the word Jesus (I've taught you this before, you've just got to keep driving this in your mind) precedes the word Christ, the humility, the great stuff he went; suffered and so forth, is emphasized. Whenever Christ comes before the word Jesus, it is his great mission as God's only begotten Son, as the messianic one, that is emphasized. The word "lord" indicates his position as leadership. That's why in the Old Testament, the wife called her husband "lord." Not because he lorded it over her, but because he was to be the leader of the family; the household.

That's why in **Romans 10:9**, "if thou shalt confess with thy mouth the Lord Jesus" - his leadership; the leadership of that humiliated one who suffered and died, who became sin so that we might become the righteousness of God, who laid down his life that we might be redeemed, sanctified, all the rest. With him we died, with him we were crucified, with him we were laid in the grave, with him we arose, with him we ascended. That's the Jesus! That's why you confess with your mouth that Jesus, who did all of that, as your leader; your lord. Jesus is not God; he is your lord. He made known God; he declared Him. And therefore he is our leader. And whatever Jesus, the leader, says, we know is true about God, and we follow what the leader says, for God is Spirit. You can only follow God when that leader is there, and Jesus Christ is that leader. That's why when you confess with your mouth Jesus as lord, the Lord Jesus, that

emphasizes the leadership.

Acts 18:6

“opposed” - argued among themselves and split hairs

“blasphemed” - in plain language it means: “Paul, you’re nuts. The messiah hasn’t come. We’re praying everyday for his coming. He hasn’t come yet.” Well, after 2,000 years, they’re still praying.

“shook his raiment” - in plain language it means: “Nuts to you!” It’s like the orientalism of shaking the dust off of your feet, which simply means, carry no animosity.

“Your blood be upon your own heads” - in other words - If you want to go to hell, go to hell! If you want to be stupid, be stupid! “Your blood be on your own stupid heads, you made your decision.

“*I am* clean” - in other words – “I’ve made my decision.”

“I will go unto the Gentiles” - Boy, what a decision! He finally got fed up trying to convert his denomination. Up until this time, every time he comes someplace, the first place he goes is back to the old synagogue. He was brought up there. Look how that hung in his bloodstream; how hard it was for him to extricate himself out of that ritualistic background and teaching, like it is for all of us. I’ve got no problem understanding Paul, because I too belonged to a denomination once. He was educated, schooled, trained, and boy, the synagogue had all the machinery. If Paul could’ve just gotten to them, they had the machinery; they could’ve rolled it all over the known world then. But he finally saw it wasn’t going to happen, so he said, “Ok, that’s it.” He did this in Corinth. That’s where the decision was made. He said, “I’m going to go to the Gentiles. Those people that are worse than dogs, they’ll listen.”

Acts 18:7

“worshipped God” – that’s the same words, I think, it says about Cornelius, one who worshipped God, a proselyte.

“joined hard to” - right next to

There may be a center reference in your Bible regarding this Justus. He may be the one that’s mentioned in one of the epistles. I’m not sure if it is him or not.

Acts 18:8

“Crispus, the chief ruler of the synagogue, believed” - oh that’s bad; that’s terrible, because I already see the handwriting on the wall. What are the rest of those Judeans going to say now, if the chief ruler of the synagogue gets saved? And he did.

He just tells them, I’m going to split. I’m going to the Gentiles. And yet, the chief ruler of the synagogue, the top brass, got converted. When the man accepted the true God and His wonderful Son, Jesus Christ, the wife did, and all the kids. It was oriental or Eastern culture. Today Dad says to Mom, “you go to church and get the religion for both of us.” Or neither one goes and say, “Look, the kids ought to go. It’s not good enough for either one of us, but you kids ought to have it.” And then the kids say, “Nuts to it!” One brother accepts the lord and the

rest of the brothers and sisters say “to hell with it.” That’s American culture. That’s not Biblical culture. In Biblical culture, whatever the father of the household did, everybody did. When he spit, everybody spit. When he got saved and believed on the Lord Jesus Christ, everybody believed, or you didn’t put your feet under his table and eat his bread. So here, Crispus, the chief ruler of the synagogue, believed.

“many of the Corinthians hearing believed” - **Romans 10:17**, the Word is “faith cometh by hearing”, or “believing comes by hearing” and the Corinthians had heard the Word of God because Paul taught it.

“were baptized” - It doesn’t say water; it just says baptized. Had God wanted water there, he would’ve put water there. So, why don’t you just keep it dry, ok? Because in Acts, where we go back to the founding of the Church when they were born again of God’s spirit, it was God in Christ in them, which is the baptism; Christ in you, the hope of glory; to be baptized with his presence. Christ in you is better than all the water of all the seas and oceans of the world. You can’t lose that Christ in you. That is baptism; Christ in you; *pneuma hagion*.

Acts 18:9

“by a vision” - by his spiritual TV; a vision; he saw it; a picture. This is what was written; these are the captions; the letters in the picture:

“Be not afraid, but speak, and hold not thy peace.” - In other words, lay it on them, but do not be afraid. Why did God give him a vision telling him not to be afraid? Because the head of the synagogue had been converted, and all the pressure of all those Jews, now, was upon Paul in this city and God said, “Don’t you freak out; be not afraid, but speak; talk, talk, talk.”

Acts 18:10

“no man” - when the Bible says no man, it means no man

“shall set on thee to hurt thee” - shall institute or start something that’s going to hurt you. In other words, there’s no bullet made to kill you, no knife made to cut your throat, or no dagger to shove in your back.

“for I have much people in this city” - who would have believed it; the hottest town in that section of the world. Boy, and it was just rampant. God says, “I’ve got people there.” And He said a lot of them. At the most unlikely places, God has people. It’s usually the most unlikely people too.

Boy, what a vision, what a revelation; certain truths or facts concerning any situation about which it’s humanly impossible with your 5 senses to know anything. “Many people in that city” – oh, no! Yep; word of knowledge. Word of wisdom; speak like crazy, be not afraid. See how beautiful that revelation is! He showed it to him in a picture, a vision.

Acts 18:11

“a year and six months” - Whether this year and six months begins with **verse 4** or **3**, or if it begins after some period of time later, I just don’t know for sure. I have the feeling that it began after he made the statement, “I’m going to the Gentiles.” Then he stayed there for another year and six months. Teaching what? The Word of God, not Reader’s Digest, teaching the Word of God. God had told him to speak. So that “speaking” in **verse 9**, is the “Word of God” in **verse**

11. That's all he spoke; the Word of God.

Acts 18:12

"deputy" - ruler in charge

"of Achaia" - that means Corinth; the capital of this province.

"judgment seat" - the place where Gallio set up his judge's bench. These were generally in the theater. They're called public squares. Some were permanently built there, like you see a permanent barbecue pit. These were permanent, or some were movable "barbecue pits" where the ruler came in, set up his own judgment seat, and when he was through judging, he moved it. The Jews brought him, and not with too much "tender loving care", to the judgment seat.

This deputy, Gallio, was a Stoic according to history; a teacher, who was the brother of Seneca. According to history, he was one of the tutors of Nero.

Acts 18:13

In **verse 5**, Paul testified to the Jews that Jesus was Messiah; the King; the Lord. They brought Paul before this ruler, trying to tell the ruler that this Paul persuaded men to worship God contrary to the Roman law; not Jewish law, Roman law. Look at **Romans 16:1**. You see, while Paul was in the city of Corinth, the ministry reached out into the surrounding cities, like New Bremen, St. Mary's, and Wapakoneta. It reached out. And one of the cities is this Cenchrea, mentioned in **Romans 16:1**. It takes 2 or 3 days journey to get to Ephesus by ship from Cenchrea where he left from, apparently to go to Ephesus. Ephesus is due east from this city of Cenchrea.

Romans 16:1-5

"succourer" - helper

Boy, you see all this innovation by Paul. There is nothing that you or I could do today that would be nearly as revolting as he did, because women were just not allowed to serve men like that in that day. But Jesus had started the trouble with Mary and Martha, and other women who stood by the cross. Remember all that? What women were not allowed to do, he let them do.

I want to say to you tonight, that Jesus Christ is the only one who ever gave women liberty and freedom. When you lose the truth of the reality of Jesus Christ, God's only begotten Son, in a country or in a nation, women are nothing but slaves. And Jesus Christ did a complete redemption, and he got you women up where God had you in the beginning; when He formed, made, and created Adam and Eve. We talk about in-depth spiritual perception and awareness. If you haven't got that, you never see that stuff. But then you've got to explain something to me. How's a woman in that culture get involved? They even traveled with Paul. That's just not done in Oriental culture, for women. He said, "You assist her in whatsoever business she hath need of you." For not only was she a servant of the church, which **verse 1** says, but she was a helper of many, and of Paul. She assisted him. He wrote this thing from jail in Rome, didn't he? You know, men of God have always been men who have dared to upset the apple cart, the status quo, who really could take a stand.

Somehow or other, Aquila and Priscilla just went from territory to territory as W.O.W.'s, and opened a church in their house. They did a Twig.

“Epaenetus” - I think he’s the first Gentile, in this situation where we are, in **Acts 18**.

In Nehemiah, of course, the problem was they worshipped too many gods, when there is only one God to worship and He’s a jealous God. If you worship any other gods, you go into captivity. So anybody that worships the trinity, it’s no wonder they’ve been in captivity. They are so enslaved, that Satan has blinded their eyes; they can’t see the truth if you set in front of them. And of course, Israel had been in the captivity, and Nehemiah (the prophet and leader), and Ezra (the priest) came back out of Babylon, and they wanted to rebuild the city of Jerusalem; the walls and the temple and everything else that went with it. And so they came back, and Nehemiah talked to the people.

Nehemiah 3:5:

“...but their nobles [the top brass, the boys that pull all the strings] put not their necks to the work of their Lord.” – They weren’t going to work for their Lord; they were going to sit around and enjoy the fruits of the rest of them working.

Nehemiah 5:6-7, Nehemiah says:

“...when I heard their cry and these words” - we won’t risk our necks for the work of the Lord
“I consulted with myself” – I told you once in the foundational class, “The most intelligent conversation you’ll ever have is with yourself; you won’t have too many arguments. Nehemiah said, “I consulted with myself.” He made up his own mind.

“rebuked the nobles and the rulers” - So you know what he did? So he said, ok, you stupid nobles, you just sit there and fry in your own fat. I’m going to build the walls of the city. We’re going to do it without you. And they let them sit. But he was real teed-off at them. So he asked the people to help. The common people really put their shoulder to the wheel.

Nehemiah 4:6

“the People had a mind to work” - the nobles put not their neck to the work of the Lord, but the people, they had a mind to work. And when you have a mind to work, you get something done. So they built it and it was a real rough time, because Sanballat from Samaria was picking them off when they were working with his snipers. So Nehemiah took one-half of the men and armed them, and set them outside and whenever those birds showed up, they hit them right between the eyeballs with a 22 high-powered 30-06.

Nehemiah 4:16

They couldn’t have done that if they hadn’t had National Rifle Association privileges. Suppose they didn’t have any armament. You know what those boys from Samaria would’ve done? They’d have walked right in to old Nehemiah and chopped his head off, and all the rest of them. But those fellows had the privileges of owning their own armament. They whopped them. Every time one of those Samaritans showed his stupid head over a log, they shot him dead, real quick-like. Then they didn’t get disturbed so much; they could build a little more.

Then comes this tremendous word that astounds most people. They can’t put it together because they don’t want to.

Nehemiah 4:20:

“...our God shall fight for us” – I just read before they did their own fighting yet Nehemiah

said, “

Our God shall fight for us.” A great truth; God’s never going to do anything for you if you don’t do anything for yourself. If you don’t have the stupid guts to stand up for truth, God’s not going to give you any truth. If you want the walls of the city built, get your guns out, half of you stand out here and shoot the “H” out of them, the rest of us will build the city, for we’ve got a mind to work and shoot. The same thing is true today; if we ever expect God’s Word to move in Minnesota, Ohio, Michigan, somebody’s got to have some guts and get out there and move it. That’s what Nehemiah was talking about; “Our God will fight for us.” But not if we’re afraid, not if we draw back in and say, “Oh, we’re not going to risk our necks for that. We’re of noble blood. I have eternal life, you know. I sat through the class on Power for Abundant Living. I’m more than a conqueror.” You’re a dead doornail, that’s what you are.

Nehemiah 4:23

The only time they changed clothes was to wash them. Then they went back to working or shooting. That’s how they built the city walls and restored the city of Jerusalem after the Babylonian Captivity.

Nehemiah 5:11-13

He told those nobles to give back everything they owned; “All the land that you say belongs to you, you give back to so-and-so.”

Then Nehemiah called the priests together and made them take an oath that they’d do according to what Nehemiah said.

Then he said also, “I shook my lap.” It’s an orientalism which simply means: “Boy, if you don’t follow orders, you’re going to get shook to your roots. I’m going to shake you off, and that’s the end of you. And you’ll have nothing. You see, when you shake the lap, it’s like cleaning off your apron. They hauled their grain in something similar to an apron, and then shook it off. That’s what it was and that’s why he said to the priests, “It’s going to happen to you, if you don’t abide by what I tell you.”

Nehemiah 6:10-11

Then the priests really worked on old Nehemiah. They said, “Look, the Samaritan gang and these other 4 or 5 countries are coming to get you. Now, if you let us hide you in the temple, they aren’t going to find you.

Nehemiah 8:5

So they got the thing put together. He made Ezra bring the scroll, the book. And he brought it out in the sight, the eyes of the people, for Ezra was above all the people. Nehemiah had a dais built. Ezra got on top of it, so everybody could see him. Ezra opened the scroll. And when he opened it, all the people stood up. That’s where the custom came from; that they stood up when they read the Word, after the Babylonian Captivity when Ezra read the scroll for the first time to all the people.

Nehemiah 8:7-8

“caused the people to understand the law” - that must be by teaching

“distinctly” – plainly - Ezra read it so the people’s ear-balls could hear it.

“gave the sense” - a literal translation according to usage; he explained it

Nehemiah 8:10 - this great line:
“for the joy of the Lord is your strength”

What a time! What a man! Nehemiah did so many things contrary to the status quo; contrary to what the nobles said he ought to do. When you’re a man of God, you don’t go by the nobles, you go by God.

Paul had a vision. The vision says, “hang in there man; speak the Word. Nothing’s going to touch you, for in this wicked city of immorality, I’ve got oodles of people.” And Paul hung in there.

Acts 18:14

If it was really Roman law, Gallio said he’d listen.

Acts 18:15

“your law” - Pharisaism

“look ye *to it*” – you do it

Acts 18:16

He said, “Get out of here.”

Acts 18:17

“Sosthenes” – this fellow had replaced the guy who’d been converted, apparently.

Because Paul was really blessing the Gentiles, those Greek boys went in there and got this replacement guy, and whopped him.

“Gallio cared for none of those things” – he said, “If you guys want to fight, go ahead.”

Acts 18:18

“had a vow” – Dr. asks Walter if he taught this and Walter said he did but forgot what it was.

Acts 18:19

Paul brought Priscilla and Aquila with him. As I told you, it takes 2 or 3 days to go from Cenchrea to Ephesus if you went across the Aegean Sea.

“Ephesus” - Ephesus is the capital city of Asia, right on the western shore of Asia Minor.

“reasoned with the Jews” - Paul goes right back in the same trouble he’s been in. He just said a little while ago he’s going to go to the Gentiles. Tremendous decision, but by the time he gets to Ephesus, he gets homesick again and tries it all over, I guess.

Acts 18:20

Here in Ephesus is the first time you read in the Word that they in the synagogue desired him to tarry longer time with them, but he consented not.

Acts 18:21

“if God will” – that’s a great Biblical statement.

Acts 18:22

“Caesarea” - half way down, or quite a ways down towards Jerusalem

“saluted the church” - visited; blessed them; stopped in for a meeting.

Acts 18:23

“in order” - systematically

“strengthening all the disciples” - not tearing them down. He revisited the branches. Once they’d been Twigs, now they were growing into Branches because the lord added to the church daily, or something.

Acts 18:24

“an eloquent man” - a golden tongued orator; fancy with words.

We learned about Priscilla and Aquila in **Acts 18:2** and they’re still with Paul. Now we get down to Apollos coming to Ephesus. He came from Alexandria, Egypt, right on the Nile River. It was founded in 332 B.C. by Alexander the Great and called Alexandria. It became one of the great noted cities. It was in Alexandria that perhaps the Aramaic Scriptures were first translated into Greek. It was in Alexandria that the Old Testament was translated into the Septuagint. That’s where the seventy did the work. It was a very prominent Greek city. That’s why so many of the Jews would have nothing to do with the people from Alexandria, because they had been contaminated by paganism, as they called it. And therefore they even made a notation on the Septuagint that anybody who would read the thing would get his tongue cut off, excommunicated. So Apollos couldn’t very well go to Jerusalem, being an eloquent man and mighty in the scriptures. But he could go to Ephesus because Ephesus was the great intellectual center of Asia Minor. It perhaps had one of the greatest libraries of all times. They could have made it in the accreditation association. They of course are doing some archeological work there, and I’m sure if someday they get around to it and don’t get disrupted too much, they’ll come up with the great library in Ephesus; a great seat of learning. This great intellect, Apollos, was really a sharp cookie; a PhD, PhD, PhD. He comes to this great intellectual city of Ephesus, and then the things begin to happen, and it finally ends up with that fantastic record of: all Asia heard the Word of God in 2 years and 3 months. Well, that gives you the setting of the stage for it.

Acts 18:24 — 19:41

November 30, 1976

Acts 18:24

“Jew” - It’s sort of interesting, in this book I was telling you about, he documents it like I did; that the word “Jew” never appeared in any language in English, or in any of it until 1775. In 1611 King James was originally done. So they must have gotten this word “Jew” in here sometime later. It is “Judean” in the text, which it is all over, you know. And the reason it’s that, is because they were Judean by religion. And that, of course, was later called Judaism. I forget who the first one was that called it Judaism. He has it documented in here, and I forget it. Then it was called Rabbinism. That’s the stuff that the Jews are taught today.

“Apollos” - This man’s name was Apollos, and Apollos is just a shortened word for Apollonius. It was like a nickname. You have a nickname, like Steven has a nickname called “Steve”, Apollos is like a nickname. Apollonius is his real name, born in Alexandria, in Egypt, which was the great Greek center of learning, and a lot of the dispersion Jews, as they are referred to, had gone to Alexandria and other places. When the Septuagint translation was made, the solidly Judean people who believed in the Mosaic laws refused to read it, as a matter of fact, it was very, very bad if anybody did read it.

“an eloquent man” - It would be much better translated had they said, “an eloquent and learned man,” because this word eloquent has both, the knowledge and the fluency of the presentation of the knowledge, in it. He was not only eloquent; he was a learned and eloquent man.

“and mighty in the scriptures” - In **Acts 7:22**, it says this about Moses. This is the same word that’s used here regarding mighty in the scriptures, mighty in the Word.

“Ephesus” - Ephesus was the great city of learning, very strong in Estrangelo Aramaic. One of the greatest libraries of the world will be found in Ephesus when they get the archaeological work done.

Acts 18:25

“this man” - this one

“instructed” - catechized - I think it’s a good translation of the word “catechized” – instructed. Those of us who have been in catechism, we understand this a little better maybe, because it’s a drilling. Catechism is a drilling. It was for me, and I suppose it was for some of you, too, right? In the Lutheran, Catholic background, like I went through, the Reformed background, it was a drilling. I had to memorize the hymns. I had to memorize the questions and answers in the catechism book. And that’s this word “catechized.” He was instructed; he was drilled, in the way of the Lord.

“fervent” – literally means “boiling” – He was really hot wasn’t he? – “being boiling in the spirit”, or “spiritually boiling.”

To me it’s a tremendous statement regarding a man. Boy, he wasn’t some old cold turkey that was learned and eloquent. He was a man who was really on fire! He was boiling with his knowledge, and moving it. You’re never going to sell anything until you really get hot for it. I

don't care if it's a toothpick. If you want to sell it, get hot for it; just know you've got the best toothpick in the world. Likewise with the Word of God; if you ever want God's Word to move when you witness, you've got to be hotter than a firecracker. You've got to be "boiling" with that thing. I think it's quite a word. I think the Greek word is *zeō* - It means "to boil"; "fervent."

"diligently" - accurately. When you and I think diligently, I think we think of "sticking to it", don't we? But this word is deeper than that. It's sticking to it, accurately. He taught accurately.

"of" - concerning

"Lord" - in the text is "Jesus"

"knowing only the baptism of John" - He did not know anything beyond this. The reason he didn't know it, is because he had not yet been taught. You can only teach what you know. But for what he knew, he was hot on. He was boiling with what he knew. What he knew, he taught accurately. I think it's quite a record, this 25th verse. For those of us who have a greater knowledge than what Apollos had, we ought to take it to heart: being spiritually boiling; teach accurately.

Acts 18:26

"speak boldly" - If you're boiling with something, you're not going to speak reluctantly, or hesitantly, right? If you're hot for it, you're going to talk about it with some dynamic. You're going to be bold about it.

"perfectly" - accurately - He knew the baptism of John accurately enough, but there were other parts of the Word of God he did not know perfectly, or accurately. So Aquila and Priscilla taught him more accurately. Where did Aquila and Priscilla get that accurate knowledge? They'd been with Paul. Paul had taught them. Here they were at Ephesus, heard this wonderful man speak in the synagogue, and they did not stand up in the synagogue and ridicule him, and say, "Look, since you're so smart, why don't you get with it?" No!

"they took him unto *them*" - how I love that. As I say, in my own inimical way, they took him home on Sunday, or Saturday, for chicken dinner. Then, while they were eating, they started talking. They never disgraced this wonderful man in the synagogue and in front of the rest of them. They invited him home and then they opened unto him the Word of God more accurately. There's another side to this that makes me stand in great admiration of Apollos with all of his Ph.D. education. He was what you would term today, a Ph.D. boy. He was humble enough to go home with two lay people, Aquila and Priscilla, who did not have a Ph.D. They were not a baccalaureate type of people, and yet they knew the Word of God more accurately or perfectly. And this wonderful Apollos was humble enough to go home with them and listen to them.

I think that's a tremendous commentary on Apollos, as well as on Aquila and Priscilla. How they didn't dog him, they didn't disgrace him; they just took him unto themselves. He was willing to go because of his love and so forth, and that's why the greatness of this record stands here like a diamond.

Acts 18:27

"disposed" - wished or desired - There you're down to the working of the word *boulomai*,

which in its form for usage of man is usually “wished.” When it’s used of God or relationship to God, it’s the word “desire”, because no man can bring anything to pass by desire. He can only wish for it.

“exhorting the disciples to receive him” - They sent letters along and said, “This Apollos has a lot to say; give him a good listen; welcome him into your heart.”

“helped them much which had believed through grace” - He helped those people much who had believed, who were born again, by the grace of God.

Act s18:28

“convinced” - the most accurate word is “confuted”, which is very little understood in our terminology. You would understand it better if I translated it “refuted successfully.” “To convince”, here, is “to refute successfully.” He mightily refuted successfully these Jews and he did this publicly by showing from the scriptures that Jesus was Christ. He refuted their arguments where they said, “He is not Christ.” He did this by going to the scriptures, proving that Jesus was Christ. I wish I had one of his sermons in typewritten form. I’d just love to have had that sermon, or one of them, were he refuted successfully those Jews.

Hardly anybody today is able to refute the Jews successfully. Unless some of us rise up in the Way Ministry there never will be any refuting and that’s one reason quite a few of the Jewish people, so to speak, have moved into our ministry. Long Island was hotter than crazy at one time; reaching down among the Jewish population and they refuted successfully, because the accuracy of the Word is the only thing that’ll do it. That’s exactly what Apollos did; he did it with the scriptures.

Acts 19:1

“at” - in

“Paul having passed through the upper coasts” - where he apparently revisited the churches at Perga and other places.

“certain disciples” - those who had been won by the ministry of Apollos and perhaps Aquila and Priscilla

Acts 19:2

received” - *lambano*-ed – manifested; received into evidence.

“the Holy Ghost” - *pneuma hagion* - holy spirit - In King James, it’s a capital “h,” and a capital “g” - but you and I know that cannot be. It has to be the gift.

“since” - when

One of the texts translates it, “Have you *lambano*-ed, have you manifested the holy spirit upon believing?” That’s exactly when it should be manifested. Whenever anyone is born again of God’s spirit, at the time of the new birth they should immediately manifest. The reason they don’t is because they’ve not been taught. If you and I will teach the Word more perfectly, more accurately, then when people are born again, they’ll right afterwards immediately speak in tongues. That’s what Paul was after. He wasn’t asking them whether they believed in God, who

is Holy Spirit; he knew that because they were disciples. They had to believe in the Holy Spirit, who is God. But what he wanted to ask them was, “Have ye *lambano*-ed anything? When you were born again, did you get any evidence; any manifestation?”

“We have not so much as heard whether there be any Holy Ghost” - They had heard about God but they had not heard about how to do the manifestations. I’ve often wondered why Aquila and Pris-cilla didn’t get involved. I don’t know the answer. Except that in Eastern culture the protocol is sometimes so tight that you hate to see it almost; where someone that would not have the academic background, like Apollos had, they just never would speak up. They would never lead someone in because the culture would say, “Well, Apollos should be doing it.” I don’t know.

Acts 19:3

“unto them” - delete

I’ve often wondered if Aquila and Priscilla could have gone to Achaia with Apollos. I don’t know.

I don’t think it says, any place in Acts here, that they were still in Ephesus when Paul got there. I’ve often wondered what happened to them; where they went to.

Act s19:4

“verily” - delete

“Christ” - delete

In **verse 5** the Word of God records what Paul said regarding what Apollos did. It is not that Paul did this; it is Paul who said these things which Apollos did.

“baptized with the baptism of repentance” - is the water baptism of John that we talked about in **verse 25**. This is the last record in the New Testament of any water baptism like the baptism of John. **Verse 4** is the last mentioned. John baptized with the baptism of repentance.

It’s very interesting that the word “Christ” is not in the text, because, as you and I know from Romans, if we confess with our mouth “Jesus” as lord, not “Christ” as lord, what he did for us on this level, on this horizontal level, is real wonderful.

Acts 19:5

“when they heard” - “having heard” – is the text

“*this*” - delete

“in” - into

This is what Apollos did. Now, **verse 6** is what Paul did.

Acts 19:6

“and” – but - What Apollos did is one thing. Now what Paul does; Paul reports what Apollos did, but now what Paul does sets in contrast with it.

“the Holy Ghost” - the *pneuma*, the *hagion* - both articles are in the Greek

“came on” – it is “came on” them, not “came in”

“speak with tongues, and prophesied” – that’s the “came on” – How do I know that? Because they already were disciples, therefore, they had Christ in. But they had no *lambano*-ing; no manifestation. So Paul laid hands on them, and the laying on of hands is by revelation. God told him. Evidently, there were things that needed to come out, needed to be known, so Paul laid his hands on them. Then the *pneuma*, the *hagion* came on them, and they spake with tongues; coming on, in manifestation. And this is the first time it’s mentioned that they prophesied.

Acts 19:7

In order to have a synagogue, you had to have at least twelve men in a community. Then you could have a synagogue. These were apparently men who were part of that synagogue.

Acts 19:8

Apollos was boiling in the spirit, so was Paul, and so he went in very boldly.

“disputing” –is not arguing, but it is reasoning, by sheer logic

“the things concerning the kingdom of God” - He not only talked about the new birth, the resurrection, but the whole thing was the kingdom of God. The Kingdom of God is like a canopy; it’s over-all. The Kingdom of Heaven is one segment under the kingdom of God. The church of the body, to which you and I belong, is one segment under it. The kingdom of God is over-all. It’s remarkable that Paul, in that synagogue for three months, reasoned, persuading, and they talked about the kingdom of God. Which means they most likely talked about the church as the bride, the church as the body; talked about the resurrection; talked about the return of Christ. All of that’s under the Kingdom of God.

Acts 19:9

“divers” - some, or many

“that way” - the way

“disputing” – reasoning

“one” - delete

Some scholars believe that Tyrannus was the head of the divinity school in Ephesus, because if they had a large amount of Jewish residents, they were allowed to have a divinity school. They not only would have a synagogue, but they’d have a divinity school with it. A lot of the scholars believe that there was a divinity school in Ephesus and that this Tyrannus was one who headed up that divinity school and Paul had led him to the Lord. Sometime go through the Book of Acts, and just pick out the important personages in government and top positions that knew Paul and Paul knew. Felix, Festus, Gallio are just a few that come to my mind. Here was a man by the name of Tyrannus and in this school, which I of course believe was the divinity school in Ephesus, is where Paul reasoned daily.

Acts 19:10

“by the space” - for the period

“word” - *logos*

Jesus” - delete

The reason I’m not going to set a lot of this stuff for you like I do in teaching it, as you’ve heard me teach it (where I tell you a feat here that has never been duplicated in one generation, he did in two years and three months) because you know all that stuff. But I just want to get into the depth of it, that you are able to really have a full knowledge of what’s here to the best of my ability.

“Lord” - The word lord is leadership that I told you about. It wasn’t that they heard the word of Jesus, or the word of Christ. God chose, and selected the word “lord” at this place.

Acts 19:11

“miracles” – *dunamis* – power; mighty works. I think a very beautiful translation according to usage would be:

“And God was doing no ordinary mighty works by the hands of Paul.”

Acts 19:12

“the evil” – delete “the”

“of them” - delete

I want to show our people that in order to have a great abundance of healing that believers have to stand together till our spiritual temperature goes up. We will never see great signs, miracles, and wonders, great deliverance, until the believers stand together.

All this was in my mind when I started here, a long time ago, telling you about you being in the Corps, the College program. Let’s say two-thirds of you go home, and never finish the Corps. You see, the temperature will never go up. There’s just not enough people there and enough believing among the people to bring it up. You and I know that there’s no healing in this particular glass or in that water. We know it’s in believing, but I can understand this verse. Suppose you love me very, very much. And you know that this chain on here was perhaps a hundred and twenty-five years old; that it came from my great-grandfather, down through my grandfather, and then to my father and finally ended up in my pocket on my vest tonight. That’s its background. The watch was a gift from the W.O.W.’s in Wisconsin, a year or so ago. But the chain is very, very old. And this has been on the Wierwille body, so to speak, and on mine. And say you really love me, you could take this chain and by your believing (you would just love to have it, like I imagine some of you’d like to have my holy spirit cuff links, you’d just love to have it), and if you believed that getting that off of my body because of my love for you and you believe, what would happen to you? You’d get delivered. You’d get blessed. I understand this thing.

I’m the same way with people. Like when you brought in that lamp today. I can’t tell you what that does to me because it has love in it. It’s easy to go down to a store, and buy a box of candy and give it to somebody. But the son of a gun’s that made that candy spit in it with chewing tobacco, raised hell, cursed at each other, but to get something that has heart in it, that has love

in it. A lot of things, I don't know but I'll bet you that there's something about the clothing you wear that will bless somebody else if they love you and you love them; if they just can touch it. I don't know. I know it is like gifts; sometimes people have something that if they gave it to me I'd just be enraptured with it. I'm not going to ask them for it, but if they gave it, I'd just be so blessed because they wore it. It belonged to them. That's why this chain, I don't know if that thing's worth three dollars, but you couldn't buy it from me. I don't know its value, but to me it's invaluable because of who had it, the love that goes with it. That's why I think I understand a little of this.

Because they just believed that if it had been on Paul's body and they touched it, they'd get blessed, and they did. These, of course, were the very beautifully done linen aprons that were used in saddle making, that they wore.

Acts 19:13

"vagabond" - roving – they'd go from one city to another to do their feats

"exorcists" - operating or exercising devil spirits

"We" – I

This is a formula: "I adjure you by Moses," or "I adjure you by Abraham." They used a name. And this is sort of neat, because here are men, operated by devil spirits, who are going to cast out devil spirits. It's a real counterfeit operation. This is where a bigger devil spirit casts out a little devil spirit. These guys, who were roving exorcists, went around doing their thing.

"I adjure you" – in other words, "I command you to come out"

Now look who these fellows were who did this:

Acts 19:14

Now here has to be something wrong here because the Old Testament law said that if he was a religious leader he was supposed to be able to keep his own family in line. Here is a chief priest that has seven sons. And they're lousy; meaner than crazy; serving the wrong god. There's an Old Testament record about a priest who didn't take care of his two sons. And God didn't like it. He told him he ought to be able to take care of his own house. Top brass people, religious leaders.

"chief of the priests" - is used in two ways. It's used either of the high priest, or one of the priestly members of the Sanhedrin. And being here in Ephesus, you must have this information regarding the Sanhedrin because when we talk about the Sanhedrin in Jerusalem that is the temple Sanhedrin. The synagogue Sanhedrin was as follows: when in a city, they had a synagogue with more than 120 men in it; they were required to have a Sanhedrin of 23 members. If they had less than 120 men in the synagogue, they were required to have a Sanhedrin of three members. These were the ruling body for the synagogue. This chief priest must have been one of those top men.

Acts 19:15

The spirit spoke through the lips of the man; possessed him.

Acts 19:16

“leaped on them” – leaped on them both - two of them, both; and yet there were how many? It’s very clear.

“overcame them” - having overpowered them both

”prevailed against them (the seven) so that they (the seven) fled out of the house naked and wounded” - What this guy did; there were all seven of them there, but this man in whom the spirit was clobbered the two of them, two of the seven. He just tore them up and while he was tearing up those two, the other five started skipping out. He overpowered two of them and he’d have taken on all seven, but the other five started ski-doo-ing. So they, all seven, fled out of that house.

“naked” - which simply means - with their garments torn; those two guys - he just ripped them up and he whopped them good.

Acts 19:17

“was” - became

“fear” - great respect; reverence. They got some holy discipline in their head or something.

Here these seven sons who belonged to a top chief priest man were doing these things, and they were endeavoring to cast out an evil spirit by Jesus whom Paul preached. Instead of ridiculing Paul and Paul taking the brunt of the burden, they got the brunt of the burden and the name of the lord Jesus was magnified. That had quite an impression on that community.

Acts 19:18

“shewed” - declared

“deeds” - practices

This thing had quite an effect, a positive effect rather than a negative one. I believe that ultimately, out of this deprogramming thing that they’re using so much today and trying so much against us, out of it the lord Jesus Christ is going to be magnified. Take this one article: this is written by a professor of English from the University of Texas. If I’d have written it, I could’ve understood it. But for a professor of English, who has no particular interest in the integrity and accuracy of the Word, says it so beautifully. I think, out of all this stuff, if we just stay faithful and stick to God and His Word and don’t trip out on this stuff, just hang in there, the name of the Lord Jesus is going to be magnified.

“confessed and shewed” - What did they confess? They confessed and declared that they had been practicing a lot of this wrong stuff.

Acts 19:19

“used - practiced

“curious arts” - pendants, black, white arts

“books” - we would refer to them as the papyrus on which were written, different methods of

incantations to use, names to use. One of them, in a library, has over 3,000 things to practice, listed. I forget where that is. They brought this stuff, that's what they brought: those little things that said, "If you want to cast a devil spirit out of somebody's big toe and you've got a bigger devil spirit, use the name of Moses Cateko and he'll come out."

"before" - in the presence of

"fifty thousand pieces of silver" - according to my best knowledge, either from the Roman or from the Greek money, would equal about \$10,000 worth of material.

Acts 19:20

"word of God" - the word of the Lord - not the word of Jesus, not the word of Christ but the word of the Lord; his leadership, position; his position as the humiliated one; his position as the Christ; his position as the Son of God.

Until the Word grows, there will never be any prevailing of the power of God. So mightily grew the Word of the lord. It's the growing of the Word of the lord. I called it earlier tonight the temperature of believing. I think I originally got that phrase from Doctor Winegarner who talked about it in the hospital. That if the temperature of believing goes up, it's increasingly more difficult to die in his hospital.

So mightily grew the word of the Lord and It grew to the end that the Word had pre-eminence. The integrity and accuracy of the Word; it's inherent as well as its inerrant accuracy just stood. They just stood on it and that's "the prevailing." And until we get to that place that the Word of the Lord is not only a mental assent for us, but it's a believing reality to the end that we just stay put, it will never prevail. And it's in the prevailing that you see signs miracles, and wonders.

Acts 19:21

"in the spirit" - means "in his mind" - the Aramaic uses the word "mind" here for "spirit."

"purposed in his mind" -in other words; within himself. He made up his own mind.

I believe that it was during these months and years, that he was here at Ephesus, that Paul wrote the first epistle to the Corinthians; that it was written from Ephesus. And that the reason that he now wants to go to Jerusalem, is he wants to take that offering in, that abundant sharing from the Corinthians and the rest of the saints, to the believers in Jerusalem. I think if you want to make a note on this, you could substantiate this by **Romans 15:25** and **I Corinthians 16:1 & 3**.

Acts 19:22

"Timotheus and Erastus" - these were men who ministered to Paul. They helped him; carried his briefcase; hung up his clothes, I suppose, and just were constantly by his side or available to him.

"but he himself stayed in Asia for a season" - that is real significant to me because the verse just ahead of it said that he purposed to do what? He was going to leave. And so he sent Timothy and Erastus ahead and then he was to follow immediately afterwards, maybe a day or two. But he never did it. He himself stayed in Asia for a season, for awhile. Paul was delayed. Why? Revelation. That's what thrills me about it.

I Corinthians 16:8-12a - To me, it's real interesting. I understand this because many times, I too, will make up my mind with the best of my ability to want to do something. And I may have already told somebody, "This is what I'm going to do," but then I turn around and don't do it at all. Because in between the time where I've purposed this within my heart to do it, revelation comes or a situation changes and the situation calls for a change, and the revelation is, "Don't." That's exactly what I think happened to Paul. He was delayed. He wanted to go but he was delayed. And I'll show you why I think this is so true; because of **verse 23**.

Acts 19:23

"no small stir about that way" – "the way" - They were having Way problems. And the reason for this: he wants to go to Jerusalem for Pentecost; latter part of May. He's in Ephesus. The Olympic games begin in Ephesus the second week of May. And they close out around the third week, the latter part or the middle of the third week with the great feast to Diana of the Ephesians. This brings to Ephesus all the great athletes of the world and Paul will be there to preach the Word to them. I think that's why God said, "Hang in here, man." This was a real ministry to Christian athletes; getting them Christian, I guess.

The Festival of Artemis (or Diana, that's the same) was always the concluding of the time of those Olympic games. Those Olympic games were running in memory or in commemoration of the emperor, and of course, of the god. And that's why at the same time, there arose no small stir about the way.

"the way" - "that" is in your King James - it's "the" in the text in all the places I've given you this. The way is mentioned in Acts six times. I'll give them to you tonight and you can later on, just sort of check it out. "the way" - **Acts 9:2; 19:9; 19:23; 22:4; 24:14; 24:22**

Acts 19:24

Now, with the Olympic games coming and everything else, it was a real time to make money. I do not know, but I would like to believe, that this Demetrius was later on converted by Paul because he is mentioned, or that same name is mentioned in **III John 12**. I don't know, but I would like to believe this.

Acts 19:25-29

"Paul's companions in travel" - those who would have gone with him. You know, Timothy and Erastus had already left, remember?

The whole city, filled with so many people there for the Olympic games, he got them all stirred up.

Acts 19:30

It didn't scare Paul any. He'd have gone right in, if necessary.

Acts 19:31

"chief of Asia" – Asiarchs - I checked that out and these were chief officials at the Olympic games. Ten chief officials, chief of Asia; ten were chosen annually to superintend the games and the festival, which is the worship of Diana of the Ephesians, which was held, as I told you, in honor of the emperor and the god. I think **verse 31** is real neat, that Paul had these Asiarchs, or the chief officials, to come to him and say, "Look, don't get in there."

Acts 19:32

“assembly” - *ekklēsia* – church

Typical mob rule; typical meeting.

Acts 19:33-34

Alexander never did get to speak.

Acts 19:35

“a worshipper” - the temple keeper

“fell down from Jupiter” - Diana was the image that according to them was fallen down from Jupiter. She was a many breasted gal. That was Diana. Quite a town’s clerk. Ephesus was a free city. That means, it elected its own officers, and this town’s clerk is the chief magistrate of the city. He is what you today, in our language, would call the recording secretary. And he ruled; the recording secretary kept all the log, everything else, and he ruled, even though the proconsul of Asia lived there in Ephesus. Heaven was supposed to be the home of Jupiter and you know, he’d throw down these gods and that’s how Great Diana came down from Jupiter.

Acts 19:36

What he is saying is, “Ephesus, its glory, or the statue of Diana and its honor cannot be questioned.

Acts 19:37

Look at Paul’s message and while Paul worked this, he didn’t blaspheme, he didn’t take a crack at their statues.

Acts 19:38

You see the proconsuls were the governors and the judges in matters and as I said, Asia was a senatorial province and it was governed by a proconsul.

Acts 19:39-41

“assembly” – church

Did you know that the Roman law made it a capital offense to start a riot? And what had occurred here was this riot. Had the proconsul desired to, he could have really whipped Demetrius and the rest of the boys in line. So this town’s clerk comes to the rescue with just plain statement of facts, and he dissolves the whole thing. And that’s how beautifully this whole section fits together and how tremendous it really is.

Men and Women Close to Paul

Part I: Discussion

December 7, 1976

I worked my fanny off on some of this stuff and didn't get it done. I just couldn't put it all together. I just wondered if we couldn't work on this and maybe put it together here with the Corps. When we finally get this all put together I wondered if we then couldn't just have it mimeographed and give it to all the Corps every place, even those that have graduated. What I'm after here, in this particular piece of work, are the men and women who are mentioned by name who were close to Paul and many were companions in travel with him.

Maybe we can't get it all done tonight, but I think they told you to bring your dictionaries and stuff. We could go into, for instance, let's look up Silas, if you brought it. Have I got any Corps back there, like some of you women or any of you that want to handle this piece of work so that you can do it and I don't have to do it and you can learn doing it? Good! (Sue Wrenn and Charlene Bishop volunteered.) I just made working copies for tonight. I think when we're done we ought to make a good copy and then everyone can have one.

Two things I'm interested in: original city they were from and the first mention in the Bible with Paul. Take a look at Silas. In my dictionary it says, "A leading member of the church, who also had prophetic gifts (**Acts 15:22&32**) I wonder if that's the first mention of Silas. Look up **Acts 15:22**; see if you have a center reference on Silas, and see what Bullinger does with it. A concordance may work real good on this. The concordance says this is the first usage of Silas.

Acts 15:22&32

"Silas" is the same word as the word "Silvanus." It's a shortened form.

(Individual), "Dr. Bullinger says Silas was his Latin name."

Yes, they think he was Semitic or something according to this dictionary.

(Individual), "Was he not a Roman citizen because he was cast into prison with Paul at the time when the jailer got converted in Philippi?"

He was a Roman citizen, right. **Acts 15:22** would be the first mention, but his original city I haven't seen in the Word, have you? I'm showing you what I want done.

(Individual), "It doesn't say his original city, but it does say in **Acts 16:37**, Paul speaks of himself and Silas as both being Romans.

We might make that note, that he was a Roman citizen. It might be of some interest in our complete work of this. I don't know what city he was from really; his original city, where he was born.

Okay, look up the word "Timothy" now. Shouldn't be any problem having a lot on this guy. Okay, here, his mother was a Jewess and his father a Greek. That would be interesting to note about Timothy, and this is in **Acts 16:1**. This is his first mention. That would be the home city

of Timothy, right? Lystra, so we'll put that under Timothy.

(Individual), "Bullinger says that Timothy was born at either Derbe or Lystra."

Where would we have a reference to Derbe?

(Individual), "In that same reference, **Acts 16:1**."

Wonder why the dictionary says Lystra then?

(Individual), "Harper's says both It could be one or the other."

That's what Bullinger said.

(Individual), "There's another reference in **Acts 20:4**."

I'm going to read that tonight: I think that's where I got the idea that he was from Lystra. She's got the documentation that's better than Bullinger. "Gaius of Derbe, and Timothy; and of Asia... Okay, I'll take Lystra.

(Individual), "In **Acts 16:2**, it says he was well known in Lystra, not Derbe."

Well, I know the two towns are very closely associated. They're like Minneapolis and St. Paul. Okay, do you see what I'm after now to try to build? Okay, Sue you take over. You guys see what you can do, and I'm going to work on some of this other stuff. Boy, the parallel between our twig work and the book of Acts and some of this stuff is absolutely phenomenal when you work this.

(Individual), "**Acts 15:22** it says, 'send chosen men of their own company' and where they were at, at that time, was in Jerusalem."

(Individual), "And in **Acts 15:27**, the elders at Jerusalem sent the letter with Barnabas and Paul and sent Judas and Silas who would say the same things by mouth. That was from Jerusalem."

Well, I would go with Jerusalem on Silas, because we don't have anything else that says that he wasn't. Okay, let's put Jerusalem for Silas. Now you have to do exactly what you're doing. If you see any added light or can check out anything while you're moving from one to another, you've just got to get your hand up and yell.

(Individual), "The New Bible Dictionary says under Timothy that he was from Lystra. When I looked under Lystra, it seems to say that he was from Derbe."

Yes, well, sounds like the work of a man. Okay, take Luke. We'll be into the twentieth chapter again and I've taught you this before. There are "we" sections in the book of Acts. Anytime it's the "we" section, then Luke is with Paul. But now find out what you can about Luke.

(Individual) – "I have a question; it says the "we" sections are with Luke, but in this dictionary it says Timothy traveled the most with Paul out of any of the men." So you'd have to count the "we's" to find out how much Luke was with Paul.

Well, I've done that, but I've forgotten. We'll have two of them tonight in **chapter 20**.

Sue - Okay, let's look up Luke. Has anyone found anything on Luke?

(Individual), "It says that he was probably from Antioch."

Sue - Douglas says that he is probably from Antioch. Has anyone got any documentation on that; have you found anything that backs that up from the Word?

(Individual), "The first mention of him from Bullinger is at Troas which is in **Acts 16:10**, and that is the first of the 'we' sections. There are four 'we' sections that are listed. There's a note at the bottom, he says, 'It was held until recently that Lucas was never represented, the Latin; Lucas, but Sir W. Ramsay saw in 1912 an inscription on the wall of a temple in Antioch in Pisida in which the names Laotus and Loitus, are used of the same person.' That may be where our notes come from on that thing on Antioch; his name appeared on a wall. But the portions that actually refer to him, the 'we' sections are:

Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16; and he's got three other references to him in the Epistles."

(Individual), "She said it, it's just that we hear of him at Troas in **Acts 16:10, 11**. That's the first mention of him, and that's where they were when he is first mentioned.

(Individual), "Our dictionary says he's of Macedonian origin."

(Individual), "I have a note that says 'Eusibius says Luke was from Antioch, but then later Ramsey changed his mind and says he was from Philippi.' But I 'don't know why.'"

Sue - Wonder where people get all this stuff.

(Individual), "I remember a commentary saying that they were trying to make the man that he saw in a vision to be Luke. So that would make him from Macedonia."

(Individual), "Everyday Life in Bible Times says that apparently Luke now joined Paul, for at this point now in the narrative the author writes in the first person plural. **Acts 16:9** – 'The beloved physician...'"

Dr. - I'm interested in where the scripture says he was from Macedonia.

Sue - It seems that if we can't come any closer than Troas, as far as what we can get right from the Word itself, then that's about the best we can do.

Dr. - That's right. Then you put down what you get from the Word, and then you can add a secular writer to it, if you want to. You can say; well, Eusibius says he's from Macedonia. But I'm interested in where does the Word say they're from.

Sue -- Okay, so let's go with Troas on Luke for the present time and if anybody comes up with anything more original, as far as his life is concerned, then bring it up. That would be in **Acts 16:8**, the reference. Okay, let's go on to Priscilla and Aquila--**Acts 18:2**.

Dr. - Okay, Paul met him first where? Corinth.

Sue -- Do we assume from that, it says Aquila was born in Pontius, what about Priscilla?

Dr. -Well, we have no record of that, so we'll work the two together as the same thing.

Sue - Okay, Aquila and Priscilla, born in Pontius and got together with Paul at Corinth.

(Individual), "Another interesting point is that their names are always mentioned together."

Sue - We need now to move down to Crispus...**Acts 18:8**.

(Individual), "He was converted at Corinth in **Acts 18:8**, and was the chief ruler of the synagogue.

Sue - Do we have any more documentation as far as where he was from originally? Was it Corinth?

(Individual), "**I Corinthians 1:14** says he was baptized by Paul."

(Individual), "Dr. Wierwille, in order to be a chief ruler of the synagogue, would he have to have been born in Corinth?"

Dr. - No.

(Individual), "So then it doesn't really prove he was from there? I mean born there?"

Dr. - Not necessarily. See, like, Paul was trained by Gamaliel in Jerusalem, that was his educated background. You may want to make those notes that he was baptized by Paul and this kind of stuff. What amazed me are the companions that Paul had, and the people that really were close to him, that he witnessed to, and that he taught a lot of the Word to. They were sort of like, I thought of it today, like Corps people. They spent a lot of time with him; he worked with them closely. It's going to be real interesting to get this worked out. Keep going.

Sue - So we've got nothing more documented than this **Acts 18:8** at Corinth, so we'll go with that. The next is Tertius in **Romans 16:22**. That's the only one.

(Individual), "This one says Paul's secretary who wrote the epistle to the Romans. Bullinger says he was probably a Roman.

Sue - The best, I think we can do with Tertius is; a Roman, in other words from Rome. Okay, Quartus, **Romans 16:23**. So if they're the host, what city are they in?

Dr. - Hey, honeybunch, you're skipping on me. Have you had Apollos?

Sue - No, sir; isn't that where you got Alexandria?

Dr. - I want to go through every one of them. Because these are just scriptures that I inserted

that may not fit in the total program, but they were just things that hit my mind.

Sue - Okay, let's go back up to Apollos then. **I Corinthians 16:12**. Who's got it? **Acts 18:24** says he was born at Alexandria.

Dr. - Read me that **I Corinthians 16:12**. I'll show you why I put this one in here. Anybody have a Bullinger's Analytical? I'll come back. I'll get a Bullinger and show you something.

Sue - Let's go on to Aristarchus, **Acts 19:29**. Okay, it says both were men of Macedonia. Can we document that any closer, as far as the city is concerned?

(Individual), "In **Acts 20:4** it says, 'of the Thessalonians, Aristarchus.'"

(Individual), "In **Acts 27:2** it says, 'Aristarchus, a Macedonian of Thessalonica.'"

Sue - Thessalonica is a city within Macedonia, according to the map. **Acts 27:2** documents it pretty well, also **Acts 20:4**. Trophimus in **Acts 21:29**.

(Individual), "He's also mentioned in **II Timothy 4:20**."

(Individual), "It might be interesting to see what the word 'left' means."

Sue - I think **Acts 21:29** says it. Next one is Tychicus, **Acts 20:4**. He's mentioned along with Trophimus.

(Individual), "Harper's says according to **Ephesians 6:21**, Tychicus was the bearer of the epistle to the Ephesians.

(Individual), "**II Timothy 4:12** says Paul sent him to Ephesus."

Sue - Where is he when he says that?

(Individual), "Well, he wrote this from Rome, didn't he?"

(Individual), "**Colossians 4:7-8** says he was someone that was sent to them, too."

Sue - But it doesn't really tell you where he is from.

(Individual), "A note at the bottom of chapter 6 of Ephesians says: written from Rome to the Ephesians by Tychicus."

(Individual), "In **Titus 3:12**, in order for Paul to send him, it seems to me he'd be there with him."

(Individual), "In The New Bible Dictionary it says, 'Tychicus, an Asian, the western text says an Ephesian.' Well, what would the eastern text call him? Where would they get their difference? Is there a discrepancy between the eastern and western texts?

Sue - Bernita says no.

(Individual), “Ephesus is in Asia. I think the implication is that he was from Ephesus, because he’s located with Trophimus and the fact that he’s referred to as ‘beloved brethren’ sort of implies that the people know him and that he can make known to them what Paul was doing. So the implication is that he is an Ephesian but it’s not stated.”

Sue - I think you’re right. Okay, we can use **Acts 20:4** and **Acts 21:29** on that one also. Let’s go on to Onesiphorus in **II Timothy 1:16-18**. It doesn’t say where he’s from there. It says “while he was in Rome,” so he was a visitor at that time. Where is this coming from? What city?

(Individual), “In The Bible Dictionary it refers to look up **II Timothy 4:19**.”

Sue - Okay, we could draw there a connection between Priscilla and Aquila and the household of Onesiphorus. But does it say the city?

(Individual), “In **II Timothy 4:12** the context implies he was in Ephesus. If you tie **verses 12 & 19** together it implies he was from Ephesus.”

Sue – No, it sounds like he is somewhere else and he’s sending someone to Ephesus. It doesn’t say that Priscilla, Aquila and Onesiphorus are there.

(Individual), “Onesiphorus ministered to Paul while he was in Rome.” - **II Timothy 1:16-17**

(Individual), “At the end of **II Timothy**, I have a footnote that says, ‘The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians.’ So if he sent his epistle to Timothy and Timothy was in Ephesus, and he said ‘salute the household of Onesiphorus,’ then the implication is that Onesiphorus is in Ephesus at this time.

Dr. - Do you have pronunciation marks in your Bibles? They’ll vary a little bit, but it would be nice while you’re going through, to establish the pronunciation of these names.

Sue - Who knows their grammar well enough to be accurate and tell us how to pronounce these names, and who’s got the accent marks? Would you do that for us as we go along please?

(Individual), “This is On-e-siph'o-rus meaning the accent is on the “siph.”

(Individual), “It says in **II Timothy 1:18** that he ministered at Ephesus. That ‘unto me’ is not in the text.”

Sue - Has anyone found anything other than Ephesus yet? You notice on the sheet Dr. Wierwille has Iconium. Has anybody run across that?

(Individual), “The Zondervan Dictionary says there’s a possibility that he came from Iconium.

Sue – Did they give any possible documentation on it? I think Ephesus is the closest we’ve got, **II Timothy 1:18**. That’s the closest we can bring Paul and Onesiphorus together as far as I can see.

(Individual), "Maybe we could make a note that that was his place of residence."

(Individual), "Just because he was at Ephesus at that particular time, with the movement of the people and the ministry, doesn't necessarily mean that he came from there. Aquila and Priscilla started at Ephesus, went to Rome, went back to Ephesus, and then went some place else."

(Individual), "You have him in Rome the verse before where he came and searched for Paul."

Sue - Let's use **II Timothy 1:18** and just make a note: that's the point at which we bring the two together, right now. Let's go on to E-pæn'e-tus. **Romans 16:5**.

(Individual), "Bullinger says his name is mentioned only here."

(Individual), "It says that they believe that in the oldest manuscripts they have that 'Achaia' means 'Asia.'"

(Individual), "In **I Corinthians 16:15** it says the household of Stephanas was the firstfruits of Achaia also, that means that Epaenetus was at the household of Stephanas also, because they were both firstfruits"

Sue - I want to go back a moment to Onesiphorus in **II Timothy 1:16-17**. The impression I get from that is that he was visiting in Rome, but in Ephesus he was acting as a host. Ephesus would appear to be more of his residence place than Rome, where he was just visiting. Back to **Romans 16:5**. Now your list gives **Romans 16:5** of Ephesus. And this verse says, "firstfruits of Achaia." Is Ephesus in Achaia?

(Individual), "Some texts 'Achaia' is translated 'Asia.' Ephesus is in Asia."

Sue - Okay, that's what we'll go with.

(Individual), "In The Bible Encyclopedia it says that in the best manuscripts they found that it's translated 'Asia.'"

(Individual), "According to The Hebrew Dictionary, Achaia is a political area with quite a large size, but mainly in Greece. It varies from one time period to another. It was an Achaian league; a league of cities, political view."

Sue - According to what we find, this map is entitled "The Journeys of Paul, the Apostle." So it would be at this correct time in history that Achaia is part of southern Greece.

(Individual), "On my map it has just to the right of Achaia it has Asia. So, are they saying that they are both the same?"

Sue - If this note is correct, then what happened, was they took the word "Achaia" and translated it for the word "Asia", which means that it would be possible for Ephesus to be the city that we're looking for. But I don't know if we can really know for sure unless we go back and check out all our Greek texts.

Dr. - Okay, close it now and we'll put it into the Twigs, and let the Twigs work on it. It'll give them something to do before breakfast.

Men and Women Close to Paul

Part II: Apollos & Peter

December 7, 1976

I want to go to **I Corinthians 16:12**. This verse I just want to share with you because of a record that comes up in **Acts 20**, toward the latter part, when he calls all the elders and bishops and so forth from Ephesus, **Acts 20:30**.

Corinthians is written regarding the practical error that has crept into the Church, and I think here in **16:12**, I have a documentation. At least this is how I feel about the in-depth spiritual principle of the Corps; awareness of the depth. This is very unique in **I Corinthians 16:12**. That's why I wanted to check out some stuff. I put some notes here in the left margin:

Concerning Apollos, the brother (*adelphos* - you know, "Philadelphia" brother) much I exhorted (that's *parakalesa*. It's like the word "Paraclete", remember; exhort, comfort.) I exhorted (to exhort is to encourage toward a more worthy endeavor) him (*auton*) (*hina*) that he (*ēlthē*) should go (*pros*) first (the first to me means right now) with (*meta*) (*ton adelphon*) the rest of the brethren and (*kai*) (*pantōs-ouk*) not at all (*ēn*) was his (*thelēma*) will (or desire) (*hina nun*) that now (*ēlthē*) he would come but (*eleusetai de*) he will come (*ēukairese*) when he shall have opportunity (King James says "when it shall be convenient").

ēukairese - This word is translated: leisure; opportunity; in season. Preach the Word in season, remember that? [**II Timothy 4:2**] That's the same word, "in season." "When you have opportunity," it's translated that way also.

I see in this verse the beginning of the breaking up of the one mind in the Church of the Body. Because when he calls the elders together in **Acts 20:30**, he says:

"Also of your own selves will men arise, speaking perverse things, to draw away disciples after them."

I will show you, as I get into this word, that these were all bishops that he called together, top brass. Of them and Apollos, I believe, was one of them. This indication in Corinthians is that Apollos did not respond to Paul's leadership. "Much I exhorted him"; Paul begged him to go "with the rest of the brethren" But he said, "Well, I won't go now; I'll go when it's more convenient for me to go." In other words, "When I finish what I want to do, then I'll go. But I won't go now." And that's standing against the greatest revelation the greatest apostle ever had. That makes Apollos wrong.

That I think is the in-depth spiritual awareness of that verse. Let's go through it again.

I Corinthians 16:10-12.

In other words, "When I get around to it. When I finish taking care of Maggie and the rest of the stuff, and everything fits right, then I'm going to come." I think Apollos tripped out.

That is the beginning of what, later on in **Acts 20**, he says is going to happen to the Church in Ephesus and the rest of the places. Because they will not follow the leadership of this Paul and Paul's revelation regarding the mystery. If you'll remember Apollos came from Alexandria, out

of the Greek background, highly trained, intellectually sharp, but I don't think Apollos ever got all the way through to really walking on the greatness of the revelation. He had head problems. Because he most likely said, "Well, I've got a better education than you have, Paul. After all, I was trained in Alexandria; you were just trained in Jerusalem. You are Jewish in background; I'm Greek in background. We Greeks are the elite of the world." I think Apollos had a head problem, and that's why he did not accept the leadership of Paul. That's where, I think, the thing began to break. As far as I know, that's the last reference to Apollos in the Word of God.

Whenever men in the Word go against the true revelation of God's Word, they always shelve themselves. Their ministry is over with. They keep going on you know; they do "little alter calls", but their ministry, understand, is over with, for a man with a ministry will only continue having that ministry in operation as long as he walks on the revelation. That's why a man could be a prophet, and the moment he screws up on God's Word and quits following God or His Word, what happens to his ministry? It's shelved. It's no longer efficacious, powerful. That's what happened to Apollos.

Remember the prophet of the Old Testament that didn't correct his sons? Yet, he was a prophet. But it was just shelved. From that time on when he didn't carry it out he no longer had any power with God; he had no revelation. There's another record in the Old Testament about a young prophet. God sends a young prophet to town and the old prophet says, "Well you come home with me. I've been a prophet a long time." The old prophet was right. He was a prophet for a long time, but he had shelved himself because he refused to walk by the revelation. This stuff is really sharply cut. This is a real in-depth verse here in **verse 12**.

(Individual), "I get the feeling reading this verse when he says 'but he will come when he shall have convenient time' that Paul was just covering. It's like that Apollos had blown it and he was just covering so it didn't look bad for the ministry."

Dr. - That's right, that's exactly what he said. He was covering for Apollos. But what I'm showing you much deeper than that; that that was the beginning of the break. Paul knew Apollos was finished. He just didn't say so.

(Individual), "We were thinking here from that verse, **I Corinthians 16:12**; you see what developed with Apollos and the fact that he started to intellectualize the mystery and started losing the whole vision of the mystery of that one body, Christ in you the hope of glory. And you can look back as close as **I Corinthians 15** and see where Paul was having a battle with these guys. They were glad to live within the grace but they didn't want to accept the fact that there was a resurrection from the dead. He said, 'If there be no resurrection of the dead, then of all the people on the face of the earth, we are most pitiful.' [**I Corinthians 15:19**] He was trying to reason with them in this great teaching."

Dr. - This thing sparked their minds to think stuff through. We were talking about one group saying, "I am of Peter, Cephas." [**I Corinthians 1:12 & 3:4**] You see, Peter never really got over his legalism. Paul had to withstand him to the face once. [**Galatians 2:11**] They just reacted against the leadership and they never saw the greatness of the mystery, and therefore the mystery was lost. The whole thing went down the drain.

(Individual), "It looks to me like throughout history the Devil's pulled the same trick; usurping authority."

Dr. - Same damnable trick. He'll pull it on you, too, unless you stay faithful to the Word.

(Individual), "In chapter 1 of I Corinthians and chapter 3 it says, this stuff Paul has to set in order for they were saying, 'I am of Paul,' 'I am of Apollos,' 'I am of Cephas.' [**I Corinthians 1:12 & 3:4**] In **I Corinthians 9:1&5**, they were bugging him about things and he says, 'Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? Have we not power to lead about a sister a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?'"

(Individual), "They were challenging his right to leadership."

(Individual), "The interesting thing was, see I never understood before how that this division was inspired by some leaders. I always thought it was just the people who were saying, 'I'm of Paul. I'm of Apollos.'" But, you see where the leadership was off and that was causing that division."

Dr. - Peter said, "I'm going to do my little trip." Apollos says, "I'm going to do my trip."

(Individual), "You know, you can hear them so well, saying, 'I agree with you up to a certain point, but when it gets to here, Paul, we don't like what you are doing.'"

(Individual), "In **I Corinthians 14:29-33**, we brought this up:

Let the prophets speak two or three, and let the other judge.

If *anything* be revealed to another that sitteth by, let the first hold his peace.

For ye may all prophesy one by one, that all may learn, and all may be comforted.

And the spirits of the prophets are subject to the prophets.

For God is not *the author* of confusion, but of peace, as in all churches of the saints.

(Individual), "Then you brought up how they challenged him because of his Jewish education."

Dr. - Because at that time, the Greeks were the egotists. They graduated from K.U. and Harvard, and Vassar, and Smith, and private schools.

(Individual), "Isn't it true that, sure we get down to the point where they lost the mystery, but really Paul led. Isn't the reason they lost the mystery because they lost the leadership first? Because how could you lead people with divided leadership? This has always hit me in losing the mystery in the first century church, because the people go no farther than the leadership.

Dr. - But the leadership lost the mystery.

(Individual), "That's what I mean. They didn't stay with Paul and they didn't stay faithful with him and they started division among their selves.

Dr. - Right.

(Individual), "And then they lost the mystery entirely in the first century, eventually.

Dr. - As I work the Word, I see Paul always covering for them and yet never lying; but he

covers for their weaknesses, still believing that they're going to bounce back. I see it in Jesus with Judas. All the way through to the ascension he just tried his best to get that man back on the ball. And Judas, had he gone back to Jerusalem and believed God, he'd have received just like everybody else. That's why I know he couldn't be born of the seed. The orthodox commentaries, conservative Biblical commentaries, say he was born of the wrong seed. If that's true, Jesus Christ is a liar and Jesus Christ isn't a liar. It's quite interesting isn't it?

Acts 20:1-38

December 7, 1976

Again here in the twentieth chapter of Acts, there's no man living who can set the greatness of this thing like the Word sets it. Again my ability to set this is far below par, which I recognize, and yet some of the great salient truths in here are just absolutely fantastic.

After the great opportunity at Ephesus, we open with the twentieth chapter:

Acts 20:1

“and” - now

“for” - delete

Acts 20:2

“Greece” – he came back to Corinth

Acts 20:3

“when the Jews laid wait for him” - had organized a plot

“he purposed” - by divine revelation instead of going to Syria, God told him to return and go by way of the road instead of sailing to Macedonia.

These first three verses are just loaded with information. Yet, Luke passes over these three verses in an unbelievably fast way. There must have been at least nine months involved or more in the first three verses. Of all the other great things Luke hits, he by-passes all of this work in Macedonia and other places and just hits it in these three verses and tells us he spent three months in Greece, back in Corinth. I don't know why the Word of God doesn't give us more information. I really don't know. So I guess there's no use to guess. That must have been really phenomenal as he revisited all those churches and spent two or three days, or a month, or part of a month with the believers. I've often thought how tremendous that must have been: to sit in a believers meeting with the Apostle Paul teaching. I get tears in my eyes. Just to be there with Paul would have been something. There it is; three verses and tells us very little. He must have been through ten or twelve of the cities or more.

Acts 20:4

“into” - as far as

“Sopater” - this is sort of a shortened form of Sōsipater, who by the way is called the son of Purhus in one of the early church writers. He was from Berea. The believers in Berea were more noble than those in Thessalonica because they studied the Word, searched the Word.

“of” – from

Acts 20:5

“going before” – i.e. - went on ahead

“tarried” - waited

Acts 20:6

This is a “we” section. This is apparently where Luke joined.

“sailed away from Philippi” - that’s impossible because Philippi is inland about five miles. Neapolis was the port to Philippi, but that is very understandable for me. “We flew out from New Knoxville.” You really didn’t; you flew out from the airport a mile east of New Knoxville. What he’s simply saying is that the last place they really worked was Philippi and from there they left by boat. They traveled by land before, now they leave by boat.

“the days of unleavened bread” - the first day of the feast was called the Feast of the Passover, but the whole week was called the Week of Unleavened Bread.

Acts 20:7

“*day*” – is in italics – it has to be deleted

“the disciples” - the critical Greek text says “we” - no disciples mentioned; just “we.” Of course, I can understand the word “disciples” in there.

“preached” – the same word as “reasoned” in **Acts 17:2**, where it says “he reasoned with them.” As I see the teaching of God’s Word and the preaching of it, it’s the logical, spiritual, systematic, reasoning with people; putting it together for people, if that communicates to you.

“ready” - prepared

“morrow” – next day

“speech” – *logos* – the Word; the teaching of the greatness of God’s Word.

“until midnight” - In Eastern culture, this is most unusual. Eastern culture closes at sunset or dark and then everybody goes to bed. Boy, this early Church was sure something. Midnight means very, very late.

Reading from Bullinger’s notes on verse 7:

first, &c. = first day of the Sabbaths, i.e. the first day for reckoning the seven sabbaths to Pentecost. It depended upon the harvest and was always from the morrow after the weekly sabbath when the wave sheaf was presented (**Leviticus 23:15**). In **John 20:1** this was the fourth day after the crucifixion, “the Lord’s passover.

I had fully intended of working verse 7 with you tonight from one of my writings. I forget what the title of it is. What Passover Did Jesus Keep?, maybe. I just didn’t have time to work it out. But I think this is the first day of the sabbaths for reckoning the seven sabbaths to Pentecost, “upon the first of the week.”

This verse is the one that has caused the so-called “Christian” denomination wherein every Sunday they have Holy Communion. The “Church of Christ”, or sometimes called the “Christian Church” uses this verse to prove that (the disciples came together upon the first of the week to break bread), therefore every Sunday they have communion. You know of that denomination? This is the verse that they use. I do not believe that this particular verse refers at all to having communion every Sunday, but that’s what Bullinger says about it.

To me it's so simple. As far as I know, nobody else agrees with me, so I could be flagrantly wrong. But it's so simple to me. It would simply be like a man of God coming into an area and the people loved him and he was really a wonderful man of God and the kids all got together and said, "Look, let's just bring our lunch along." That's what I think it really was. I don't think it had anything to do with the last supper or the Lord's supper or anything like that. Now there isn't a commentary that agrees with me. It's interesting, because first of all I do not believe that this was necessarily Sunday that they're talking about.

And this, "they came together to break bread", to me is very logical because he's going to keep teaching until midnight. Well, what do you think he did? You know, understanding Paul, he'd go out and get a cup of coffee. I don't know why they can't just see a man walking. Paul was a human being. I can see Paul saying; "Look, go to the bathroom" can't you? I mean when you're honest about this and you are not trying to promote or promulgate a theological position. To me it's absolutely beautiful. He's going to keep talking until midnight; well really, he's going to keep going until dawn. And so what they did, they just split up every once in a while and went to the bathroom. They had food there set out for the believers. They had cookies, coffee, hot chocolate, whatever they had. To me that's what this verse is talking about. That's why I love it so much, because to me it's just so natural. It's a natural way of life. People getting together not because they are specifically religious but because they are a family and they love each other and they want to be together. So they just bring their cookies and coffee and donuts and hot chocolate.

"to break bread" - to fellowship

Going until midnight is not done in Oriental culture, but he did it. Because he just loved the people, the people loved him, the Word was so living within him, the people wanted to hear the Word, and Paul just sat there and poured out his heart for them.

Acts 20:8

"there were many lights in the upper chamber" - They brought their little oil lamps and a whole mess of candles. This was in the upper chamber. This is the third floor of an apartment building. On the first floor grandpa and grandma may have lived and that's where they did their business. They executed their daily business; selling their wares. The second floor is where the children had their apartments; the Sons who brought their wives home. The third floor was what you would call "the ballroom." It was the party room where they got together and had a great time. That's where they met. It was after dark so they brought lights along.

Acts 20:9

"sat in a window" - Now he couldn't sit in a window like you think of a window because that thing over there is not a Biblical window. A Biblical window had just a flat area and then shutters on the outside. They didn't have any glass.

"fallen into a deep sleep" - I see this same thing in the Corps, and I love it. I get blessed. It doesn't bother me any. You know like sometimes on a Sunday night and we've got a Corps meeting and you kids lie on the floor, and before you know it somebody is off sleeping. It isn't that you don't love God. This was so unusual because no teacher goes beyond dark. At dark they roll up the streets and everybody goes to bed. He was asleep and fell backwards off the window. He died.

“was taken up dead” – they picked him up. I do not know whether they brought him up to the second floor or where it happened.

Acts 20:10

By the time Paul went down they had already picked him up and I don’t know where Paul met them. It could have been the second floor, I don’t know.

“fell on him” - much like in the Old Testament; the prophet that got over the top of the child. [Elisha - **II Kings 4:34**] That’s revelation.

“embracing *him*” - he fell on him and put his arms around him. What he did between “fell on him and embraced him,” and his statement “Trouble not yourselves,” I don’t know. There’s no record. He ministered to him because the man was dead and by the time he makes this statement in **verse 10**, “Trouble not yourselves; for his life is in him,” it was a miracle of healing.

Acts 20:11

come up again” - to the third loft.

If the “break bread” of **verse 7** is communion, then they had communion twice, because they came up and broke bread again in **verse 11**. I don’t think it’s holy communion at all. Golly, I can see this thing and it’s so simple: at 6:00 we eat, have a little fellowship then along toward 12:30 we’re still a little hungry. So they ate again; had a little snack time. That’s all it is. To me it’s the beauty of the family meeting, sharing not only in the Word but in the fellowship. It’s very interesting that the commentaries never seem to cover the breaking of bread in **verse 7** and the breaking of bread in the same evening in **verse 11**. So they talk about communion in **verse 7** but they somehow or other miss communion in **verse 11**. So if it’s communion in 7, it’s got to come in 11. I think we have a little more right to our opinion because of the logic of this situation.

“talked” – *homileō* - in English we have this transliterated into the word “homily.” It is really worked into the word that I understand better and that is the word homiletics. *Homileō* is the root form of the word transliterated into the homiletics. Homiletics literally means the fine art of preaching. It says in **verse 7** that he preached or reasoned with them. Homiletics is the art of preaching. An art is a learned field. You may have natural ability to paint, but the art of painting is a learning. That’s why this word, *homileō*, means so much to me; they had broken bread and eaten, he *homileō*-ed, the fine art of teaching, reasoning, working with his people a long while.

“break of day” - dawn. If we are fanatical meeting in our twigs nightly, they must have been fanatical meeting all night. They met with Paul all night.

Acts 20:12

“were not a little comforted” - means they were comforted like crazy.

They were electrified. They were excited. They were higher than a kite by two things: the miracle that had occurred when this fellow fell down and died; and by the words of Paul as he

taught the Word. That's what comforted and electrified them: the deliverance and the Word.

Acts 20:13

Notice the "we" section.

"to ship" - in other words - by ship

"to take in" - to meet

"go afoot" – this was about twenty miles

Acts 20:14

"we took him in" - we all got together

Acts 20:15

"thence" - from there

Again, what happened at all these places, I just don't know.

"next" - There are three different words for the word "next" in this verse - *epeimi* is the first one. The second is *heteros*. The third next is *echomai*. I didn't have time or I would have worked it out for you today. Seeing that they are all different electrifies my mind because every cause has an effect and every effect has a cause. There's a reason for it, and I don't know the answer to it. If I'd had time, I would have dug it to find out; there's got to be a reason.

Acts 20:16

"determined" - willed

"sail by" - miss

"hasted" - was in a hurry

I wish you would take the time and work the stuff I wrote for you on this Pentecost stuff and calendars. He was at one place for the Passover and we know that the sabbath was the day after the offering of the wave sheaf. You could figure this all out if you wanted to as to why he was in a hurry.

I forget how long it took to sail from the last location that's mentioned here at Patara [**Acts 21:1**] to Jerusalem. I believe that the reason he wanted to be at Jerusalem for the day of Pentecost is because he was carrying the collection of the saints; the abundant sharing. That would be the time when a lot of those converted Jewish believers would be there and a lot of unconverted ones. Then they would see that the body of Gentiles loved the Jewish believers because they were supporting them and that would tie the one body together. That's why I believe Paul was so excited. As far as Paul was concerned, he thought he wanted to impress those Jerusalem Jews who were born again with the Gentile love. That's why I think he got his revelation screwed up a little bit later on, too. Cause, you know something; with an abundant sharing, you don't have to impress anybody.

Acts 20:17

Now you know they could go up there may be in a day's time and come back, so it was at least the third day after that. That's the minimum that verse 18 could come to pass.

From **verse 16**:

"he would not spend the time in Asia" - He didn't want to go to Ephesus for he wanted to go on. But there is a lot more to this I'm sure, if we all knew the depth of this great stuff. Ephesus was still a hot spot; they were still shooting out their tires and the rest of the stuff.

They asked me, a little while ago back there, if when a prophet shelves himself and cops out, is it possible to come back and bounce back. It's always possible to come back. But the reason many times people who have ministries do not come back to God and the greatness of His Word is because the Adversary has so tricked them that they just don't come back. Had that old prophet come back, God would have given him revelation to help people.

We're now going to get into that section, that you well know I just wouldn't believe when I originally read it, because I just had such an opinion of Paul, that I never believed Paul ever made a mistake. But he sure did. But I want to tell you something, he bounced back and that's more than I can say for a lot of men of God. You bet your life, boy. At least Paul came back, so don't be too analytical and critical.

"elders" - *presbuteros* - which is transliterated into the English word presbyter. In other words, he called the presbyters; the leaders of the Twigs or Branches or Area. He didn't call all the disciples; he called all the leaders.

Acts 20:18

"I came into Asia" - this is at Ephesus that we're talking about

"at all seasons" - all the time

"after what manner" - how I lived with you

Acts 20:19

"many tears" - tears - in other words at times he got so concerned that he cried about the people.

"temptations" - trials - a lot of trials he had there.

"Jews" - the Jews were religious people. Did they think they were right? Yes, but they persecuted, were bad to Paul; mean.

Acts 20:20

Then comes this great twentieth verse: look at it. It sits here just magnificently.

"kept back nothing" - literally is "full diet"

The abundance of the revelation was given to Paul and recorded in Ephesus in the book of Ephesians. When Paul was in Ephesus, he gave them a full diet. He withheld nothing from them. Everything that Paul knew by revelation and from God, Paul laid his heart out to them in Ephesus. He showed it to them, he taught it publicly and he taught it in the twig meeting.

“house-to-house” - The Ohio State Government is trying to figure out whether we are entitled to not charge sales tax. The church doesn’t have to. They’re tax free. They’re trying to figure out if we are a church. If the Bible is right, we are the only one existing. That building downtown is not a church. “House to house” is the Church. I don’t care what they come up with; the Word of God still stands. If we’ve got to pay tax, we’ll just pay the stupid tax. It doesn’t make any difference to me, because nobody can hit the Word. The Word still stands and the Church was always in a house. The moment it got into a building, it was already dead. Sure, he taught publicly in the market place, other places, but also from house to house.

Acts 20:21

“testifying” – witnessing - What did he witness to them? Both of them should repent to God.

“faith” - *pistis* – believing

“toward our Lord Jesus Christ” - **Romans 10:9.**

This is what he’s telling the elders, “You know my life, you know how I witnessed, how I shared the Word, taught repentance, believing toward our Lord Jesus Christ.”

Acts 20:22

“And now” – as to now

Acts 20:23

“save” – except

“the Holy Ghost” – the *pneuma* the *hagion*

“witnesses” – “to me” - is added in every critical Greek text

“in every city” - boy, what fellowships those must have been as he was coming down. They had believers meetings here, there and yonder. And every time it came, up in every city. Boy, God was sure doing His best for Paul. But Paul had determined. (**verse 16**) Paul said, “I got to get the money back to Jerusalem and I’ve got to impress those people that these Gentiles are really abundantly sharing with the brethren in Jerusalem, and I’m gonna be in Jerusalem at Pentecost come hell or high water.” And in the next town; “Verily I, the spirit of the Lord, say unto thee, Paul don’t go to Jerusalem.” And the next town; “Verily I, the spirit of the Lord, say unto thee, do not go to Jerusalem.” “Every city.” Isn’t it human? Isn’t it so fantastic?

“abide” – await

Acts 20:24

If the Word of God was not God’s Word, they’d leave sections like this out. They would never present the great man of God in such a bad light. Like David screwing Bathsheba; they’d have never shown it if it wasn’t God’s Word. They’d have white-washed it. That’s only one that comes to my mind. There are hundreds of others. God’s Word just tells the truth. That’s why it’s God’s Word.

“finish my course” – is what Paul wanted to do. What did he want to do? Go to Jerusalem for

Pentecost. I do not think it has anything to do with his dying. The commentaries all say that he finished his course, his life. I don't think it has anything to do with it. He just wanted to finish getting to Jerusalem, delivering the abundant sharing. By what authority do I believe this? Because it's 10, 12, 15 years later that he dies. So what course was he trying to finish?

He doesn't particularly care about his own life; he just wants to get to Jerusalem. The spirit witnesses everywhere, "If you're gonna go there you're gonna get in the soup." But he said, "I don't care. I want to go to Jerusalem to deliver the abundant sharing that they had collected." Outside of The Way Ministry, nobody believes what I've just told you, that I know of. They all think finishing his course is his death because later on in one of the Epistles he says, "I've finished my course, I fought a good fight." [II Timothy 4:7] But, you see, you can finish a lot of courses, can't you? That one was his last course. This one here is the Jerusalem course.

"received" – *lambano*-ed

gospel" - good news - still, his gospel was the good news of the grace of God.

Acts 20:25

"of God" - delete

"shall see my face no more" - the commentaries and the Bible scholars say that he's saying to them, "You'll never see me again. I'm going to die." I don't believe it. To "see my face no more" does not mean they will never see him again. The "more" is, "You'll no longer see my face now. I'm going up to Jerusalem; I'm splittin' out." That's all it means. It's the same as I would say to you when I leave for Kansas Sunday night, "You will see my face no longer." It just means that I'm going to Kansas. But by God's mercy and grace, I'm going to be back the following Sunday and then you're going to see my face. I believe Paul went to Ephesus later, after his imprisonment in Rome.

"more" - longer

Acts 20:26

"Wherefore I take you to record this day" - wherefore I want to establish this in your hearts again

"I *am* pure from the blood of all" - In other words, I haven't taken advantage of anybody, I haven't hurt anybody, the Word of God I've preached has done nothing but set people free, it hasn't split up families; I haven't told the kids to not go home to dad and mom; the whole trip, I'm innocent.

"take you to record" – am witnessed to by you

Acts 20:27

"counsel" - will - in **verse 20** he said he gave them a "full diet."

Acts 20:28

This is a real sharp and great message. First thing he says, "take heed unto yourself," secondly, "and to all of the flock." You don't first take heed to the believers. First you take heed to yourself; am I walking on the Word, am I believing God, am I right on, then the flock.

“flock” - You can have a flock of geese. You can have a flock of ducks. Geese are not ducks and ducks are not geese. The born-again believers are not sheep. Israel is sheep; the believers of Israel are sheep. Jesus Christ was the good shepherd to Israel. He is our brother, the first begotten of the dead. The shepherd is not brother to the sheep. He is not saying that we are Israel. He just says, “take heed to all the flock.” The flock who? The flock, meaning: that body; the called out body, of believers. The called out body of believers is a flock like the called out sheep are a flock; like geese are a flock of geese and ducks are a flock of ducks. All the Bible commentators confuse us with sheep. It can’t be, because the Word said we are of one body. Christ is our brother. The shepherd is never brother to the sheep.

“over” – in – “in which” not “over” - As a servant you have to be a part of that flock; you have heart pressure when they have heart pressure; when they are persecuted, you are persecuted; when they weep, you weep; when they rejoice you rejoice. You’re “in,” you’re not over. Everybody wants to be “over” so they can pull the strings; say Herman, you jump, and Herman jumps. I don’t believe that.

“the Holy Ghost” – the *pneuma* the *hagion*

“overseer” - *episkopos* - from which we get our word Episcopal, and the Episcopal church has ruler ship called “bishops.” The word *episkopos* is bishop.

I Timothy 3:1-2:

This *is* a true [faithful] saying [*logos*], “If a man desire the office of a bishop [*episkopos*]...”

A bishop [*episkopos*] then...

“to feed” - not to criticize, not to destroy, not to beat the hell out of - to feed -You are a part of that flock. Your rulership of that flock or your shepherding of that flock is “in.” And the “in” is to feed, not to destroy, not to injure, not to hurt; it’s to feed.

In **verse 17** it says he called the elders. The word “elders” is the word “presbyters.” In **verse 28** he calls these same ones overseers; bishops. That is the proof from the Word that whatever an elder is, a bishop is. “Elder” is the old Hebrew (Aramaic) word for the Greek word of “bishop.” In the Old Testament, they were elders. Under Israel (Aramaic), they were elders. Under the Greeks as they came along, and that word took effect, they were bishops. An elder was nothing but a believer with a rulership responsibility. A bishop was nothing but a believer with a rulership responsibility. And the rulership was “in,” to feed. He was like the Branch leader, or Twig coordinator.

Every person in that Twig is a believer; the Twig coordinator is a believer. That’s as high as you can go in the Word of God; that’s the biggest you can get is ever be a believer - that’s to be born again. Nobody ever goes any bigger. I’m not any bigger than that, neither are you. Then whenever something occurs which looks like it’s higher, it’s not higher spiritually, it’s only higher from a rulership position that makes you more responsible to the believers. That’s why it’s called a *doulos*.

In the Roman Catholic Church at least they are right-on on this particular thing. The highest you can be in the Roman Catholic Church is a priest. A bishop is a priest with more rulership

responsibility. Archbishop; more rulership, more responsibility, he's still a priest and so on up the line to the Pope. The Pope is nothing but a priest with more responsibility. The Episcopal church has the same policy. The highest you can ever be in "the body" is a believer. That makes us all the same. You may have a little more responsibility as a Twig coordinator, but the more responsibility you have, the greater your service has to be to your fellow men. If you are a Twig coordinator, you've got to take the responsibility of 10, 12, or 15 people, and you bleed your heart out for them; you die for them if necessary, you stay up all night if necessary. They can go to bed and sleep, but not you, if it's necessary. And you just keep taking on added responsibility. If you are a Branch leader, you're responsible for more people, if you're an Area coordinator, more. If you are a Limb coordinator, I don't know how you ever get any sleep. That's what the greatness of that verse says.

This thing is absolutely fantastic here in the 20th Chapter; the patience, the love, the accuracy, the greatness of all this stuff. And how Paul just honestly opens his heart, and the revelation is there to show the greatness of all this.

"feed" – is the word "shepherd" - I understand the word "feed." I think it's a great word. But if you understand the word "shepherd", it means more than to feed. It means; when the adversary attacks my believer, I beat him in the head for the believer. I stand with my people. I fight for them. I don't just give you food; I fight for you. That's the word "shepherd", and that's why I think the word "shepherd" belongs there. It's deeper than feed. To feed, you just throw them the grain. But when you shepherd the flock, you not only give them the food, but you fight for them; you stand for them; you battle for them.

That's the work of the ministry of the one body in leadership positions; you fight for you Twig. Your Twig member may not always be right, but you let nobody from the outside take a crack at him. You beat the hell out of them. That's right. You stand for your people. You fight for your people. That doesn't mean you agree with their wrong, but you certainly don't agree with the adversary hitting them. You fight for your people. You shepherd them. You watch over them. You bind up their wounds.

Someday, if you ever get to see this, it'll make you a hell of a lot tenderer than you've ever been before. You'll stop all your criticism and all your crap and you'll start just really loving people in what I call "In spite of." That's the responsibility and it's in the Word. And if you don't obey the Word, that's sin. Doing contrary to the Word; if you don't fight for your Twig, that's sin. You shepherd the church of God, and I think that's a beautiful trick.

"God" – what does Bullinger say about this? Read it to me he's all screwed up:

Some texts read "Lord", but Alford gives good reasons for rejecting the change, due to Arian and Socinian attempts against the Lord's Deity.

Bullinger believed that Jesus was God. The texts are right. Bullinger is wrong. Some texts give "Lord." I'll go with "Lord" because I know Jesus was not God. So; "to shepherd the church of the Lord" - The word "Lord" – confess with your mouth Jesus as Lord; as your leader. [Romans 10:9] It represents his leadership. He's made you to be bishop, to shepherd the church of the Lord; those who have confessed with their mouth Jesus as Lord. That's what we shepherd. That's why I know it'll go with that text.

"He" - Jesus Christ

I Corinthians 6:19-20:

What? know ye not that your body is the temple of the Holy Ghost [*pneuma hagion*] *which is* in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

You are bought with a price. Who paid the price? Jesus Christ. God so loved that He gave His only begotten son, but the only begotten son paid the price. He laid down his life. He was afflicted with our disease. He paid the price.

“purchased” - paid for

Acts 20:29 - Here comes revelation must have just shocked the socks off them. This is why I can see them, later on, hanging on Paul's neck and saying, “Oh, Paul, we're never going to do that. We're never going to cop out on what you taught us. We're never going to argue with each other. We're going to stay faithful in the Word.”

“for” – delete

“I know this” – he could not have known it by his sense knowledge, so if he knew it, he had to know it by revelation because it's future.

“grievous wolves” - these grievous wolves would be leaders who will tear the flock apart; split the flock. The grievous part is they're going to go back to their legalism. “Why do you allow your young people to live, 2 girls in one room in an apartment and 2 boys in another room in the same apartment?” (This is what they wanted to know at an adult meeting that Dr. had attended.) Hell, you can live 15 miles apart and screw. But you can live in the same apartment and walk like brothers and sisters. I'll stake my life on my kids. I fight for them. I just believe in my Way people. I just believe that God's given me the best people in the world, both men and women.

The word “grievous” is the word “oppressive” and the word “oppressive” is always legalism; put you back under the law, one thing or another. Did you wash your hands before you prayed? You can't garner grain on the sabbath. You can't eat the shew bread in the temple. Well, David did. Jesus Christ harvested the grain. They said he couldn't do it; he did it anyway. You'd never believe this would happen in the great city of the Ephesians. Two years and three months, all Asia heard the Word of God. The greatest revelation ever given was to the Ephesians. And yet the oppressive, the legalistic group are going to come in like wolves, not like shepherds to feed the flock, but like wolves to tear it apart, and they think they're right-on; they think they're doing God a favor.

Acts 20:30

“also of your own selves” – “of your own selves also” – “also” has to go after “selves.” He's talking to the elders, the bishops.

“shall” - will

Now I want to tell you why I really believe he by-passed Ephesus. Because Paul just didn't want to go back in and be surrounded by a bunch of the church people and everybody else, and

have to tell the leadership what he saw spiritually was going to happen. Now they could have avoided it; revelation changes when circumstances change. But Paul saw the way they were going and if they kept going this way, that's what's going to happen. And I believe that's the major reason he by-passed Ephesus, got to Miletus, and sent word to the leadership and said come on over to Miletus; I want to talk to you.

Acts 20:31

“watch” - **I Peter 5:5b-9a:**

...Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Casting all your care upon him; for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Whom resist stedfast in the faith [believing - *pistis*]...

“watch” – “by staying put on the Word I taught you”

“three years” - We know its two years and three months. Three months he went into the synagogues, two years in the school of Tyrannus. What it's simply saying is that whole period in three years.

“with tears” - in other words, he bled out his heart. He taught them the greatness of the Word even to the end where at times he cried about the situations.

Acts 20:32

“commend” - give

“word of His grace” – *logos* of His grace - He has just told them back in **verse 29** that what he knows is that there are going to be oppressive wolves, but his whole love and believing is they'll change their attitude; that they'll walk by the Word of grace, not the oppressiveness of legalism, but in the light of the grace of God; the *logos* of His grace.

“able to build you up” - people, the only thing I ever see that builds people up is the grace of God. The legalism always tears people down; always makes you feel like a heel. The grace of God, even though you blow it, makes you feel like you want to succeed; you want to walk; you want to move; you want to go.

“you” - delete

“them which are sanctified” - those who are set apart - the sanctified ones; the believers

Acts 20:33

“apparel” - fine clothing

“coveted” - earnestly desired

The reason fine clothing is aligned with silver or gold is because much of the wealth of an

individual was put in clothing. They would wear three, four, or five thicknesses of garments, because that was their wealth. They would have gold strands in their clothing, that's how they kept their gold. They wore their wealth in their clothing many times; the gold strands on it; the stones they'd put it on their clothing. They'd put it underneath and the only way you could get it from them, is you have to kill them or do something.

Acts 20:34

“these hands” - my own hands

“my necessities” - my needs. He worked to get his physical needs met. He made saddles and sold the saddles to get the money so that he could teach God's Word. There's a record where he received offerings from somebody, but he did not rely upon the offerings to live. When the offerings were there, he'd praise the Lord. When they weren't there, he just made another saddle. You see why I've done with all my heart the best I could, according to the Word, to set up The Way Tree with the Twig, the Branch, the Limb: so that our people get a job, work. W.O.W.'s - I want them to work. It's just the Word.

“to them that were with me” - he not only ministered to his own needs, but he shared what he made with the rest of them; needs of others. Boy, no wonder this man had such a tremendous life. He knew the law, kept it; spiritual laws.

Acts 20:35

“shewed you all things” - taught you all this

“so laboring” - work this way – of verse 34 “to them that were with me”

“weak” – this word intrigued me spiritually, because other places it's translated “sick.” I do not believe that's what it is. One text that I read once (and I don't know where it is, so we'll just keep looking; we'll find it someday), it could be translated “aged.” That's what I believe it is. I believe it's the Church's responsibility to take care of their aged people. When my earthly daddy is 65-90, and he no longer can work, then he doesn't become the property of social security, or of the government. The Church takes care of its people. I, as a son, take care of my father. Then we as sons of God take care of the fathers who have no children to take care of them, or of those fathers whose children don't want to take care of them. You're going to have an awful time instituting this one in our culture. But that's the Word, people, whether we like it or don't like it.

“how he said” - It is not written anywhere – “how he said” - that's why it's a proverb.

It's more blessed to give because, when I receive, for what I do for you, that's only one person involved. But when I give of that abundance that I have received, I bless you and you and you and you. So I get blessed back four times. Here I only got blessed once. That's why it's more blessed to give than to receive. That's the greatness of what he told those elders and bishops.

Acts 20:36

That was just a custom he followed. When Jesus went into the Garden of Gethsemane, he kneeled [Luke 22:41], and other places where it says they kneeled. He kneeled down with them and prayed with them all. I've often wondered what that meant. Did it mean that he started over here and prayed with him; prayed with him; prayed with him; prayed with him;

prayed with him; prayed over each one of them? I'd like to think so; I don't know. But when he prayed, they all wept sore.

Acts 20:37

"fell on Paul's neck" - I can see this; they said, "Oh, Paul, you know we love you. You're our father in the Word. We'll never kick this thing in the teeth; we'll stay put."

"kissed him" - on both cheeks and hugged him - the great culture.

Acts 20:38

"the words" - *logos* – the Word - not plural; not words. It's not *rhema* it's *logos* – the Word.

"no more" - no longer - he was splitting out; going to Jerusalem.

Boy, people, there are just no words in my vocabulary to tell you how tremendously great that chapter is. God's just going to have to teach it to you. You're just going to have to see it in the innermost part of your own heart: that a man would have such love for his people that he would tell them the truth of the revelation that he saw. I want to tell you, Paul loved those men. They were his best leaders. They were his Twig coordinators, his Branches in Ephesus. He had picked them because he set the elders in the Church, the Word says. He picked them. And for Paul to have to tell them what he did here; I can just see his old heart busting; same as I can see the Lord Jesus' heart busting when Judas wouldn't respond. That's the greatness of free will. The family will always be there, but the household will not. And the strength of the greatness of God is in the household.

That's **Acts 20**, at least in part, bless your heart.

Acts 21:1-40

December 14, 1976

We begin tonight in that section of Acts, were it any other book than the Bible, it wouldn't be here. The only reason this is in the Word of God is because the Word of God is truth, and it tells the truth about men of God. Had I been God, I'd have never put the David-Bathsheba story in the Old Testament, or a lot of other things. But I'm not God, and God in His Word, when holy men of God spoke as they were moved, God put in the Word what he wanted in it. That's why the 21st chapter and following is in the book of Acts. It is in that section of the Word of God here that, boy I'd give almost anything if I didn't have to teach it. Every time I work this my heart breaks. I sit and cry in-side; and yet, it's the Word and it's the story of life.

Acts 21:1

"gotten" - withdrawn

"we came with a straight course unto Coos" - on that third missionary journey of Paul, the 3rd stage. You see, in Acts 20 they were at Miletus, weren't they? Third stage; down below Miletus toward the southwest. It's spelled on your map "Cos." In King James, it's spelled "Coos."

"Rhodes" - I made this note about Rhodes, and you're gonna have to bear with me because I just got so many things scribbled at so many different places. I'll just have to pick it up in my mind as I can. Rhodes had one of the ancient wonders of the world. It was a brass image of Apollo. It was 106 feet high, out of solid brass. That day, after they came from Coos, they went by Rhodes, "unto Rhodes," and they passed between the legs of this statue. It was 106 feet high, and all the ships that passed by had to go between its legs. It reminds me of the Golden Gate in San Francisco, which is not golden. It was a real disappointment the first time I ever saw it. This ancient wonder of the world, according to Josephus, was destroyed in 224 BC. In 1660 AD they sold it and the man who bought it loaded the brass on 900 camels to haul it away.

Acts 21:2

"unto" - toward

"Phenicia" - of course, would be toward the Tyre area, which is on your map. In that general direction was where they were headed. And I guess the Phoenicians were the first ones that built the real navigational ships. The last time we were in that section of the country, quite a few of the things had been changed; but the first time we were there, the sea coast and a lot of the places where the old ships were built, were still so that you could tell. I think that's one of the areas where I saw the oldest cemetery I think I've ever seen; people that were buried in egg shells, wooden things that looked like egg shells. At that time, of course, the archeologists and the governments were not so adamant. Like today if you want to go and do any archeological work in Israel you have to go through the Jerusalem, whatever that trip is up there, the school and they're constantly breathing down your neck. But in that day, one of the tombs that we looked at still had human bones of a baby in it. I was real blessed on that trip, because if I renewed my mind now, which I didn't do today along this line, I could recapture a lot of the things that I could recall from that time. But, the Phoenicians were great navigators, great ship builders, and this is where they were headed.

“set forth” - launched

Acts 21:3

“discovered” – sighted - saw it

“Cyprus” - is called the Kittim in the Old Testament [**Genesis 10:4**, “Chittim” in **Numbers 24:24**]

“unlade” - unload

“burden” - cargo

Acts 21:4

“finding disciples” – this was sort of interesting to me as I checked it again. It meant they searched for them; they went looking for them. There were not that many disciples there; so when they got there, he went looking. Where is the twig? He found his twig.

“through” - *dia* - by way of

All of you know that this is a remarkable section of God’s Word. Many, many years ago it so severely shook my life, because I just could not imagine the great Apostle Paul ever making a mistake. I just could not imagine the great Apostle Paul ever going against God’s will, because I had the same opinion of men of God that people have carried through the years; and that is, if he’s a real man of God, he never makes a mistake. I had that of Peter, I had it of John, and I had it of Andrew. That’s what I was taught.

You can’t go beyond what you’re taught. In my mind I held that opinion, yet I knew what the Bible said, but somehow or other what the Word said never impressed my head big enough as did the teaching. The wrong teaching made more of an impression than what the Word had done. I read about David messing it up, but it never registered; that he really messed it up. That Peter ever messed it up, really never registered. I read it in the Word, but it really never registered. What remained were the teachings; that the teachers had given me in Sunday School and; that the clergymen had given me in church: that these were holy men of God, they were great men of God. I just wouldn’t believe that Paul could make a mistake, and I think you’ve heard me tell this story. When I first saw it, I just opened it up to my people; I told them what I saw and I said “You better check it out because I just don’t know. I can’t believe it, but if it is, then it is.” Well, you all know this has made a great indentation on my life and my understanding of the things of God’s Word, and God’s men and women.

The great principle is that God never tells anybody else anything about you until you refuse to hear what He has to say. He’ll always talk to every individual believer first. He had told Paul at least once, and I’m sure He told him more than that, that he should not go to Jerusalem. Then why did he go? Because Paul had made a commitment in Jerusalem, when left to carry the Word, that he would remember the people in Jerusalem. So he had been collecting offerings all over the Gentile world, so to speak, and since he had made that commitment to Jerusalem, he wanted to personally deliver that back to Jerusalem; so that the elders; James and the rest in the church at Jerusalem, could not say that Paul had not kept his commitment. If he could bring that offering back at the time of the “Rock of Ages”, then he could do two things on the same trip.

Pentecost was coming up, the birthday of the Church, and if he could deliver that thing back there at the time of Pentecost, boy, that'd be tremendous. This is why those tremendous verses that I taught previously;

Acts 20:22-24

verse 24 - “finish my course” - I taught you before - what Paul wanted to do. He wasn't thinking of dying.

verse 24 - “testify of the gospel of the grace of God” – how the Gentiles abundantly shared and here he was carrying that offering. It was getting to be Pentecost. He wanted to deliver it, yet the Spirit had told him in every city; that's why I know God told him more than once, “Paul, don't go to Jerusalem.” But Paul's ears, spiritually, were not open.

Acts 21:4

“finding disciples” - there at Tyre. Tyre and Sidon are two very interesting cities you ought to brief your head on, historically.

“who said to Paul through the spirit” - There we have the first record of them saying to Paul, by prophecy, that he should not go up to Jerusalem.

God had already told him not to go personally, but Paul wanted to go. Now God allows the believers to try to get Paul back to his spiritual senses. That's why in this chapter begins the sickening part of the Book of Acts for me. Sickening, not so much because Paul blew it, but the way people undercut him; the way people forgot so soon what Paul had done. It's like you can do ninety-nine good things for people, and you do one bad thing. You know what they magnify? The one and they forget the ninety-nine. Sure, I don't like for Paul that he blew it, but I don't like it when I blow it either, or when you blow it; make mistakes, and all of us do. But you'll see how real devilish people are if we can see the depth of this stuff here in chapter 21. It's almost unbelievable to me, but it's there.

Well, God's doing His best to keep Paul from going and if our God was a God of possession, Paul would never have gone to Jerusalem. But our God's a God of freedom of will and, boy, how I praise the Lord for that. That we have the freedom of will to; either believe and walk, or to believe not to walk. We have the freedom, as I said to you earlier tonight, to walk by that love and do our jobs lovingly, or we will go into slavery and will have to do them at the point of a gun or a knife. It seems to me the freedom of will is much greater than the compulsion of men and women who are possessed and controlled and make people do it.

I read everything I could since I taught the 20th chapter. But ever since I taught that thing, I've been checking Bullinger, reading everything I could from Welch. What was Bullinger the head of? The Trinitarian Society or something? I checked Luther, checked Calvin. They all “whitewash” this stuff. Either they pass over it quickly saying nothing, or they work it around; that it is the will of God for this to happen to him, and I just know that isn't right. It's very plain in **Acts 20:22** that God said to Paul He didn't want him to go. It's very plain in Chapter 21 that the believers got the information from God, and they told him not to go.

Acts 21:5

“accomplished” – *exartiōs* - completed. Remember how we handled that in the Foundational

Class from Timothy? [**II Timothy 3:17**] The word accomplish is not deep enough; not in-depth spiritual reality. When they had completely completed what they could do there, they departed.

“we departed” - Luke is with him

“went our way” - they headed toward ship

“they all brought us on our way” - they went with Paul

Their wives and children all came. They came out of the city toward where the boat was docked and they kneeled down on the shore, and they prayed. Isn't that something? Beautiful. They said to Paul through the spirit, “Don't go to Jerusalem,” and yet they loved him enough, that even though he wanted to go to Jerusalem, they went with him to the boat. They brought the cookies and the coffee and the Cracker Jacks or whatever else they had. And they went down there and before they boarded, they kneeled down and they prayed together. I think that's beautiful.

Acts 21:6

“took ship” - embarked

“they returned home again” - they went back to their businesses and they went back home

Acts 21:7

“saluted” - Walter, do you have access to that word “saluted?” It's a funny word, used peculiarly. That's where we need Aramaic. The Greek won't fit here. I'm sure the Aramaic will because I think the word “saluted” is a right word, but it's not the right word for the Greek word you've got there. That's what bothered me, and I think Aramaic will back us up that this word “saluted” here simply means “brought the blessing”; “God bless you.” They came to Ptolemais, saluted the brethren; they blessed the brethren. That's what I believe it says in the original text. Aramaic, perhaps, could help us out in that.

“abode with them one day” - didn't stay long – the reason is; because the boat didn't stay long. To stay on the boat, they're gonna have to move out.

Acts 21:8

“that were of Paul's company” – delete - It's not in the critical Greek texts.

“*day*” - is in italics - it's axiomatic

“Philip the evangelist, which was *one* of the seven” - one of the seven originals - I think that record is in Acts. [**Acts 6:3-5**] Remember where they chose men, they said “to serve tables”; they keep busy serving the Word. Stephen served the Word and Philip served the Word.

Acts 21:9

“man” - “one” - Phillip

What did these virgins prophesy about? It doesn't say but context would tell you, if you want to know. If you don't want to know, you argue about it. Well, I'll bet they didn't prophesy about the weather in Emporia, Kansas. Paul's headed toward Jerusalem. Trouble coming up; trouble

to the end that, if it wasn't for the divine grace and mercy of God, God would have lost everything.

Acts 21:10

“tarried *there* many days” – I’ve often really wondered how many days. You see, earlier here they tarried seven days in one of these places; read that in **verse 4**. So, tarried “many days” in my mind means more than at least seven.

“Agabus” - He’s mentioned in **Acts 11:28**

I’m amazed at the greatness of our God, and blessed by it. How, even when we do our best many times against God’s will, God does His best to jerk us up; to get to us. But God being spirit can only work through His believers. So here He had a prophet way down south. I think some sixty miles or more from here, I forget the distance. He goes all the way up to Caesarea to bring a message, trusting and believing that this man Paul won’t come down there and get himself in the soup.

Acts 21:11

“Paul’s girdle” - and you know what that is. That’s that piece of cloth that they tied around their midriff, just like a belt only it was wide. They tied it around so they could walk more freely with their loose-flowing garments. Because men wore things like, at the Greek party, sheets, dresses.

“shall” - I wonder why I put the “shall” in the “will” case because both of these, when I work this, would be in the tense of “will.”

Acts 21:12

“these things” - the daughters prophesying, the prophet coming down

“besought” - is a very interesting word here. It’s *parakaleō*; the basic root of “Paraclete”; comforter. We tried to comfort him. “Besought” means we tried to comfort Paul. They, of that place, tried to comfort him by saying, “Look Paul, you don’t really need to go over there and deliver that offering. You don’t really need to go there. Stay here with us. We’ll take care of you. We’ll give you a desk, you know, and a bed, let you work, get you a candle.” That’s that word “besought.” Golly, I can just see this thing happen. It’s just so simple to me. Everybody there said, “Look, Paul, don’t go. Don’t go. We’ll take care of you; we’ll see that the offering is delivered; we’ll see that it’s taken care of. Don’t go.”

Acts 21:13

“break” – crush

Sincere? Boy, as sincere as sincerity can be sincere. Wrong? Dead wrong. That the great Apostle Paul could be so dead wrong, is really something. But to me it’s fantastic, because he had freedom of will and, boy I love freedom of the will. He still had eternal life; still was one of the greatest men of all times, but he’s just getting his neck in the noose. He’s just getting closer and closer and closer to bringing injury to himself, which in turn will bring injury to the greatness of the Word, but God allows it because God’s given man freedom of will.

Acts 21:14

Then comes that great fourteenth verse that everybody uses to dig him out of the soup. All we do is take the commas out and have a barrel of fun with it. Then it fits like a hand in a glove.

They really must have laid it on him, Agabus and the rest. “Paul, do the will of the Lord. The Lord told you not to go. In Tyre you were taught not to go. The daughters of Philip told you. Agabus told you. Paul, don’t go! Listen to the will of the Lord.” But he would not be persuaded; so they ceased saying, “Do the will of the Lord.”

Acts 21:15

“carriages” - baggage - they got their sleeping bags together, put their tissues in and other things; collected their items

Acts 21:16

“of” - from

“with them” – delete

“of Cyprus” – a Cypriote

“an old disciple” - not necessarily old in years; aged man, but old in the sense of being in the early part of the ministry. I believe, for what it’s worth, that he perhaps was one who was with the group on the original day of Pentecost; after Peter and those fellows preached, and about three thousand souls were added. I believe, perhaps he was one of those. He was from the city of Jerusalem, had gone up to Caesarea. He was from Cyprus (a Cypriot); “an early disciple.”

“with whom we should lodge” – when they got back to Jerusalem

Acts 21:17

“received” - *dechomai*-ed

They received him gladly because they were bringing offerings. And they said, “Oh, we’re happy to see you; glad you’re back home.”

Mnason of Cyprus was where they had to stay. Earlier the Church received them in Jerusalem. The Church did not receive Paul in Jerusalem. A man, Mnason, was where he had to lodge. They did not put him up in the Holiday Inn; the Church didn’t. They didn’t get him a room at the Best Western. He had to stay with an individual.

Acts 21:18

“the *day* following” – the following - how long after this, I do not know. *Day* is in italics; I don’t know, but sometime shortly after Paul came to Jerusalem.

“Paul went in with us” - all of those who came to Jerusalem. That included Luke, Paul, Mnason, and other of the disciples that accompanied him. To the best of my knowledge of the Word, there was one believer with Paul from all those cities where the offerings had come from.

“all the elders” - how many, I do not know, but James and all those heads of the work in Jerusalem were present.

Acts 21:19

“declared particularly” - when I work this, I see in the depth of it that this was where each one got up and told what had happened in their section. You brought an offering from a certain city to the people; he got up and “declared particularly.” I do not believe Paul did all the talking. Paul introduced Dan, Dan did the talking. Paul introduced Yvonne, he did the talking. That’s the word “declared particularly.”

Acts 21:20

“Lord” – God

This “glorified God” is like “tongue in cheek.” They were thankful to God for what had happened, BUT, God, I’ve gone through that a thousand times; different way, of course, but the same principle. People say, “Hmmm, sure love what you teach, BUT, why aren’t you in the church any longer, in a denomination?” It’s the same trip. “Gosh, we love what you do in The Way Ministry, BUT, why don’t you support the outreach of the mission cause in Africa?”

“thousands” - myriads – a figure of speech

Born again believers, but still zealous of the law. “Oh, we’re so thankful for what you did. We just praise the Lord. We’re so thankful for the offering you brought back, but myriads of Jews, who are also believers, but they are still zealous for the law. Now how are we going to keep them happy? After all, they’re the old-timers. They’re the original adults. How are we going to keep these adults happy? They’re all zealous for the law.”

You know, there’s not one “thank you” in here to Paul for bleeding his heart out among the Gentiles and asking the Gentiles to take an offering for the saints in Jerusalem. You never saw that, huh? Well, I did. It isn’t there.

They just took the money. “Happy to see you,” but never one “thank you.” The only thing they said, “It’s great; Gentiles are getting saved by grace. That’s wonderful to have those fantastic sinners saved, but you know, we’re saved too, up here. But we’re still zealous for the law.”

You see, it sounds so kosher, doesn’t it, in **verse 20**; “When they heard it, they glorified God.” I appreciate that, which is true. True; they were thankful that those Gentile sinners, those dogs, were getting saved by grace. They glorified God, but they turned right around in the same breath and said, “Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.” And then, of course, the great heart-breaking section comes.

Romans 15:25-31:

verse 30 - “for the Lord Jesus Christ’s sake and for” – “by our lord Jesus Christ and by”

verse 31 - “service” - the abundant sharing; the offering that he was bringing from all the Gentiles

verse 31 - “may be accepted by the saints” - because, you see, it was dog money to those zealous for the law. It was Gentile money, and Paul said, “You Gentiles got the blessing because Israel rejected God. Therefore, to those people who believe back there in Jerusalem

who are hurting, we need to share with them. My prayer is that they will accept our love.” That’s Acts; what he brought home in **Acts 21:19**.

Acts 21:21

“are informed” - were sedulously informed - which means that injurious reports have been circulated about Paul previous to his arrival. No truth in it, but the reports had been made. And these reports, which were fabricated, were brought to Jerusalem by the “Judaean-izers,” who had caused no end of trouble for Paul in Ephesus and those other cities; always following him around and wanting everybody circumcised. Today we want them baptized in water, immersed, or done something. Today it’s the same trip, only a little different.

“after the customs” - by the customs

In **Acts 6:14** they gave the same charge against Stephen; “contrary to the customs which Moses delivered.” In **Mark 14:58**, they gave the same charge against Jesus Christ.

Acts 21:22

“What is it therefore?” - What are we gonna do about it?

“the multitude” – it’s Pentecost time, you know

“must needs come together” - “All the people are going to be coming together and they’ll know you’re in town for they will hear that thou art come. They’ll know you’re here.”

Acts 21:23-24

“may know” - shall know

Nice thought. This really begins the sickening part. The elders have concluded that if Paul would just do so and so in Jerusalem, he won’t get in the soup; won’t get in trouble. And yet, you and I know from the Word, he not only carries out this thing to the hilt but gets in the worst trouble it’s possible to get into, because Paul is now going to compromise his principle for the sake of unity with the elders. The moment you compromise God’s Word, I don’t care how sincere it looks, I don’t care if the elder has been an elder in the body for 950 billion years, it’s still going to be wrong! Outside of The Way Ministry, I don’t know anybody who believes that Paul compromised his principles for the sake of the unity. They were at him. These were men that he respected, men whom he loved in Jerusalem, and because of his respect for them, he allowed himself to get talked into this. I can see this, because Paul is so human.

It reminds me of that Old Testament prophet. [**I Kings 13**] The young prophet came and God told the young prophet to go home another way. But the old prophet came and said, “Look, God told me to tell you to come home with me.” God had told him not to stop and visit with anybody. But an older prophet came and said, “You come home with me.” This young prophet goes home with the older prophet and then he loses his own life; he dies because he disobeyed the command of the Lord.

That’s what a lot of this reminds me of. He’s going to die anyway, Paul is. He might as well have died holding up his principles and say, “I did not do what they said I’ve done. I have not taught against the law of Moses. I have not broken any of that. What they say doesn’t make any

difference. I didn't do it. I will die before I will compromise my principle." But that's hard to do when you're among friends whom you trust and whose opinions you value. And they come to you and they get to you. They work on you and say, "Oh, I did my best to raise my sponsorship; oh my goodness, I just wrote so many letters." They get to you! And then men of God get tricked. Kipling has a great line that I can identify with in this particular section here as I work the Word:

"If you can bear to hear the truth you've spoken, twisted by naves to make a trap for fools; or watch the things you gave your life to, broken, and stoop to build them up with worn out tools."

And after this is all over with, Paul almost just has to begin anew in so many, many ways. And even out of the midst of the prisons, literally, he's going to have to declare the greatness of the Word.

Acts 21:23

"vow" - I was talking to Walter about the vow. Where is that in **Acts 18**, Walter, where he did that vow?

Acts 18:18 - Come on out here a minute. Let's talk to the class about the depth of this:

And Paul *after this* tarried *there* yet a good while, and then took 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.

"vow" - This vow Walter and I were talking about back here. Walter, we talked about it being a prayer.

Rev. Cummins - The word is *euchē*, which is a prayer or it suggests it could be translated a wish or vow. It's used in **James 5:15** where it talks about the prayer of believing. It's related to the word normally that's used as: "to pray."

I told Walter that I felt this "vow" was where; he committed himself to God for a day of prayer. That would be the vow. "I'm going to spend all day being quiet and in prayer." That would be a vow. That, I think is the usage back in **Acts 18:18**.

"shorn" - is not to shave the head; it is simply to give himself a butch; a short, flat top

Rev. Cummins - It's used of shearing sheep in **Acts 8:32**.

Right; you don't make a sheep bald. The word that I checked, Walter, and I suppose is the same that you have is *keiramenos*, which means to poll the head.

Acts 21:24

He tells them to shave their heads.

"shave" —*Xuresontai* - an entirely different word, which means to shave it cleanly. You know, put a razor to it and just shave everything off. What else did we talk about, Walter, regarding this?

Rev. Cummins - The shaving of the head is more in line with the vow of the Nazarite in the Old Testament; the termination of his vow. Where this shearing of the head, or just clipping it, doesn't really relate to any vow I know of specifically.

Not the Nazarite one. I think we're going to maybe read that Nazarite one. The Nazarite vow was a shaving of the head and then drinking no strong drink. Wasn't John the Baptist a Nazarite?

Rev. Cummins - I think so. They weren't allowed to shave their head, or cut their hair until the vow was over and then they would shave it.

That's what these four men in **verse 23**, that they wanted Paul to go with, were going to do.

"that they may shave *their* heads" – you know; when it's all over with

I don't understand **verse 24**, fully as to how that would have satisfied the Mosaic Law, but the ceremonies connected with this Nazarite vow, as you said, were in **Numbers 6**.

"be at charges" - "You, Paul, pay the expenses for the other four men and your own. You buy the sacrifice. You give the donation to the priest; and then you buy the doves and the rest that were involved in the sacrifices that had to be given." According to Farrar, he made the statement, if I recall correctly, that it was a real expression of the greatness of your commitment as a Nazarite if you paid the fees for somebody else. So Paul's going to have not only somebody else; he's going to be four times as good in the law of Moses. He's going to take care of four others, is what they said. That will really impress them.

"purify" - *hagnizō* - this is a very unique word – sanctify; set yourself apart with them and be at charges. You pay the fees to the priest as well as for the doves. According to Josephus, the Nazarites who were going through the purification in the temple area were like the confessionals Roman Catholic church. They're always off toward the side, along the wall. The Nazarites were there, according to Josephus. This becomes sort of important later on when they jump on Paul and almost kill him. Because this would give them good access to him and yet not be able to kill him in the temple because they weren't allowed to have any spilling of the blood there, and it would've been a real problem.

Acts 21:25

"that they observe no such thing, save only" - delete

See how they're trying to salve his conscience? - "As far as the Gentiles, we've already done all this for the Gentiles."

If I was going to have a chapter, I'd put it in right here in front of **verse 26** because it certainly doesn't belong later on where it is. (**Chapter 22**) If they wanted one, they should've put it here because now something else begins. They've really gotten to Paul. They've told Paul what he ought to do. Paul's going to carry it out. You see, this whole thing is just so devilish.

Acts 21:26

"the men" - those four

“purifying” – sanctifying

“signify” – declaring

“an offering” – the offering

Acts 21:27

They entered in, but before it was completely complete. They did this six days; then on the seventh day before it was completely complete and they would shave their heads.

“the Jews which were of Asia” – from Asia Minor area – the ones that had been following him around

Acts 21:28

“This is the man” - in **verse 21** it said: “informed of thee, that thou teachest all the Jews”

“against the People, and the law” - against Israel, against the Jews, against the law

“this place” - the temple - see, they’re lying like crazy

“Greeks” - Lamsa translates “Greeks” as “Aramæans” and I think Lamsa is right

Here is the explanation:

Acts 21:29

“Trophimus” - was an Aramæan who was from the city of Ephesus.

“they supposed” - he never did bring him in the temple; he was an Aramæan; Gentile origin

Acts 21:30

“drew him” - they grabbed him and they forcibly dragged him out of the temple

Boy, those fellows must’ve really lied like crazy and got all the people really stirred up; fear; breaking the law of Moses; contaminating the temple. I’ve done my best historically to check why these people could be brought into such a frenzy in such a short period of time. The best I know that precipitated all of this, and how the Adversary had worked before Paul ever got there: they laid the machinery so that Paul listened to what those elders said. The Adversary had the trap: he’d just snap it and catch him.

The emperor, Claudius, had set up a fantastic contingency of soldiers in the Tower of Antonia. The Tower of Antonia is located right next to the temple area. Under the rulership of Claudius, who became angry at the priests, and a few others, he had the golden robes of the high priests brought to the Tower of Antonia. And the Jews “raised so much hell” with him and they caused so much trouble, that finally Claudius returned those robes to the high priest. And under a man by the name of Cumanus, a Roman soldier deliberately went into the temple area defying the Jews and he insulted them by indecent exposure. Also, one of the soldiers went in and confiscated one of the scrolls and burned it. Because the Jews became very irritated and violent over this, Cumanus had a real fight, and according to the record, which is not known how many, but someplace between ten and twenty thousand Jews were killed. Cumanus was

released and a man by the name of Felix was a procurator when Paul got there. Just seven weeks before Paul came they had a tremendous uproar because an Egyptian, posing as the Messiah, had gathered around him some thirty thousand Jewish adherents of whom he had said that they would break down the walls of the city. And so, about four thousand of them had been killed. The rest had split out but they never caught the leader, the guy who was the one from Egypt. The whole city was just a bunch of nerves; full of fear because of every wrong thing that had been done. Not a one had been caused by Paul, but the Adversary had all the machinery set; all the balls on the pool table. He had all those balls on that table; that the next shot would just get the cue ball down the wrong hole; had it all fixed.

Into the midst of this comes this Paul, whom God told “Don’t go.” When he gets there the head believers; the top brass, say to him, “Look Paul, news has preceded you. The only way we can convince these Jews that you have never taught against the Mosaic Law...” Which he didn’t; if there was a Jewish believer who was zealous for the law, there is no criticism by Paul in any of his teaching regarding it.

I Corinthians 9:20-23

When he was then with the Jews he wasn’t raising hell about their legalism. You know, if they wanted to walk barefooted over the window sills it wouldn’t have made any difference to him.

Romans 9:1-5

vs. 1 - “in the Holy Ghost” – with *pneuma hagion*

vs. 3 – “could” – used to

Paul had Timothy circumcised. It’s like I’ve said so many times; if you were born again, and you really believed you ought to be water baptized, I would water baptize you. If you really believed you ought to be water baptized three ways, you know; three times under, three times up, I’d do it. The big thing was to move the Word. Paul knew that Christ was the end of the law, but what good does it do you if you don’t know it? My telling you is not going to convince you, until you accept the greatness of the Word yourself. These Jews were born-again, but they were still zealous for the law. Paul never criticized them if they wanted to get circumcised. But he said, “Look, don’t lay that on the Gentiles.” That’s what they reminded him of; they said, “Look, we wrote letters: abstain from idols, from blood, strangled, fornication.” I wrote these words and put down the following scriptures. I’ll give them to you because I’m sorry for going so late but boy, this is it, kids. I’ve got to teach it while it’s in my heart.

“Mere forms are not destructive unless one depends on them for salvation.”

I think it blew the minds of some of the Way people Saturday, or whenever I was in Indiana, and I walked into that chapel. Somebody made a statement and I said that don’t bother me any. I said I could walk into this place and teach the Word of God. You can have all those statues all over the place and it wouldn’t bother me one bit. You know why I’m getting rid of them? Because I don’t want them to bother you. I’m so far above statues bothering me it isn’t even worth me thinking about. You could fill the whole place with statues; it wouldn’t bother me one bit. You know why; because it’s the Word that liveth and abideth forever, not statues. The only reason I think we ought to get rid of them is because it will bother your head, number one, and secondly it gives me more room. The confessionals, maybe some of you need them, but they still take up too much room. They even got one in there for the hard of hearing; they got a telephone from one side to the other. This place would bother some people for being so bare

but if you have renewed mind and the greatness of the love of God and the greatness of His Word living, you can bring in more of the statues, it doesn't bother me, it's the Word. Remember what I taught you in Acts from Paul at Athens? I want to tell you, they don't have all the gods at that place we bought. They didn't put one up there to the unknown one. They've got the rest.

See, it didn't bother Paul's mind. It didn't bother him at all. As long as they got born again, because he knew that they were still zealous for the law. He knew they had eternal life, and the only way you can ever move is then to grow people up. And you do that by teaching the Word, not by arguing with them. That Paul's a real paradox to people. They never understood him, because they didn't understand the Word. Paul says in another place that if you get yourself circumcised, you've fallen from grace. He turned right around, took old Timothy out and circumcised him. What a mixture that old Paul was. They didn't understand revelation. They didn't understand any of that stuff. And they didn't understand the greatness of the man's soul and the revelation he had. They didn't understand Paul at all. They captured him in the temple. Oh, I was going to tell you the scripture, wasn't I?

“Mere forms are not destructive unless one depends on them for salvation.”
Romans 3:24; Ephesians 1:7; 2:8-9; Colossians 1:20; 2:14-17

Acts 21:31

“they went about to kill him” - I want to tell you, somebody had really stirred up some people. They not only drug him out, but they went about to kill him. They closed the temple doors because they didn't want him killed inside the temple. That would contaminate the place. All the city moved. They drew him out, and went about to kill him.

“chief captain of the band” - that man's name was Lysias, according to history

Acts 21:32

“soldiers” - these were that garrison of soldiers - according to history a thousand of them were present at the time of these feasts and this was in the Tower of Antonia.

“centurions” - a centurion would be the head or captain of hundreds- he took a number of them. I don't know how many.

“ran down unto them” - they really moved those footboys out

“they left beating of Paul.” - They were whopping the “H” out of him. I thought the elders said nothing was going to happen to him. Well, if nothing's happening to him, then pray tell me what's happening here?

Acts 21:33

The chief captain coming near is in the essence of; where the soldiers had to bombard them. Hit 'em with what you've got in your hand; knocked the Jews apart to get to Paul. That's the essence. That's the only way he could come near to him. You see, they were going to kill him and if they'd have killed him out there nobody would've gotten blamed because if a hundred people whop him over the head with a ball bat, who's going to be guilty? They're not going to blame anybody. He's dead; can't blame the whole city. So the chief captain and the soldiers just pressed right in there.

“demanded who he was” – what’s his name

But see, the mob was there. They were just foaming at the gills.

Acts 21:34

“some cried one thing...” - sounds like Ephesus, Demetrius

“when he” - Lysias, the chief.

“tumult” – trouble

“castle” – barracks

The reason they carried him was first of all they beat the “H” out of him, but because:

Acts 21:35

“borne of the soldiers for the violence of the people” - they literally picked him up and ran him through the soldiers to get him up there. That’s how close he got to being killed.

God had told him not to go. He went; believed what the elders said; went through all the protocol of getting delivered; shaven head and the rest of the stuff, and almost lost his life. Had he lost it then; would have been something. You talk about the grace of God and the love of God. Here God has to use a bunch of unbelievers who had more sense than the religious people, the Jews. Did you ever think about that; had to use a bunch of unbelievers to save the life of Paul? One would think that the elders would have been down there standing next to Paul and saying, “Look, it’s not true what you’re saying.” They didn’t fight for Paul at all.

Boy, when you’re a man of God, you just can’t trust any other man or woman so-called of God to stand with you when the going gets tough. They’re there when it’s easy. They’re there to receive the offerings you give when you bleed out your heart for them, but boy, when it comes to standing with you when the times are tough; you just don’t know who’s going to do it. Nobody stood with Paul, just nobody. They just let him get torn up. Had those elders and those people, who were all believers, really stood, they’d have walked in there and they’d have socked a few people in the teeth and said, “Look, that’s our man of God. He’s out there holding forth the truth to the Gentiles like we are to the Jews; same gospel, same Word. Let him alone.” But they didn’t have the guts to do it; saved their own lousy hide. That’s why Jerusalem went down the drain after this; didn’t stand.

Like the Indiana parents meeting; when it was all over with, some of the parents said, “Oh, I wish we’d have gotten up and spoke. Too damn late. They didn’t have the guts to stand up in that meeting and tell that bastard sitting on the front, “Keep your damn mouth shut.” They didn’t have the guts They let me sit there and take all the crap. And these are wonderful adults, but like Acts; no guts. He in essence said, “Where am I getting all the money? How am I pocketing it? I believe a thing.” He said I was the finest con-artist he knew. And there sat all of my adults, whose daughters and sons have been won to the ministry and their lives saved by this Word. They, themselves have sat through the classes. But nobody stood up and looked that man straight in the eye and said, “Why in the hell don’t you take the class?” Nobody had the guts. It reminded me of the days when I was in the Church. They didn’t have any guts either.

These are Way people I'm talking about.

Paul's people should have stood for Paul. Paul bled his heart out; brought them an offering, took care of the poor, had respect for the leadership. But when it came right down to it, you know what they did to Paul? Let him burn; let them kill him. That's why this scripture makes me sick. Sure Paul was wrong, but so what? He was still the greatest man of God living at that time. They didn't have the abundance of the revelation in Jerusalem. James didn't have it, nor anybody else. Paul had it. But they didn't stand with him. Bunch of junk. Sure, that's why it makes me sick.

Acts 21:36

"Away with him" - that's what they cried about Stephen. That's what they cried about the Lord Jesus Christ, remember? "Away with him" Paul; away with Paul. I'd have sacrificed all the elders of Jerusalem for Paul any day. Paul was a man. Sure, he made a mistake, but dang it, he stood! He didn't run out when the going got tough in Ephesus. He wasn't afraid to stand. Sure, he made a mistake but so what; he still had the abundance of the revelation. He was still the man that had the greatness of God's Word.

Acts 21:37

"castle" - barracks

"Canst thou speak Greek?" - that's what got Lysias' attention - was the education of Paul. Paul was not a nincompoop; an uneducated fellow. The thing that got to the chief captain was that this old boy knew Greek. It blew his mind.

Acts 21:38

Lysias thought they had captured that Egyptian that had led the troops, of which four thousand had been killed but they didn't capture the leader. Now Lysias thought they had the leader; that Egyptian leader of these thirty thousand men. But he knew that Egyptian couldn't speak much Greek, and there was old Paul, laying it on him in Greek. It blew his mind.

Acts 21:39

"a citizen of no mean city" - it means a citizen of a very influential city

"suffer" - allow

Let me speak to them. If I'd have been Paul, I'd have said, "Hey, get me behind locked doors. Don't let them to me. Set up the guard." Not Paul. They had just whopped the "H" out of him, rushed him up the steps to get away from them, and he turns to the chief captain and says, "Let me talk to them." Boy, oh boy. You talk about a man having courage? Even if he's dead wrong, he's got more than most people have who'd be dead right. He's got guts.

Acts 21:40

"license" - permission

"stood on the stairs" - being guarded by the unbelievers

"was made a great silence" - the reason it became silent is because he spoke unto them in

Aramaic. He spoke to them in Estrangelo Aramaic.

“Hebrew” - it’s called “Hebrew” here - it’s Aramaic - in the language of the common people which they understood. The people knew that he couldn’t be that Egyptian. They knew that he couldn’t be that Greek guy from Ephesus. He had to be a Jew in background.

Acts 22:1

And then we get “men and brethren and fathers.” He starts just like Stephen did and a few others.

“defence” - is interesting because it’s the word “*apologia*” - from which we get the word apologetics, which means to apologize. Now, here we get his defense, his apology,

Paul never had to defend his position on the Word until he gets in trouble. Being off of the will of God, or outside of the will, at least for a moment, he had to apologize. We call it Apologetics in Theology; apologize for being a Christian. Well, maybe sometime we’ll get to the apology. See what he did with it. That’s all there is, folks. That’s all I’m going to do.

ACTS 22:1-30

January 4, 1977

Acts 22:1

“defence” - *apologia* – transliterated; apology and in the theological world as apologetics

One of the reasons Paul had to go through this is because he had flipped on the revelation that originally had been given to him. Whenever you flip out on God then you have to apologize for your lack of knowledge or believing or your walk.

Acts 22:2

“Hebrew” – it says Hebrew here – it was Estrangelo Aramaic to them

Acts 22:3

“*which am*” - delete

“Cilicia” - was the province

“this city” – i.e. Jerusalem

“Gamaliel” - was the grandson of Hillel who was the one who wrote so much of the Talmud

“at the feet of” - This was literally true because the teacher would always sit on a raised dais, as if I sat on this table and crossed my legs and you kids would sit at my feet. That literally was their educational system.

Paul must have been in the city (Jerusalem) when he was not over thirteen.

“according to the perfect manner of the law of the fathers” – means: according to the law that they set for Abraham, Isaac, Jacob, Moses; all of those things.

“zealous” – the Zealots were called Zealots because they were zealous for what they believed in. This “zealousness toward God” can be right and it can be wrong.

“as ye all are this day” - What were they (Jews) trying to do to him, (Paul)? They were trying to kill him. They were zealous toward God. They thought they were doing the true God a favor by the way they treated Paul. Zealousness is much like sincerity. Sincerity is no guarantee for truth. Zealousness is no guarantee for truth either. You can be zealous for something without being right on. He relates here how “according to the perfect manner of the law” he was zealous toward God.

Acts 22:4

“this way” - As I’ve told you; before people were called “Christians,” they were called “followers of the way.” We all know that this came from Jesus’ teaching and statements where he said, “I am the way, the truth and the life.” (**John 14:6**) The people who followed the Lord Jesus Christ were called “followers of the way.” It was sort of a derogatory thing; “Oh, they’re followers of the way, followers of Jesus Christ.”

The reason for that was, of course, because they thought Jesus Christ was a counterfeit. They had crucified him and anybody that was crucified was really to be defamed. The “no-gooders” were crucified, and therefore, since Jesus Christ was crucified, this word “followers of the way” has that negative connotation. Like the Orientalism; they’d lifted their noses up at them and say, “Ah, you’re a follower of ‘the way.’”

“binding and delivering into prisons both men and women” - I often wonder about these things when I read them in the Word. How much respect would the world have for you if you had a history like Paul had and then you got saved, born again and then started moving with the greatness of the Word. Some of you have had a little taste of this kind of verse where your life in the past didn’t measure up to what all the people thought and now you have gotten born again.

I can see the real human side to this thing which, of course, was real devilish. One time they hated Paul because he was out, in front and the next time they hated him because he accepted the Lord Jesus Christ and it was one thing after another. You can’t doubt Paul’s sincerity that’s for sure, and you can’t discount his zealousness because he persecuted unto the death and that’s about as zealous as you can be for something.

“both men and women” - that tells you that it was a real devilish, adamant type of thing because ordinarily they wouldn’t have brought the women. They would have just brought the men and put them in prison. Paul was so sincere about destroying Christianity or followers of the way that he not only got the men, but he took the women. He ripped them away from their kids and let the kids go by themselves.

Acts 22:5

“the high priest” - the high priest here is perhaps not the same high priest who originally wrote the papers for Paul to utilize and take with him.

“the high priest doth bear me witness” – literally means that it’s available in the records

“the estate” - the Sanhedrin; the counsel; the ruling body of Judaism

Acts 22:6

There are three records in the book of Acts of Paul’s experiences on the road to Damascus: this one in **chapter 22**, the first one in **Acts 9:3-8**, and the last record is in **Acts 26:12-18**. It’s interesting; sometime you just have to lay the three records side by side and see them. There are no contradictions; just a matter of understanding and certain segments, with a little more illumination maybe added to, than others.

“about noon” – this is midday

“a great light” - I do not know for sure, class, but I believe that this great light is what is referred to in the Old Testament and other places as the “shekinah glory” of God; the reflection off of the tables of stone on Moses’ face. Sunday night I talked about it. [STS 842] They couldn’t look on Moses’ face. The pillar of fire by night that was used in the Old Testament, these are all things that I’ve worked and studied regarding God’s presence.

There’s the time when He moved with Moses who He had hid in the cleft of the rock and He

walked by. Moses could only look at His hind parts because he couldn't have looked upon the great glory of God, the shekinah glory. [Exodus 33:21-23] It would have blinded him. I think this was that shekinah glory, the glory of God "shone from heaven, a great light about me." I think that was what occurred that day.

Acts 22:7

"voice" - *phōnē* – phono – they got the word "phonograph" came from this

That was real phenomenon, wasn't it? Without your understanding of the operation of the manifestations of the spirit, a lot of this will just be guess work for people.

Acts 22:8

"Who art thou, Lord" - he realized it had to be the master over his life because he was totally blinded; what you would call "struck down." That doesn't mean God struck him down but the light was so blazingly bright, he just fell on his face.

"I am Jesus of Nazareth" - he did not say "I am God." He said, "I am Jesus of Nazareth." I think this is the only record of the three that mentions that he was Jesus of Nazareth.

"whom thou persecutest" - that's real interesting because he was persecuting the followers; the believers. As he was persecuting the believers, who was he really persecuting? Jesus of Nazareth.

Acts 22:9

"and were afraid" – those words have to be omitted

"heard not the voice" - I think in one of the other records it says they did hear. The difference is in the statement here. This is in the accusative case and that puts it - "they heard like a voice" - they heard the voice but they didn't understand what was being said. It's like as if you and I talked together and they could hear me back there (back of the room) but they couldn't understand what we were saying. They heard not to the end of understanding what was spoken.

Acts 22:10

"what shall I do Lord?" - of the three accounts, this is the only one that adds that. It is very evident in the others but it doesn't say it. Here it says it.

"the Lord" – who is Jesus of Nazareth

Outside of The Way Ministry, I don't know of any group that believes that he was born again here, on the road to Damascus. I don't think they do. I don't know for sure.

In the record in **verse 9** "they heard not the voice of him that spake to me," I do not believe that everything that God said to him is recorded in the Word, but this is recorded that we can know what God said regarding these specific things.

Acts 22:11

Damascus was one of the great cities. I think it's today the oldest continuing city in history.

Acts 22:12

"Ananias, a devout man according to the law" - this is interesting here. None of the other

records carry that. One record calls him a disciple in **Acts 9**. I teach that in the Foundational Class. Over here, he says this Ananias was a devout man. Remember Zacharias and his wife? They were both devout or something. [**Luke 1:5-6**] It means God fearing; lovingly zealous. This Ananias was a God-fearing man according to the law. To me it's tremendously important and significant that God would send him to Ananias.

"dwelt *there*" – that is in Damascus.

Acts 22:13

"Brother Saul" - that has always been my key to believing that he was born again on the road to Damascus because I am sure that this Ananias, a devout man according to the law, would never have called him "Brother Saul" had he not been born again, or God told him that he was a real believer. The whole record in here doesn't tell us anything that God told Ananias. You've got to go to **Acts 9** to see what Ananias was told. "Go into the street called straight, etc."

"him" - Ananias

"same hour" – immediately; right at that time

Acts 22:14

Look what Ananias, the disciple, said.

"that just one" – I believe this refers to Jesus Christ

"the voice of his mouth" – I believe this refers back to "I am Jesus of Nazareth, whom thou persecutest" of **verse 8**

Acts 22:15

"witnesses" – martyr – *martus* - it is significant that the word "witness" is a take off of that word "martyr" which simply means in plain language; if you're going to be a tremendous witness you've got to pour it out; you've got to lay down your life; you've got to share it; you've got to move with it.

Acts 22:16

This is the verse that they use to show that he was not born again, on the road to Damascus. I believe that **verse 16** is in here because of **verse 12**; "one Ananias, a devout man according to the law." Here was a born-again believer but he was still zealous for the law and therefore he commanded this to be done in **verse 16**. Otherwise he called him "Brother Saul" too soon, because he was not his brother until he was born again.

Acts 22:17

"come again to Jerusalem" - this is perhaps some three years later

"trance" - that was simply revelation - not at all what the spiritualists teach because **verse 18** says: "saw him" which is revelation. Dr. reads **Acts 22:18-21**.

Acts 22:18-21

He came to Jerusalem. While he was praying in the Temple, he "saw him saying unto me, 'Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony

concerning me.” When this revelation is given to Paul he leaves Jerusalem right now. This was some three years after his conversion, I guess, or whatever period of time is involved in there. Yet before he goes to Jerusalem this particular time, the spirit witnessed in every city telling him not to go and he still went. Now he’s in Jerusalem here, talking about how he got there after his new birth and his period of time in Arabia, and then the Lord spoke to him and told him to get out quickly.

It is typical old Paul arguing again, but the Lord said, “Depart.” – **verse 21**

Acts 22:19

He was a man who academically, commitment wise and everything else, they should have listened to. They should have said, “You did a great job when you were with us, maybe you have seen added light that we haven’t seen.” But they didn’t love him at all. They only loved him as long as he took those papers and went out and brought the Christians in. Then they backed him up. Now look what they’re doing to him. He uses it as an argument; apologetics.

Acts 22:20

“consenting unto his death” - I believe the only reason he could do this was because Paul was a member of the Sanhedrin; a very important position, one of the 70. In order to be a member of the Sanhedrin he had to be at least 30 years old and the father of a son, or child.

Acts 22:22

“they gave him audience unto this word” - until he said that they listened to him

“it is not fit that he should live” - before that, when he was persecuting the Christians, whipping them, even having them killed, he was a wonderful guy. Now since he’s not hunting anybody, not whipping anybody, not killing anybody, they want to kill him.

Acts 22:23

- 1) “they cried out”
- 2) they “cast off their clothes” - outer garments
- 3) they “threw dust into the air” - they just picked up the dirt and threw it

They were really teed off.

Acts 22:24

“chief captain” – Lysias [[pg 352](#), under Acts 21:31]

“commanded him to be brought into the castle” - he saw what was happening because, after Paul spoke, the people really got angry and violent and the chief captain, perhaps not having heard or not being able to understand the language in which Paul spoke, assumed that because of the violence of the people, Paul must be a real bad guy.

“scourging” - 30 lashes with the whip. The way that these lashings occurred, according to some of the old pictures, is they tied their hands and feet on a pole and the pole was at an angle. They would be hanging on that pole with their hands and feet tied and they’d whop it to them, with a whip that had thongs at the end of it with either; little pieces of bone or little pieces of metal. 30 lashes: that’s how they got people to tell the truth.

“examined by scourging” - the reason was that he might know wherefore they cried so against him. He wanted Paul to tell the truth because he thought there was something wrong with him.

Acts 22:25

“bound him with thongs” – the leather around the hands; had him tied to this whipping post

“uncondemned” – i.e. no trial been given him

Acts 22:26

“centurion” - leader of a hundred – reminds you of the crucifixion of Jesus Christ; the centurion was present

“heard *that*” – heard that Paul said he was a Roman

Acts 22:27

This could have even taken more time than you would think, because he could check on this if he wanted to. I think that’s what he did between **verse 27** and **28**.

Acts 22:28

There were three ways that you could get Roman citizenship:

- 1) To buy it
- 2) To earn it for great gallantry or service
- 3) To be born free

I do not know how his father had acquired this. All I know is that he had it because Paul was born free, a Roman.

I forget now, but if you’ll read it carefully, I think there are either five or seven different defenses that Paul makes in the Word of God here now, in these next few chapters. All because he didn’t obey the original revelation; don’t go to Jerusalem. Now he’s just got to defend and defend and defend.

You know, in that day, to be a Roman citizen, free born, was really something.

Acts 22:29

“straightway” – immediately

“which” – those which

“examined” – tortured - which simply means “beat him” because that was the method of torture used to exact truth from people

“because he had bound him” - it isn’t in just the binding. It is that they bound him to a whipping post to whip him. That’s what he was afraid of. Because a Roman citizen could be bound and brought to justice; “handcuffed” you would call it. But he could not be handcuffed to a whipping post and whipped without a trial; uncondemned. Later on in the Word, you will see they handcuff him and take him to a location.

Acts 22:30

“because he (the chief captain) would have known the certainty wherefore he was accused of the Jews” - This is one of the statements that convinces me he either: was not present, or didn’t understand exactly what Paul said because of the language he was using.

“council” – the Sanhedrin

“set him before them” - that was simply to let them pass the judgment because they were the ones that were so upset by Paul. He didn’t understand everything that went on, so he said, “Well, there’s your court. I’ll put you in your own court.” That’s exactly what occurred here.

It was just one trouble after another. People say, “Well at least he got to witness.” Well, I guess that’s right, but it isn’t right in the great sense in which the Word moves. The only reason he got a chance to witness is because he had been out of alignment and harmony and walked into Jerusalem when God told him not to go; so now he gets in jail and in all kinds of trouble. Then he had to appear before the chief priests, the chief justice, the centurion and all the rest of them. Then he just keeps talking about what God did for him and what he used to do. So I don’t think the statement “it gave him a good chance to witness” is apropos at all. I don’t think it makes any sense.

Acts 23:1-35

January 6, 1977

I was thinking of Paul today, naturally; working Paul. I can figure out Felix, Festus, Claudius, all those fellows I can figure out, but Paul; never can figure him out. I pretty well can handle Peter. I think I can do a fairly comprehensive piece of work on Peter; but I can't on Paul. Every time I think I've got Paul in the bottle, the cork flips off and he comes in a new bottle. I feel about our ministry today that just nobody's going to figure it out. I've had people come and they'll say, "Well, I wish I could understand you." Don't try. Forget it. Just try to love me, don't try to understand me, because that's an impossibility because I'm just not normative, which means you can't put me in one little old package and keep me there for the next day or two or three.

Well, tonight we continue in the great opportunities with which Paul was confronted in the Book of Acts. This is the record tonight in the Book of Acts where, I think it's in the Foundational Class when we talk about revelation, or is that the Advanced Class; the revelation Paul had. For two years there is no record of this great man of God ever winning one soul to the Lord Jesus Christ. This tonight is that section. You see, that's why I said I can't figure Paul out; it's just unbelievable to me. Perhaps the greatest man of God the world ever had, now I'm thinking from the mystery point of view, because the mystery was made known to this man. A man that would go into Ephesus and in two years and three months all Asia would hear the Word. Now in two years not one soul is won. I could cry because I feel the sensitivity, the great in-depth thing that must have been in that man's soul. What could have gone through his mind in two year's time? That's as long as you are in residence in the Corps. Two year's time; something had to go through the mind of that man because his mind was like electricity. That's the way Paul thought. Imagine, two years; not one soul. Don't ask me, I don't know. You see that's why I can't put Paul together. There's just no way to do it. Imagine yourself for two years; no record of success, just lost out of time, so to speak. I think they once had a show on the lost weekend, didn't they? This one is lost two years. Just imagine! The greatest man of God with the great knowledge of the mystery and all that tremendous ability to really hold forth the Word, teach it, totally fearless, bold as crazy, tremendous command of the language, tremendous ability to motivate people: two years, nothing! What a time!

Acts 23:1

"the council" - the Sanhedrin

"earnestly" – intently - It's like my teaching you: I would earnestly behold you. That simply means: I look in your eyeballs; I look at you; I get your attention; I earnestly behold. Any of you that will be teaching, whether it's at the Twig level or here in front of this august body, get your subject so well in mind that you can earnestly behold them. That's why I told you Paul was a tremendous man. Here's another one of them. He didn't read his manuscript, that kind of stuff. No. He did what? He looked them straight in the eyeballs. He got their attention by looking at them. There is no better way to see into the heart of a man or a woman than to look them straight in the eye. When you find a man or a woman that can't look you straight in the eye, he's pretty well got something hidden in his soul. Paul was just earnestly beholding, looking at the council. He knew they were adamant. He knew that this council was stacked against him. He knew that these seventy would just rip him apart, he knew all that; yet he

looked them straight in the eye. He just looked at them. That's that word "earnestly." I don't know any better way to describe it.

"men and brethren" – It is just a greeting like "ladies and gentlemen," plus. The plus is the brethren. The reason he didn't have to say ladies is because there weren't any present; it was men.

"brethren" – does not refer to their new birth; this refers to his Israelitic type of relationship; referred to as his Jewish background, you know, Moses. That is what it's after.

"lived" - having citizenship - like I live in the United States; I have citizenship here. Paul being born again of God's spirit was a son of God and he had citizenship. This goes together with other sections of the epistles where it talks about our citizenship in heaven (**Philippians 3:20**). The thing that excited me about it was the word "lived," that it's citizenship. I have citizenship with God. That's where he had his citizenship just like you and I have.

"conscience" - I think the word conscience many places in the New Testament is a very, very lousy translation. I think it's terrible in places. The reason we have this word "conscience" in the Bible is because of the Latin change over; from Estrangelo Aramaic to Greek and then in the Roman Empire to Latin. The Latins took the words that are really used here. The word in the Greek is *suneidēsis*. That word literally means "joint knowledge." The Romans took that word and translated it *conscientia*. Then the English transliterated it into the English word conscience. And that's how it's carried on in the Bible here. To me it's very weak. Conscience; what's it mean? Don't ask me. It just hasn't got it. Joint knowledge; that is fantastic.

"Men and brethren, I have citizenship in joint knowledge with God unto this day."

Isn't that unbelievable? Joint knowledge with God means share fully. For years I thought joint heirs with Christ meant to share equally; Jesus Christ and the believer share equally. Joint heirship, I understand from a legal point of view, does not mean to share equally but it means where everybody shares the same, fully. I don't know any better way to teach it to you. You just have to see this in the inner most part of your spiritual awareness and perception. That immediately he says, "Men and brethren, I have citizenship and joint knowledge with God unto this day." I'll bet that Sanhedrin spit fire. They said, "Why, you egotist! What's the matter with you?" Can you imagine, you walking in front of a group like this where the cards are stacked and you say unto them, "Look! The Way Ministry's the only thing worth going to. If you ever go back to your church you might as well hang it up." That wouldn't even be as bad as what he said, you know, from a sense knowledge point of view. Do you know what he said to them? He said, "I've got citizenship with God and I've got a connection with God that makes me joint knowledge with God." It's like you saying, in our world today, "Beloved, I'm a son of God. I can do all things through Christ who strengthens me." And they sit back and say, "Well, damn it. Let me see it." And you say, "Damn it, you'll never see it until you believe." But that's what the Word says.

Do you know what happened? As soon as he said that, somebody came down and slapped him right across the mouth. And I want to tell you, It wasn't like the TV shows, where it just looks like they're slapping him but they're not. They whopped him right across the mouth. You know how I know that? The next verse tells me.

Acts 23:2

I saw, what you'd call, the great psychological work that Paul did at Mars Hill, but over here I see no psychology whatsoever. This time old Paul says, "I want to tell you something. You may be the Sanhedrin, but you haven't got any joint knowledge with God. I do. And I've got citizenship and you haven't." About that time somebody stood up and whopped him straight across the mouth by order of Ananias the high priest.

Acts 23:3

"God shall smite thee" - this is not fully understood yet, so don't get excited; we'll handle it.

Matthew 23:27 - In the Far East or Near East all the markers for graves are white-washed. White-wash is made out of lime and water. Look at the stand Jesus took. Here in Acts Paul takes this stand.

"whited wall" - white-washed one

Deuteronomy 17: 8-13

Deuteronomy 32:10 - just mark this verse in your notes here because the phrase that you will want is "kept him as the apple of his eye." I'll be touching on that some.

Exodus 22:28 - "the gods" - i.e. judge, or high priest

Acts 23:4-5

"I wist not (did not know) , brethren that he was the high priest" - Now that cannot be true, and it isn't. It's been in our misunderstanding of it. Paul knew who the high priest was. What he did not know was that the high priest had given the order for him to be slapped. That's the problem.

"high priest" - i.e. that had given the order for Paul to be smacked down

"thou shalt not speak evil of the ruler of thy people" - That to me is a fantastic thing. Paul was right. Ananias, the high priest, was wrong. We all know that. And yet, because of the position of the high priest, Paul was sorry that he had said what he said because he did not know that it was the high priest that gave the order to sock him in the mouth. Had Paul known it was the high priest, he wouldn't have said a thing. "Thou shalt not speak evil of the ruler of thy people." Boy, what a tremendous man Paul was.

Now it wasn't the high priest who slapped him in the mouth. It was one of the servants to whom the high priest had given the order and they, of course, were Levites. But when Paul said, "God shall smite thee," saying it to those Levites who hit him, it was going back to the high priest who had given the order. You see how it would carry back? This thing was so disconcerting and so totally opposite to the high priest and his knowledge, that he just flew into a rage and passed the order down and socked it to Paul.

What happened between **verse 1** and **verse 2** as far as Paul's continuing exposition of what he had just said, is not recorded for us. But some place in there, Paul must have continued to hit this thing so that the high priest had time to give orders to the other Levites to go out there and shut his stupid mouth. "Hit him in the mouth, knock his teeth out." That was the order. Between **verse 1** and **verse 2**: how much time, I do not know; what was said, I don't know. But

I know enough was said that somebody could come down by order of the high priest and slap Paul in the mouth. And he said this, in **verse 3**, unto the one who slapped him: “for sittest thou to judge me after the law.” In other words, “You hit me in the mouth as a Levite and you dare not do that, according to the law. It’s contrary to the very law that you as Levites say you are responsible to maintain and promote.” But he was carrying out the orders of the high priest. That’s why those that stood by said, “Revilest thou God’s high priest?”

Somewhere later on this business of the apple of God’s eye comes up again. Where is the apple of God’s eyes referred to other places in the Word? That one I gave you to remember is not the one I’m looking for. I don’t think it is.

Proverbs 7:2 - I would like to just say, this is Old Testament. We know that, but the mystery; I would say to you today, if I were to take this word and really teach it for those of us today, I would say that we keep the mystery as the apple of our eye. That’s a very sensitive part of your body. You just don’t let anybody touch it.

Psalms 17:6-8 - That’s the one I want. “the eye” – “thine eye” is the old translation. Keep me as the apple of thine eye.

Verse 14 is a great one in that Psalm. **Psalms 17:13-14**:

“my soul” – me

“the wicked” – the wicked guy

“*which is thy sword*” – by the sword

“*which have their portion in this life*” - the senses knowledge man gets his due in this life

“whose belly Thou fillest” - the senses man, the unbeliever, so-to-speak in the true God. God fills even his belly.

“they are full of children” – does not mean that. It says, “Their children are full.” Not only do they get blessed (“thou fillest their belly”), but their children are blessed.

“leave the rest of their *substance* to their babes” - when this rich man, this blessed man in the world, dies he leaves the balance of his substance to his kids. He leaves his inheritance to his children. Sounds real modern; men blessed because of the grace and the love of God and the beauty of the divine presence of God to bless even the unbeliever. What does he do? He gets his belly full and says how wonderful he is. Even his kids get their belly full; he puts them through college; gets them started in business. He just lays up for himself all that he can and when he dies, he makes his will and leaves his inheritance with his family. The senses man will always do it. Look inside of the church. What have they done? Same thing. The Word of God to the believer says you abundantly share everything beyond your need.

“As the apple of God’s eye” - what a figure. The high priest was like the apple of God’s eye. Born again believers, Sons of God, are like the apple of God’s eye. In the Old Testament He said, “My palms are ever before me, because I have engraven thee upon the palms of my hands.” [**Isaiah 49:16**] You do not tattoo on the palms of your hands because the inside of your

hands would be too tender to put a tattoo. Yet God engraved Israel, the believers, on the palms of His hands. In the Old Testament it says “walls”; it means palms. The “walls” are ever before me, meaning; the palms are ever before me. He has engraven us on these walls. The walls are the hands. God engraved Israel on His hands so that the believers were constantly before Him. And they were like the apple of His eye.

That’s why Paul would not have reviled the high priest even though, if he’d have known the high priest was wrong, he wouldn’t have done it, because judgment is of God and not man. Paul had no right to take a crack at the high priest. It is God’s responsibility to crack him. And that’s why when they lay hands on men of God like Paul and the rest; it’s just like touching the eye of God. And that’s not good.

Paul maybe didn’t win any souls in two years, but he still had citizenship with God, joint knowledge with Him, which means that all that knowledge God has regarding the mystery God gave to him. And every person that laid hands on Paul had a hell of an ending. That’s right.

Acts 23:6

“but” - now

“perceived” – recognized; came to his head

“Pharisees and Sadducees” - You see there were more people present there than just the Sanhedrin.

“he cried out in the council” - he raised his voice

“called in question” - judged

Having citizenship, joint knowledge with God, when the pressure really gets on here and he sees all this stuff he picks up the resurrection. Because Jesus Christ came to Israel, he is referred to as being resurrected. To know that Jesus Christ did not come to start the Church to which you and I belong is almost unbelievable. He too saw the prophesies of old; saw the fulfillment to Israel, but he never saw the Church of the Body. Had he been God he never would have had to see it. He would have known it from before the foundations of the earth. But he didn’t. He came unto Israel. His whole ministry was as the messiah to Israel. Israel is not a part of the Church of the Body, as Israel. Now certain people out of Israel will be part of the Body, because they’ll no longer be Jews or Gentiles. And Paul by the greatness, I believe, of the revelation; the spirit of God working within Him, hit immediately, after whatever else went on here, the greatness of the resurrection.

Romans 10:9:

The new birth is dependent, not upon his death but, upon his resurrection. But had he not died, he could not have been raised. So the death is very important but it is not important to where it takes over; like at the top of those unbelieving buildings where you put the cross and everything else you mark with the cross, because the cross is indicative of Christ’s death. When he rolled away the stone from the sepulchre: that is the resurrection. I guess it’s a little more difficult to build a sepulchre with a stone rolled away on top [of a church].

Then He carried it even a step further in the Church of the Body, where He put at the center of

that Church of the Body, His Word. The Word is at the center, because his death and his resurrection are all part of that greatness of God in Christ Jesus, but the day of Pentecost came. Now how are you and I going to know God who is spirit and His wonderful son, our lord and Saviour, Jesus Christ without the Word? This is why I believe, among other things; why He magnified His Word above all His name [**Psalm 138:2**]; why He magnified it above the cross; why He magnified it above the open sepulchre. If we're going to know God, we've got to come back to His Word.

If we're going to know His wonderful Son Jesus Christ, who made known God, we've got to go to the Word to find out; what did he do, what did he say, what is recorded for our learning and what is written specifically to us as the Body of believers. The very essence of the greatness that makes possible the new birth, the resurrection of the Lord Jesus Christ, Paul spit out to that Sanhedrin that was adamant and just opposed to everything that he really stood for. It may have been stupid, but it was sure bold. They would not have believed though one have risen from the dead, and apparently Paul saw that; so he gave, for the benefit of the rest of the people that were there (and I don't know who were all there). He gave them the benefit of hearing about the resurrection.

The Pharisees did not believe that Jesus Christ had been resurrected. They believed in a resurrection, but they didn't believe Jesus Christ had been resurrected. Paul knew he had.

Acts 23:7

“so said” – spoken

“dissension” – argument

This dissension was a real heated argument between the Pharisees and the Sadducees. And that whole multitude, including the Sanhedrin and all those people that were sitting in the gallery, were divided.

The Sadducees came into existence at the time of the Israelitic captivity in Babylon. That's when they and their leadership became very influential. The Pharisees were the great leaders in the days of the Persian and Greek period; rule. The Pharisees disliked the Roman rule rather vehemently.

Acts 23:8

“neither angel, nor spirit” – “no devil, no spirits” - I've never found a text for this, so you can keep looking for it, but I'm sure this is what it is. They did not believe in the Devil. The Sadducees did not believe in the Adversary, referred in the Bible as Satan or the Devil. That's why I know that: “there is no resurrection, neither devil, nor spirits (devil spirits).” I wonder if this could be in the Aramaic; I haven't checked.

“the Pharisees confess both” – there is a Devil and there are devil spirits

Acts 23:9

“let us not fight against God” - not in the Greek, but it needs to be checked out in the Aramaic and I didn't have the ability to do that. I assume it will be in the Aramaic. I “assume”; I don't know.

“strove” - to fight it out

“there arose a great cry” - they were blasting at each other; they yelled at each other

“arose and strove” – the Pharisees stood up and they fought it out

“an angel” –this has to be the carrier of the message, Gabriel

The verse I was looking for earlier is **Zachariah 2:8**: “he that toucheth you toucheth the apple of His eye”

I often think of this stuff: this fantastic reality of this Word; why I have this understanding I just don’t know. I’m certainly not a good man where God owes me a favor or anything like this and I don’t live above reproach and a lot of other stuff at times. But, I tell you, I stand in amazement that God loves me enough to allow me to teach the Word. This thing in here is just so beautiful. I wish I would have a greater vocabulary or ability to communicate the greatness of this stuff, but you’ve just got to develop that spiritual awareness and perception within yourself that you see it spiritually inside. It’s like if you love someone, there are just no words to describe that tenderness; that whatever love is. Somebody defined it as a tickling sensation around the heart you can’t scratch. Whatever it is, you know it. That’s the Word; the heart of the Word; the love that’s in that Word when you love it, and the understanding that’s there is something.

Acts 23:10

“a great dissension” – that wasn’t just a dissension - They got so mad at each other, to fight it out, they stood toe to toe and said, “I’ll hit you in the mouth if you don’t shut up.” It was a real big fight between the Pharisees and the Sadducees.

“soldiers” – detachment

“castle” - that Herod had built

Acts 23:11

“the lord stood by him” - When all of this was happening to Paul, where were those fantastic believers in Jerusalem unto whom he had just brought the abundant sharing of the Gentile believers? Where were the people he had taught in the Corps? They weren’t around. They just left Paul to fry in his own fat; take it on the lamb. They just were not around. This could break a man’s heart. It sends tears on mine. No believers stood with him. There is no record that there’s one believer who comforted him and said, “Paul, I’ll stand with you if I have to die with you.” They were all glad enough when he taught them the Word and when he gave them the money to bail them out. But where were they when the pressure’s on?

To me it sounds like the bunch of elders I used to have in the church, and the rest of the deacons. They were always in favor of you saying it, but when they were to stand up and speak, they never spoke up. The few that were against something, they always had the big loudmouth. And those that should have had the loudmouth sat still. It’s still true today. The people who cry the loudest get the attention, and they’re usually the unbelievers. Those of us who really know God’s Word, we haven’t got the guts to stand up and say, “Shut up!” But they’ve got the guts to stand up and say, “You shut up!” Well, we’ve got to get the guts to say, “SHUT UP!”

There was nobody who stood with Paul except God, that night. The Lord stood with him. In the Bible, when the Word talks about God or the Lord standing, do you know what that means? He'll bear His arm; He'll fight for you. That's why He stood. The Lord was standing the day when Stephen was stoned and prayed that prayer. He saw him standing on the right hand of God. [Acts 7:56] Only the Lord stood with Paul.

"Be of good cheer" – the word is "courage" – sounds like the opening part of Joshua: "Moses my servant is dead...be of good cheer." [Joshua 1:2&9] How are you going to be of good cheer, good courage, if top brass is dead? That doesn't make any difference: "be of good courage." Imagine God telling him this, when there's no believer standing with him; when everything is stacked against him. Paul knows in his heart he blew it and yet God is there giving revelation. I call that a great God.

When we put, as I would like to say in our terminology, God behind the eight-ball, He is still God and He still gives revelation at times even if men screw it up to the hilt. No man stood, but the Lord stood with him and said, "Be of good courage."

"Paul" – delete

"testified of me in Jerusalem" – What was the testimony in Jerusalem? The one we just read. That was the testimony; the resurrection. Because by this time (when Paul was standing on the staircase or someplace, was when it finally hit him that he had really blown it) Paul knew that he should have listened to the people in Caesarea and outside of Ephesus and a few other places but didn't. Here Paul just tells it like it is. He's back in alignment and harmony with God but he's still in jail. Now God's going to have to work this out to get that old boy out of jail. It's going to take a little time to do it. So if you're going to choose the rut you're going to get yourself into, choose it carefully. You may be in it a long time.

"also at Rome" – at Rome also

He's not telling him he's going to be out of jail tomorrow. He's simply encouraging him. "Be of good courage," because even in Rome you can witness the Word.

You ought to take the little book on "also" that we reprinted and correct your Bible in every place where "also" is used.

Acts 23:12

"certain of" – delete

"banded together" – a group of them, some 40 I think it is – "banded together" is "having made a conspiracy"

"curse" – oath – were they said, "we'll be cursed if we don't carry this out"

"till they had killed Paul" – wait a minute. The Lord just stood by Paul that night and said, "Be of good courage" and that he was going to bear witness at Rome also. Now how is Paul going to bear witness at Rome also, if these conspirators execute their plans? Paul knew ahead of time what was really going to happen. He was going to go to Rome.

Acts 23:13

Look at **I Samuel 14:24**

“Cursed *be* the man that eateth *any* food until evening” – they had banded themselves under a curse – they made a commitment; a vow

And in **II Samuel 3:35**

“David sware, saying, ‘So do God to me, and more also, if I taste bread, or ought else, till the sun be down.’” – why did he not? – because he had taken a vow

Here in Acts, we got over forty fellows taking a vow that they would neither eat nor drink till they had killed Paul. Knowing the tail-end of this record, these fellows are going to get mighty hungry; they’ll all die of starvation. How they ever got out of that vow, the Lord will have to tell us. I don’t know. I just happen to know Paul lived years and years after that so these fellows must have starved to death.

Acts 23:14

Now look to whom they go. They don’t mess around; they go right to the top brass.

Acts 23:15

“enquire” – diagnose the problem

“or ever” – before

These forty men had said, “We’ll get Paul, but the only way we can get Paul is if you, the members of the Sanhedrin, send a note up to the captain and tell the captain that you want to do a further diagnosis. When the chief allows him to come then we’ll jump him, kill him and you’ll never get the blame for it.”

Verse 14 – “chief priests” – It was David who divided the priests into 24 courses, or groups. God never did this, it was David. He must have done it after a night with Bathsheba, or something. He divided them into 24 courses; remember John the Baptist’s father, Zacharias? He was of the course of Abia and that was the eighth course. [**Luke 1:5**] All 24 courses served in the Temple at the three major feasts. The rest of the time they were separated. The chief priest was the head of the group: the Abia course was headed with a priest who was called “the chief priest.” That’s what we’re talking about here in **verse 14** – “chief priests” - these were the priests who were the heads of the courses. They got them convinced, so that in turn they could get to the high priest, who was responsible for operating the Sanhedrin and so-forth.

Verse 15 – “the council” – that’s the Sanhedrin

“signify” – i.e. send a note - emissary

“bring him down” – allow him to come

Acts 23:16

“heard of their lying in wait” – when he gathered the information about the conspiracy. How that little old boy got inside here, so he learned this, I don’t know. He must have been “secret

service,” F.B.I., C.I.A. or something. He was working for somebody. He got inside and he found out about the conspiracy.

“entered into the castle, and told Paul” – How can this nephew just walk in and talk to Paul? Because of what has happened here between the captain and Paul, he’s sort of given him the freedom and when one wanted to visit him, it was available.

Acts 23:17

“centurions” – leader of a hundred

God never told Paul that these guys would murder him in route from Herod’s castle to the Sanhedrin in the Temple. God only told him, “Be of good courage.” “You’re going to have to teach the same truth in Rome.” He told him that. He never told him that there was a conspiracy afoot to take him from the Herod place, where he was secure, to the Sanhedrin and in the process those forty-some fellows would murder him.

In spite of the fact, the truth that Paul knew by revelation he would be preaching in Rome, he was not a fatalist. He used every precaution and every means within his ability, to guarantee his safety, or his security. He just didn’t go out and say, “Well, God’s going to take care of me.”

Sometimes in the Way Ministry, we can be awful stupid. “I have God in Christ in me, the hope of glory. Nobody can touch me. Nobody can hurt me. Nothing can happen to me.” Well, if you really believe it, go stand on the middle of the street when a big semi is coming. You’re stupid. This is a great lesson in here, if you’ve got ears to hear. Sure I know it’s God in Christ in you, the hope of glory. I know “I can do all things through Christ who strengtheneth me,” “we are more than conquerors.” I know all that. But that doesn’t set us down on our fanny, where we become simply fatalists and say, “Well, whatever’s going to happen is going to happen.”

He took every means, every part of his ability, to guarantee his safety and his security, even though he had revelation from God that he was going to preach the resurrection in Rome. (Wish to God, somebody would preach it there today.)

I remember things that I say to our people at times. For most people it just runs off of their back like water. We either live or we die. If we die, we can’t enjoy it. If we live, we have to suffer through your stupidity. I’ve said, “Instead of leaving like at 11:30 or 12:00 at night and driving all night, why haven’t you got sense? Go to bed at 10:00. Get up at 2:00 or 3:00 and leave. Then you won’t crack-up.” You’re going to have to use a little “head knowledge”; a little wisdom and not expose yourself just to allow the Adversary to do as he fool pleases.

I still have my rifle loaded. All you have to do is take it off of safety. It’s hanging right in front of the motor coach. The damn thing shoots and if it would become necessary, I would use it. That’s what I’ve got it loaded for, not for people. So don’t come around and tell me, God’s going to take care of you. He will, but you better do a little taking care of yourself, too. You can’t go out here and drink carbolic acid and tell me it’s not going to burn your stupid throat. It may not, but there’s a 99 & 44 hundredth percent that it will. If God stops all of that, it’s going to have to be, not only a miracle, but a phenomenon, which He’s capable of doing. But I think we’re sort of stupid trying it all the time, don’t you? You know, you drink carbolic acid instead of 7-Up.

I think these verses speak real loudly. Paul did not trust the centurion. He simply asked the centurion to bring this young man to the top brass, the captain in charge. I am confident, had Paul trusted the centurion; the centurion, in order to save his own face, would never have gone to the captain. But being the boy, or the young man, and Paul requesting it, it's no problem to the centurion. The centurion simply says, "Well, Paul said I'm to bring this fellow to you."

Acts 23:18

"prayed" – asked

Acts 23:19

"took him by the hand" - which simply means they shook hands

"went *with him* aside privately" – i.e. where the centurion could not hear

Acts 23:20

"desire" - ask

Acts 23:21

"now are they ready" - they're ready now. They've got the plan all laid. They're in tact.

"looking for a promise from thee" – i.e. that you'll do it, because they had gone to the Sanhedrin. The Sanhedrin would send the note down that had the official stamp of protocol on it, all the finery and the machinery, everything. Those guys had it all figured out.

Acts 23:22

"charged" commanded

"shewed these things" - or "told this"

Acts 23:23

"Caesarea" - Caesarea's about seventy miles downhill from Jerusalem. It's a sea coast town. The reason they went to Caesarea is because it had another courthouse; a judicial place. That's why they went to Caesarea.

"horsemen threescore and ten" - that's seventy cavalry

"spearmen" - the spearmen are lightly armed troops

Four hundred and seventy people to escort Paul towards Caesarea: the chief captain must have made up his mind that he had a real prize to protect. He wasn't going to let anybody touch him.

"at the third hour of the night" - nights are usually presented in watches. But here it says, "hour." I think this is put in there from a Roman point of view. I don't know. Figure it out. It would be 9 o'clock.

Acts 23:24

"beasts" – that means "horses"

"bring *him* safe" - bring him safely

“Felix the governor” - at Caesarea. Felix became the ruler or the governor of Judaea in, I think, 52 A.D. He was a rat. He had a brother by the name of Pallas. It should have been “Fail-us.” They should have ‘paid him less,’ if you like that. The reason Felix got to be governor or ruler here is because his brother, Pallas, was a real favorite of Claudius, the Emperor. And because Pallas was such a good friend of Claudius, the Emperor, Pallas, interceded for Felix and got Felix to be given this assignment by Claudius in 52 A.D. Felix was, as I said, a rat. He was a rat. He was a good for nothing nincompoop or something; cruel, wicked, dishonest. I think finally Nero comes on the scene and releases him of the responsibility. If Nero is going to have any crookedness, he wants to do it his way, I guess. I don’t know.

Acts 23:25

Now this letter in the Word of God that Luke put in here according to the revelation from God, is a real interesting piece of ingenuity.

Acts 23:26

“unto the most excellent governor” - truthfully, he would have liked to have said, “Lousy governor,” but you know you can’t do that. Protocol does not allow that.

Acts 23:27

“should” - would

“an army” - a detachment

“having understood that he was a Roman” - did he? Oh, no. He had him already tied up and he was going to whop him good. But he’s not going to tell that; great letter, you know. He’s not going to tell any of that stuff, because had old Felix known this, he could have reported it up to higher authority and old Lysias would have got clawed good; maybe from the empire down for having mistreated a Roman.

Acts 23:28

“their council” - i.e. their own Sanhedrin; their own council

Acts 23:29

“perceived” – I’ve got something written in my Bible – could be “found”

“to have nothing laid to his charge worthy of death or of bonds” - from the Roman law; “our law”

Acts 23:30

“the Jews” - In the critical creek text the words “the Jews” are scratched. It has to be in the text and I’m pretty sure it’s in the Aramaic text. If not, it ought to be. You’ll find it; because that’s the only gang we’re talking about.

“I sent straightway to thee” - in other word, “I sent him straight-way to you”; sent him on to you

“and gave commandment (to those two centurions and) to his accusers” -he gave

commandment: first of all to the centurions to deliver him straight down, and commandment to the accusers.

“what *they had*” – delete

In other words, he commanded the accusers to go. They really never got there; the accusers didn't. I think it shows up in the next chapter or something.

“to say before thee” - in other words - come up and state the case against Paul

“farewell” - not in the text

Acts 23:31

“then” - so then

“to Antipatris” - It's about forty miles from Jerusalem that they traveled. And this was the city that Herod, I think, built it for the guy that was the top brass, Antipater: called it in his name. It had some other name before and I can't remember what it was. It doesn't make much difference.

Acts 23:32

“the horsemen” - the seventy of **verse 23** escorted him. The balance of them, four hundred of them then, must have returned back to Jerusalem. Even seventy horsemen is still top notch security, because this area between Jerusalem and Caesarea is like the area between the post office and five houses or something even worse; robbers, attackers; that's why they had to have a large caravan for security. That's why in the Old Testament when this woman came down to see the prophet about her son she disguised herself. She never traveled alone. They had to travel in caravans for security. That's why in the Advanced Class I hit that thing so hard; that nobody recognized her. She really had a good Halloween face on. Nobody knew her. And I know she had to go potty. I know she had to take a bath. I know she had to get dressed up daily, but nobody knew her. They traveled for security. When the wise men came for Jesus, they were just not the three boys.

I do not know why the other four hundred returned. Whether this was an order; to travel that night to that place and they would come back the next day, I don't know. I just know that the horsemen went on.

Acts 23:33

Now, seventy armed men, the cavalry, were parading into Caesarea and Caesarea was not a metropolis like New York. Moving into that city, what do you think the citizens of that city would think? How about Philip, the evangelist who had 4 daughters? Wasn't that in Caesarea? Now, all at once there's a big hullabaloo in Caesarea; “The army's coming, the army's coming!” Philip and other believers run out. Who did they see? Paul handcuffed to a soldier. I wonder if it could have gone through their mind, “If only he would have listened.” It didn't take long, did it, to get him back from Jerusalem to Caesarea? He had just left Caesarea, gone to Jerusalem and delivered the abundant sharing.

As best I can estimate this; at the most fifteen days later, he's handcuffed back in Caesarea. He went in for “the rights” you know, seven days, I don't think it was over fifteen days. I can get it

down to thirteen in my mind, but I'll let you have two extra days for fun. I don't know for sure, but I can put it together where I think you could honestly say; within almost thirteen days he was back in the city of Caesarea, handcuffed, where he now is going to be for two years. I've often wondered what happened in that city; Philip and the Church, seeing this great man of God in handcuffs. "So shall the Jews at Jerusalem..." -remember? [Acts 21:11] Their heart must have been hurt because he was hurt.

"presented Paul also before him" – i.e. they turned Paul over to him

Acts 23:34

"he asked of what province he was" – i.e. he turned to Paul and he said, "What province are you from?" Somebody must have informed him, either Paul or someone else.

"Cilicia" - which is really Felix's territory; his rulership; his area. That's why they sent him from Jerusalem over there. The chief captain was glad to get rid of him out of Jerusalem. So was Claudius Lysias; sent him to Felix because Cilicia.

Acts 23:35

"when thine accusers" - because in the letter it had said that Claudius Lysias had demanded that Paul's accusers go up to Caesarea to present their case, so Felix says, "I'll hear you when he comes."

"in Herod's judgment hall" - that is not quite accurate. He didn't stay in the judgment hall, but he stayed in the house next to it. Herod's judgment hall had a house connected next to it.

Acts 24:1-27

January 6, 1977

Acts 24:1

“descended” - came down

orator” – advocate; like a barrister; a lawyer. I believe, to the best of my recollection, he must have been Roman. It sort of surprises me that the top Jewish leadership of the Sanhedrin, would get an unbeliever to front for them. But, you know, if you want to pull the strings on anybody then it doesn’t make any difference who you put in bed. Hire the mafia or anybody.

Acts 24:2

“when he was called forth” – i.e. Paul

“saying” - this is what he said to Felix

“great quietness” - he’s talking about the kind of quietness that you enjoy under a dictatorship, because Felix had been chopping off heads, shooting people, hanging them, murdering them, getting rid of them. And anybody that said anything against the government got shot, now. And, of course, you shoot a few extra hundred to keep the rest of them; so we don’t have anything but quietness. It is so quiet that everybody walks around with a long face, because if you smile they may execute you cause they think you’re hiding something or you’re tricky. You just watch situations in countries that are enslaved. People do not smile.

“very worthy deeds are done unto this nation by the providence” - boy, it’s typical savvy-ing-up. Total lies, but, you know, it’s nice politics.

Acts 24:3

Boy, oh boy. This Tertullus is working for an assignment in Rome, because in that day advocates; lawyers; barristers were sent into different parts of the Roman empire to develop them. It was their “interim year.” I think now you understand.

Acts 24:4

“notwithstanding” - but

“that I be not further tedious unto thee” - it’s what you and I would say, “I don’t want to take any more of your time; I only want a two minute appointment.”

“pray” – ask - he didn’t do any praying. He asked.

Acts 24:5

“a pestilence” - He’s a real pest; ought to get the exterminator. That’s # 1.

“a mover of sedition” – sedition is in the plural – “seditions” This means; a rebel and one who incites, as well as excites, seditions. And I am sure, from the in-depth spiritual perception and awareness; the first principle of the Corps, that he had cases like Thessalonica. After all, a lawyer has to go back and pick up cases, doesn’t he? I remember reading that they had a big “doo” in Thessalonica (**Acts 17.**) What about Ephesus? See, he documented it. He said “Look,

over here he had all that trouble. Over there he had all that trouble. He's a mover of seditions, plural; a rebel."

"sect" – cult; heresy. The word "sect" is the one they, today, use as cult awareness. It's from the word which is translated in English heresy. That was number 3.

- 1) He's a pest.
- 2) He's a mover. These are the accusing things of Paul. He's a rebel.
- 3) He's a ringleader of the sect of the Nazarenes.

Acts 24:6

"profane" - pollute

- 4) Who hath gone about to pollute the temple.

"whom we took" - and you go way down unto **verse 8**; "unto thee." Don't scratch the rest yet, I'm just going to tell you something.

Acts 24:6&8:

"We took ... unto thee [brought unto you] by examining [him] of whom thyself mayest take knowledge [now] of all these things [four points], whereof we accuse him [that we accuse him of]."

Acts 24:9

"assented" - agreed

The Greek text; starting with the word "and", in **verse 6**, all the way through **verse 7** and **verse 8**, until the word "unto" are not in the text. But I think you might as well leave them because they are basically accurate.

This "ringleader of the sect of the Nazarenes" of course is the one that's the most interesting to me. Because of the times in which we live, where today The Way Ministry, that's perhaps as accurate a ministry on the truth of Christianity as there has been for centuries, is called a cult. We are called heretics by the organized, so-called "Christian" church. When the real truth is, they are the heretics. The real truth over here is that these Jews, who were doing the accusing, were the real heretics. But they accused Paul of being the ringleader of the heretics, known as the way.

Why did he bring this to the attention of a Roman governor? There were certain religions in the Roman Empire, because of their size, that they accepted and tolerated. They gave them a license to exist.

I thought of this, when I was working this again: a number of weeks or months ago I wrote to a network and said, "Since you did that; on T.M. and the Unification Church, why don't you do the same on the United Church of Christ and Roman Catholicism?" You know what they wrote back? The head of the department wrote back and said, "They are too well ingrained and established; because anything we might say would have no influence." I thought of this today.

He brought this up; called them a cult, because they were not one of the big outfits of the Roman Empire. They were all accepted. And of course they had to put up with Judaism

because they were the largest body in the particular provinces where Felix and these men served.

About four years ago, or maybe three, I was sitting with the Superintendent of Schools at New Knoxville, who had no particular like for The Way Ministry. He's dead now. Only, the one they have now is stupider. We were talking about The Way renting the facilities, which we do, to play basketball up there at times and use their stage for a number of productions. There's a religious group, I think it's at Minster or someplace. It's under this M.D.; he finances a lot of it. He's a friend of ours. He doesn't like us, but he's a friend of ours.

Old Doc Wolf used to support The Way Ministry as long as I didn't teach healing. When I got to the Word and saw that the Word did have healing in it, then Dr. Wolf quit supporting The Way Ministry. He's always been very missionary-minded. He's a tremendous doctor. Today, if we have something at International, Dr. Wolf takes care of us at the Emergency in St. Marys. I like the guy. Just because he quit supporting The Way doesn't mean I don't like him.

They had asked to use, for something or other, the facilities of the high school and the superintendent had turned them down. And he made the statement to me, "We've got two churches in New Knoxville. They've been here a long time. That's all we want." I said, "But I thought this was America. What would you do if the Roman Catholics wanted to come in?" He said, "We'd never allow them." If I was a Roman Catholic, you know what I would do? I'd go start a church with one person in that town. He's supposed to be an educator; supposed to lead our young people in the knowledge of the Constitution of the United States of America. What a bunch of hypocrites.

I thought of that today when I was putting the final touches on this 24th chapter. The reason they called it the "sect of the Nazarenes" was because they just weren't big enough. Whenever you get big enough, they quit calling you a sect. If you've got enough influence: politically, financially, and every other way, they quit calling you a sect. Isn't it wonderful to look back on the history of Christianity to see, that at this particular time in history that we're reading about and even where some of us are living today, so many things are almost synonymous. It's really something. Of course, in that day, they were called heretics because they were not what today you would call Jewish or those three other major gods that the Romans had. Today we're called heretics because we don't fit into the pattern of what the so-called organized Christian church has decided. What a time!

Acts 24:6a & 8b

Dr. reads through this, skipping **verse 7** and the parts of **verses 6 & 8** that are not in the texts.

Acts 24:9

"assented" – agreed

"saying that these things were so" – i.e. they said "Amen. Tertullus has laid her out for you; that's what it is."

Acts 24:10

"then" - and

"beckoned" - you know, nodded his head

“answer for myself” – apologize for myself. The word “answer” is the word *apologeomai*; apologize. We’re still at it.

And here’s my great key for thirteen days:

Acts 24:11

“since” - away from

“for” - delete

I told you I don’t think you can get over fifteen. And in real truth, I believe you could go thirteen, but there is a problem in here simply about the morrows; the traveling time and a few other things.

Acts 24:10

Did you notice how Paul does not soft-soap the situation? He doesn’t tell him how great a man Felix is. He just says you’ve been there many years [verse 10]. That “many” is, of course, seven; he was there seven. The reason he used “many” is because ordinarily (He was not a governor like you and I think of governor of the state of Ohio. It just means ruler over a certain territory, like the county you are in and maybe half of another county.) these men never stayed in these assignments longer than three or four years. Paul, using the statement “many years,” is not thinking thirty or forty as you and I might think of many years, but he’s thinking and saying, “You’ve been here a lot longer than ordinarily you would have been; many years.” The reason Felix was there these years is because, as I said, he was a real notorious kind of criminal. He really put that section of the country under his thumbs. He exacted taxes that brought a fantastic amount of income and took care of some groups that he didn’t particularly like or the ruler didn’t like. That’s why Paul makes this statement.

“I do the more cheerfully answer for myself” – “I’m very happy to present my case” is what he’s saying.

Acts 24:12

“neither raising up the people” – “or causing a sedition among the people”; I didn’t run around among the people

“neither in the synagogues” – nor in the synagogues

Acts 24:13-14

“I confess unto thee” - I say unto you, Felix

“call” – or have labeled

“heresy” - which is the same word that previously was “sect” (pg. 377, verse 5), you and I know it as cult also.

Paul does not admit he was a sect, or a cult, or a heretic. But rather that The Way is the real “whole” for the fulfillment of all the law and the prophets, for the fulfillment of all Israel. That’s the testimony.

Acts 24:15

“hope...that there shall be a resurrection of the dead” - he’s right back at it. And again it’s hope-why? Not available now. Hope of what? The resurrection.

“both of the just and unjust” – meaning: both of the righteous and the unrighteous; both of the believers and the unbelievers

Here these people, who are endeavoring to make the accusations against Paul, all basically belong to, what would be referred to as, Judaism today; people of Israel. For Israel there will be a resurrection. There will never be a resurrection for you. For all unbelievers or unrighteous there will be a resurrection. For you, even if you blow it to the hilt, there will never be a resurrection. “Resurrection” is for Israel and all unbelievers. “Gathering together” is for the Body of the Church; the born-again believers. This is why it never in the Bible talks about the Church of the Body being resurrected. It talks about the dead in Christ rising, then we which are alive and remain shall be changed and then we’re joined together. [I Thessalonians 4:16-17]

The reason you cannot have a resurrection in the Body of the Church is because not everybody is going to be dead. In order to have a resurrection, you have to be dead. All so-called Israel will be dead. All unbelievers will be dead. That’s why there is a resurrection: of the Righteous; Old Testament saints, and the unrighteous; unbelievers: resurrection for the believers of the Old Testament and resurrection for the unbelievers of all time, including the time in which you and I live, the Body of the Church. Jesus Christ, being a minister to the circumcision, was resurrected and so far he is the only one.

Acts 24:16

“exercise” – practice

“I exercise myself” – i.e. I work on myself; I practice

“a conscience” – this joint knowledge

“void of offence” - void of stumbling

Isn’t that a beautiful verse?

Acts 24:17

“alms” - that abundant sharing

“my nation” - that is, those born again believers who were Jewish in background

Acts 24:18

“certain Jews from Asia” - those at Ephesus, Thessalonica, and other places

“neither with the multitude” - I wasn’t making any trouble

“tumult” – uproar; “I was just in the temple doing my own thing”

Acts 24:19

“object” - accuse

There was no one who came to Caesarea who had first-hand evidence. The very ones in Jerusalem who laid the accusation never went to Caesarea. There was no first-hand evidence because the people that had been in Jerusalem did not come to Caesarea. Unless you have first-hand evidence, you're just spinning your wheels. It may sound nice, but it's no trip.

Acts 24:20

“if” – delete

“any” – what

“evil doing in me” – evil I did

“council” - Sanhedrin

Acts 24:21

“voice” - utterance

“touching” - concerning

“called in question” - judged

That's exactly what he did in the Sanhedrin. We read that earlier, right? That's the only thing they could have had against him, that's the only uproar he made; was right in the temple when he said, “I'm a Pharisee and I believe in the resurrection.” And he said, “That's the only one thing they could lay on me.” Did Paul tell the truth? Right down the line. The rest of them that came to accuse lied like crazy.

Acts 24:22

“And” - now

“*that way*” - the way

“deferred them” - got rid of them

“when Lysias...shall come down, I will know the uttermost of your matter” – i.e. when he comes down we'll talk it over

Acts 24:23

There were three types of imprisonment. This next verse says he commanded a centurion to keep Paul.

“Paul” – “him” is the text

One type of imprisonment is the common prison that Paul and Silas were in at Philippi. A second type of imprisonment was a military imprisonment, where you were chained to a soldier. A third type of imprisonment is, what is referred to in Roman law as, free custody. You and I would call it, today, released on bail. Apparently, the second type is the one that occurred here to Paul. It's sure something, isn't it?

Acts 24:24

“Drusilla” - This Drusilla was quite a gal, do you know that? She had two sisters. This gal was one of the daughters, of the three daughters, of Herod Agrippa I. It was her father that had murdered James; the lord's brother; great family. Her great-grandfather is the one who beheaded John the Baptist. No it wasn't, that was her great-uncle who did that trip. Her great-grandfather is the one who slew those children under two years old in Bethlehem. I forget who she had been married to. She had been married to some other guy and Felix loved her up good and got her to marry him. I forget what the guy's name was. [Azizus] That's it; right. According to tradition, Josephus, I think, is the one who makes the statement; that she perished in the eruption of Vesuvius in 79 A.D. Anyway, she's quite a gal.

Now, you see, that **verse 22**: “when Felix heard these things, having more perfect knowledge of the way...” From whom did Felix get this greater information than the rest had? He was married to Drusilla. That's how he heard all those negative things; how he got all that information about the way, because he was married to Drusilla, a Jewess in back-ground. Really something, isn't it?

You see it's like in Germany and England in years past; you had to marry the right person in order to bring power structures together, governmentally. Same thing was true here. He wanted to be a goody-goody boy for the province, so he married Drusilla; got her in. I think one of the reasons he was so anxious to have her is because he had just murdered the high priest-. Felix decapitated him; he had chopped his head off. Of course, being married to Drusilla, it sort of tied the stuff together and gave him added power and a little bit more security.

Acts 24:25

“temperance” - self-control

“Felix trembled” - he really got to Felix. Very great; he talked about righteousness, he talked about self-control and then he talked about the Judgment to come. And old Felix got real shook. The old gospel preachers call it, “when you get convicted.” He got real convicted. That's your old evangelical background. I like that. It's beautiful.

“Go thy way for this time” – “Get out of here for the time being”

“when I have a convenient season, I will call for thee.” - he never got around to “convenient season” in the next two years

“season” – opportunity - “As I have a convenient opportunity. As it fits into my schedule, your case will come up.” It takes two years.

All justice that is not swift, and by swift I do not mean; without proper judgment, but, any judgment, any court of law that holds, in abeyance decisions that should be made over an honest period of time will always be wrong decisions. It will be justice that is not just. All justice is swift. By swift you don't mean; too speedy, it means; swift, which means; take care of the matter when it occurs.

The point is; I know some people have been in jail for five years before it finally comes up to a decision. Same thing here; two years, just lets him rot. The reason cases stack up is because you don't handle them. Once they start stacking up, they keep stacking up, stacking up, stacking up.

Sooner or later you're going to have to handle them anyway. Why not handle them then? Oh, people get paid. Money is involved. Negotiations are involved: a bunch of crap.

Acts 24:26

This verse tells you this.

“also” – should go between “him” and “Paul”

He was getting a little underneath the table from some of the guys and he was hoping that Paul would try to negotiate.

“wherefore he sent for him the oftener” – “wherefore also he sent for him the oftener also”

“communed with him” – i.e. sat and rapped with him – he said, “Paul, how are you doing? We're pretty good to you, aren't we, Paul? You know we give you bread and milk in the morning and so forth.”

The reason he brought him in to commune with him is because he was looking for a deal and Paul never gave him a deal. Instead of giving him a deal, he just sat. Now Paul in his sense-knowledge could have said, “God said I've got to get to Jerusalem. I'll buy him off.” And I'm sure, if Philip was still around (it doesn't say he was, because in all those two years, it doesn't say a thing about those poor fellows like Philip). But he had freedom to see people and I'm sure some came to see him. I'm pretty sure if Paul would have said, “Look fellows, why don't you go out among the saints and collect \$100,” they would have done it and he would have given it to the fellow underneath the table, and the fellow would have said, “Okay, you're free,” and he could have gone to Rome. He didn't do it, he just didn't do it. It sure is something.

Acts 24:27

“Porcius Festus” - he's the fatty. His pictures are like that too; that you see.

“came into Felix's room” - took over Felix's position

“left Paul bound” - he knew Festus was coming and in order to (because of Drusilla, who he was married to) keep the Jews happy, so there would be no great upsurge or anything. He had the freedom as Ford [ex-President, Ford] did, but he didn't do it. Ford did it the first or second month. He didn't even do it after two years.

He could've turn Paul free because he knew there was nothing legally against Paul. It was a religious argument between the Jews and Paul. It had nothing to do with government whatsoever. He should have, in all honesty, turned him loose long before this, but he didn't even do it at the end of two years, because he wanted to please the Jews, because Paul hadn't given him any money underneath the table.

It's those two years that there is no record in the Book of Acts or any place in history or any other place that Paul ever won one soul to the lord. It was Nero who replaced Felix with Festus because Festus was a friend of Nero's; like government appointments today, usually depend upon friendship, so many times anyway. That's how you get to be an Ambassador. Well, that's the great 23rd and 24th chapter of Acts. It's sure something.

Ambassador of The Way Caravan

January 11, 1977

A number of months ago I asked Donnie Fugit to recapture for me, with the best of his ability, the original "Ambassador of The Way Caravan." The one that preceded the first WOW's in the fall of 1971 at the time of the Rock of Ages. Wasn't it '71? That summer I felt in my heart I would like to send out a group of people just to do a test run. Simply send them from one area to another and start them out at some difficult places. I started them out at what I thought was the most difficult place I could think of at the time and that was Springfield, Missouri, because that was solidly Assemblies of God, the headquarters up there, Pentecostal. I just thought it would be sort of nice to see if we could infiltrate that and what would happen when our people hit the town. At that time I asked Donnie Fugit if he would head up the group. I wrote letters to all of our Advanced Class grads, because everybody had to be an Advanced Class grad, I think, to make it. And then Donnie wrote this up and I would very much like to share it tonight because I think it needs to go on the tape and on the film for our people for the future.

An individual reads what was written by Donnie Fugit:

In the spring of 1971 Dr. Wierwille sent an invitation to all Advanced Class grads of Power for Abundant Living to be a part of the original and pilot "Ambassador of The Way" Caravan. Responding by a letter to Dr. Wierwille, eleven saints accepted from around the country. Each Ambassador was sent a letter of acceptance welcoming them, telling them to meet at the Fair's home in Wichita, Kansas on June 4th. In the letter of acceptance was a set of suggestions of what to bring for ladies and for men.

We were told to furnish our own money, only bring one suitcase or a large backpack, and one book, our Bible. Also Miss Barbara Fair, Dale Fair's daughter, was asked in her letter of acceptance to be coordinator of the women of The Way Caravan. Donnie Fugit was to be the coordinator of the Caravan. In his letter of acceptance, he was asked to meet Dr. Wierwille at John Townsend's apartment no later than 8:00 p.m., Thursday, June 3rd. Also in the letter was included a list of all the ambassadors accepted that he would be responsible for.

The Planning and Commissioning

The logistics, organized by Rev. Townsend, were sent to Dr. Wierwille, who in turn gave them to Ken Klug to work into detail. The planning and commissioning was all day Friday and part of Saturday, June 4th and 5th at the Fair's house. Rev. Townsend was very involved with us during the two days. At that time the ambassadors were split up in four teams.

Team #1 was Donnie Fugit and Francie Morse.

Team #2 was Tommy Crabb and Michelle Poore.

Team #3 was Barbara Fair, Jim Halliday, and Sue Wiebers.

Team #4 was Tina Ranyak, Jack London, and Cathy Yeremian.

Also Gerald Wrenn was present and was instructed on driving and maintaining Dr.

Wierwille's camper that he let us use for the Caravan. He was also to take care of the food and housing for the Ambassadors.

Each Ambassador was given a syllabus, put together by Ken Klug. During the planning, we went over each page of the syllabus together in detail. The title page was a map of the eastern half of the United States, with each city circled that we would be going to, beginning in Wichita, connecting each city, and ending in New Knoxville. Page one had the Ambassador Teams and general information. Page two a calendar of events including cities, dates, teams, names of each Ambassador, and their assignments, witnessing, classes, follow up with all the dates. Page three had separate instructions and assignments for each team. All of this we covered extensively and in detail with Dr. Wierwille and Rev. Townsend.

We were given the addresses and phone numbers of the city police departments, and a time to meet there. We were instructed to call home, "Headquarters," each Sunday from our new location at a specific time to give our new number to Dr. Wierwille. (The first Sunday we forgot, but we never forgot again.) At the end of the week we were to be at that phone number at a given time. Rev. Townsend acquired AAA traveling maps for the tour and contacted the chief of police for the various towns.

Also, each team leader was to keep a diary for his team. Saturday morning we took care of the details of the cars; gassed up, put on our plastic "Ambassador of The Way" plates on the sides of our cars and met back for lunch. Then on the front lawn we all met for a very high and tender commissioning. In the com-missioning all the Ambassadors sat in the middle of a circle of many believers from Wichita. Dr. Wierwille taught the Word, and talked from his heart about his dream that he had for years of Ambassadors of The Way finally happening today. He then prayed for each Ambassador individually, and sent us off.

Touring Ambassadors

We always witnessed; beginning on Sundays and ending on Saturdays. All we did basically was; witnessed, ate and slept. In the mornings we would have prayer, manifestations and believers meetings and a little bit of time to study and write in our diaries. Sundays were travel days.

June 6th – 12th, teams 1, 2, 3 and 4 witnessed in Springfield, Missouri. In Springfield, we got two people interested. The last Saturday night we called in and told Dr. Wierwille we didn't have a class which wasn't very encouraging to him. On the following Sunday morning Dr. Wierwille called us at our campgrounds and told us that we were the best he had, the best the city had ever had, and that they had a chance to hear God's Word. June 13th we were off, rejoicing, wiping the dust off our feet, on our way to Little Rock, Arkansas. We were in Little Rock between June 13th and 19th. Team 3 stayed to run that class, which ran between June 20th and July 2nd.

June 20th, Teams 1, 2, and 4 left for Greenwood, Mississippi. There, a couple of our women, about the middle of the week stayed at a local women's house. The rest of the Ambassadors stayed at an historic Civil War park right by the Mississippi River. (Two war ships had been sunk about one hundred yards from where we were camped.)

That is the city where all the kids started to drive out to the park to see us. We finally ended up witnessing a lot in a church youth group in town. Most of the P.F.A.L. students came from this youth group. Tommy and I would play our guitars, they would sit and listen, and then we all would witness to them. At one point, a minister came up to us and hassled us about taking his beautiful youth people away and called our camper, “a camper of sin” (because we slept in it to get away from the mosquitoes, of which there were a million and one). He’s the guy that prayed that if we weren’t of God, then by the end of the week, we would be gone. Team 2 stayed there to run their class from June 27th to July 9th.

Then Teams 1 and 4 went to Birmingham, Alabama. Here is where Gerald Wrenn and Jack London were dismissed. Randy Anderson, who was presently a member of the First Way Corps, replaced Gerald. This was the time period of June 27th to July 3rd. In Birmingham we ended up teaching a Christian fellowship that was already there, but we were harassed by the adults. The young people were really interested. One night the adults told us to leave and not come back. So the next night we went back to their youth night and started witnessing. The young people were very interested, most of them. Then the adults had these big men come and they chased us off. The kids were not sold enough to go with us instead of them yet.

Then we went back to the streets in Birmingham and to the college in Birmingham. Out of that witnessing we got one girl that wasn’t even really interested. Teams 1 and 4 left July 4th to go to Atlanta, and met Team 3. There we went down to the “Haight-Ashbury” of Atlanta, where all the dope, etc. was. We lived right down in the heart of the city and day and night were right with the people witnessing and sharing our lives. It was a very hard and calloused area at that time. We encountered a different kind of darkness than the religious darkness that we had encountered previously.

I feel we must have at least softened that city for that period of time. Saturday, July 10th we called Dr. Wierwille to tell him that we didn’t have a class in that city. He asked me, “What could we do with Ambassadors that it would work better?” We agreed that we would need to have Ambassadors in a city 6 months to a year in order to really do it. (That is how, in part, the WOW Ambassador program came about.)

July 11th, Sunday, we left from Atlanta, Georgia to Nashville. Teams 1, 3 and 4 met Team 2 in Nashville. In Nashville is where we met Christoph Stoop, who is now a member of the Fifth Corps. We witnessed most of the time at the park where all the people hung out. We talked and witnessed to a zillion people in the city. It seems like that is all we did. There were people at the park most of the time, and so were we. We stayed at a KOA camp outside of town. Even though we stayed for one extra day, we still did not get a class together in Nashville. July 19th we left for International. The night before we left Nashville, we weren’t all that happy, until we read in I Corinthians 15, which crescendos in verse 58, which says, “Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

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Coming Home

We came home in the middle of Way Family Camp. We met Dr. Wierwille out under the apple trees and we sat out on the front lawn. We didn't say much. Dr. Wierwille did share his heart and love with us. We were very blessed. Then we went out to the woods where the campers were all meeting and we just moved in and became a part of summer school, in which we didn't have to register nor pay because The Way paid our bill. We stayed the last two weeks in August for the Advanced Class and for the original Rock of Ages, for the commissioning of the first wave of W. O. W. Ambassadors.

Conclusion

This tour, I know for me and I think I can speak for the rest of us, was the richest and most challenging experience of our lives to this point. We all felt so privileged and joyed to be a part of it and go out and hold forth God's Word in such a dynamic, wonderful and life-filled journey. We learned things about life in the ministry that could have been learned, I feel, in no other way. I know this will live joyfully in our hearts and memories as long as we live.

Written by Donnie Fugit

The following is from the July/Sept 1971 issue of The Way Magazine on the NEWS FROM HEADQUARTERS page.

Ambassadors of The Way sharing God's Word

June 3, 4 and 5 Dr. Wierwille met with the official "Ambassadors of The Way" in Wichita, Kansas and blessed them as they departed for Springfield, Missouri. Between June 6 and August 1 these Ambassadors will be witnessing the greatness of God's Word in Springfield, Mo.; Little Rock, Ark.; Greenwood, Miss.; Birmingham Ala.; Atlanta, Ga. and Nashville, Tenn.

For the eight weeks the young people are divided into teams:

Don Fugit	Tom Crabb
Francie Morse	Michelle Poore

Barbara Fair	Tina Ranyak
Jim Halliday	Jacque London
Sue Wiebers	Cathi Yeremian

Don Fugit is the leader and coordinator of the Ambassadors.

In addition, Gerald Wrenn is traveling with Don Fugit and handling equipment and supplies.

Front row, l. to r.: Cathi Yeremian, Michelle Poore, Sue Wiebers, Francie Morse, Tina Ranyak, Barbara Fair. Back row, l. to r.: Tom Crabb, Jacque London, Dr. Wierwille, Gerald Wrenn, Don Fugit, Jim Halliday.



Acts 25:1-27

January 11, 1977

Well, tonight people, chapter 25 of Acts. We closed with Porcius Festus in **Acts 24:27** and chapter 25 opens with Festus.

Acts 25:1

“he ascended from Caesarea to Jerusalem” - you know, he went up; to go from Jerusalem to Caesarea, is to go down.

Acts 25:2

“the high priest” - that is not right. It’s the chief priest.

Remember I explained to you that every person who was head of a course was a chief priest. That’s what we’re talking about here. There were 24 courses of priests. I’d like to say this too. I’ve often wondered and I think perhaps I’m right on this, that of the 24 courses each course had a chief priest but there was one chief over the top of the chiefs. And I believe that was what happened here.

“the chief of the Jews” - one of the top leaders

“besought him” - begged him; sort of put the pressure on him

Acts 25:3

“favour” - to graciously consider this (against Paul) - that’s what he was after

“send for him to Jerusalem” - Paul was incarcerated in jail in Caesarea, some 60 miles away. This chief priest and a lot of the influential men bugged Festus, the governor, to ask him to send Paul to Jerusalem.

“laying wait in the way to kill him” - of course Festus didn’t know that

“laying wait” - making a plot, or “having made a plot”

“in” – along

They had tried to kill him two years before and now he’s in jail for two years, and they’re still trying to figure it out.

Acts 25:4

“he himself would depart shortly *thither*” - in other words; he’s going to hasten toward Caesarea real soon

Acts 25:5

“accuse this man, if there be any wickedness in him” – “if there be any wickedness in this man, accuse him” - in other words; if there’s any wickedness in this Paul, you guys go on down to Caesarea and you place your accusation.

Acts 25:6

“more than ten” – eight or ten

“judgment seat” - this is the *bēma*

Acts 25:7

“stood round about” - his accusers “stood around him,” like Paul was standing here and then the accusers stood round about

“and laid” - brought against him

“complaints” -charges

Acts 25:8

“Neither against the law of the Jews” - point one

“neither against the temple” - point two

“nor yet against Caesar [i.e. Rome]” - point three

“offended” – transgressed

“anything at all” – any thing

Acts 25:9

“pleasure” - favor.

Felix did the same thing. Remember Felix wanted to do the Jews a favor; so he turned him over to Festus’ regime. Now Festus wants to do them a favor.

I fully intended to show the Corps that production they recorded for me the other night about the Chilean ambassador who is so filled up with the politics of America that he is going to leave the United States and he’s been an ambassador of the United States to Chile. He’s now moving out of the United States; giving up his home country to move away from it. Did you see that? I filmed it for you. I’m gonna show it to you and show you some of the principles that are happening. What was the first half of that, Bob? That was what I wanted to see too. You remember? Answer, “It had to do with monitoring the money.” That’s it; that they snoop over all your checks in the bank. They know exactly what checks you’re writing, to whom, when and so forth. They can go into any bank and check up on you any time they want to. That was also it. I thought it would be good for you to see it sometime. Maybe when you aren’t so tired we’ll do it sometime.

“Wilt thou go up to Jerusalem, and there be judged of these things before me?” - Now how in the world is Paul going to be judged of Festus in Jerusalem, and get a fairer trial in Jerusalem than he would get in Caesarea in front of Festus? See, he’s trying to do the Jews a favor.

Acts 25:10

“stand” - am standing.

“at Caesar’s judgment seat” - In other words; “I’m here in Caesarea at Caesar’s judgment seat. This is the Roman law. I’m a Roman. I’m standing here where I ought to be judged. Not by those birds in Jerusalem.”

“To the Jews have I done no wrong as thou very well knowest” - because, in one of these chapters he had heard this and he knew it, Festus did.

Acts 25:11

“I appeal unto Caesar” - that was sort of something. One would have thought Paul wouldn’t have had to appeal to Caesar. First of all Felix knew Paul hadn’t done anything wrong, but he left him in jail for 2 years. Festus came along and Festus knew he’d done nothing wrong. Yet, in order to please people, they kept him locked up. They kept pushing him. They finally wanted to push him back to Jerusalem. I do not know if Festus knew about the plot against Paul, if he came back to Jerusalem.

Paul said, “Look, I’m not going back to Jerusalem. No man may deliver me unto them. I appeal unto Caesar.” This was a Roman citizen’s right; that he could appeal to the highest court in the land, if the need were there. That’s exactly what he did here. He appealed and said, “I want to go to Rome.”

Acts 25:12

“council” - that council is not the Sanhedrin. These are the cabinet members of the governor’s household: so to speak, the chief officers of the government. I believe Festus really wanted to send him back to Jerusalem. And after he conferred with his chief officers, he comes back with this reply:

“Hast thou appealed unto Caesar? Unto Caesar shalt thou go.” - In other words; that’s where he made the decision; “since you appealed to Caesar, now you’re gonna go see Caesar.” That means go to Rome.

Acts 25:13

“And” - Now

“salute” - pay their respects, because Festus had just come into office. And the protocol called for: that when King Agrippa was in the area, he’d stop by and welcome him into the office. I think I told you that Festus only ruled for 2 years; perhaps 60, 62 A.D

Perhaps Bullinger gives you information on Agrippa and Bernice, but this is Agrippa the II. His father was Agrippa the 1st, who died that untimely death in Caesarea; worms ate him up. His great grandfather was King Herod the 1st. This was the great Herod line that had such an influence at the birth of Christ, previous and following. King Agrippa II is the last of the children, and Bernice is his sister. Bernice was married to somebody else and then he died and then Bernice came to live with her brother. Then she married Vespasian’s son, Titus. I think she married Titus and she didn’t like the way he did things, so she left him and came back with her brother. According to Josephus, and the historical record, in either 99 or 100 A.D. Herod Agrippa II died in Rome. His sister, at some previous time before this, had been taken by the Emperor, or somebody in Rome, and the people were so mad about it that he never did get to marry her. But she was beauty.

That’s Bernice. Josephus said that they had illicit sexual relations. I think it was Josephus who

said that. But she was quite a gal. Anyway, Agrippa II and Bernice were sister and brother and they came to Caesarea to salute, or to pay their respects, you know, the court, the protocol, to Festus, who was the new governor of the province.

Acts 25:14

“many days” - means 3, 4 or 5

“Festus declared Paul’s cause unto the King.” - I think the reason he did this is because King Agrippa was a confessing Judaist by religion. In other words; the Herod group all were Jews so to speak, as far as religion is concerned. Perhaps Festus thought he knew a lot more about the Jewish religion than he did. But on the other hand, I think Festus was looking for a way to get rid of Paul, and get it from a higher authority; keep his own skirts clean. I don’t know for sure. But it’s interesting that he would discuss the case, not discuss the case with Herod Agrippa II, but that he would bring Paul forth to appear before Herod, which he does.

“in bonds” – in jail

Acts 25:15

“desiring” - the word “desiring” is way too weak. It’s asking; asking almost in the sense of demanding. “Look, we’ve slipped you so much money under the table, or we’ve done this and so forth to you, now therefore....”

“desiring *to have* judgment against him” - asking that he be condemned to death - is the text. Condemned to death, that’s what they were asking for.

“judgment” is the word “condemnation” - that he be condemned, or condemnation against him to death. In other words; what the Jews asked for is that: either Festus condemn him to death, or that Festus send him from Caesarea to Jerusalem. One of those two things is what they were asking for.

Acts 25:16

“manner” – custom

“to die” – delete

“license” - permission

“crime” - accusation

Festus was not nearly as cruel as Felix was. At least Festus had a little respect for Roman law. This is straight Roman law in **verse 16**.

Acts 25:17

“judgment seat” - the *bēma*

“the man” - that’s Paul; the one

Acts 25:18

“none accusation” – no charge

“as I supposed” - He was expecting them to really have something concrete for him to put his teeth into, to make the decision of condemnation, but they didn’t have it.

Acts 25:19

“superstition” - That’s really something. They couldn’t accuse him of anything except, certain questions against him of their own superstition. I’m sure Festus never said “superstition” because Herod Agrippa II was a Jew, and if Festus would have said, “of your superstition,” that just wouldn’t have been nice protocol. He said, “of their own religion.”

“one Jesus” - a certain Jesus – it doesn’t say “one Jesus”; a certain Jesus. There were many Jesuses, you know that. The word “Jesus” means “savior.” Anybody who saved anybody at anytime was a “Jesus.” So there were many Jesuses.

“whom Paul affirmed to be alive” - up until this point Agrippa could go right along. Because being Jewish in background, naturally he’d be informed about the Messianic promises and that a Messiah was coming, he could understand. But when he hit this about this Jesus fellow, Jesus man, who was dead, whom Paul affirms to be alive, now we’re into a new thought with Agrippa.

Acts 25:20

“I doubted of such manner of questions” - I was doubtful how to inquire of

Now Festus should have known the cards were stacked, and he did. But he’s trying to do the Jews a favor. That’s exactly it. Man will do so many stupid things just to get other men to favor him.

Acts 25:21

“reserved” – kept

“hearing” - examination

“Augustus” - that’s the emperor. The man’s name was not Augustus, but because of the greatness of the Roman empire the Caesars were referred to as Augustuses or as Caesars. Nero’s the emperor at this time. When Paul heads to Rome, who he will appeal to is Nero. Can you imagine appealing to go to Caesar? Well, he wouldn’t have any less chance than he would with Festus, that’s for sure. Boy, how this whole thing keeps building.

Acts 25:22

Why Agrippa wanted to personally see Paul, I have no idea. Maybe curiosity, maybe because he claimed that the messiah had come, and therefore died and resurrected, I don’t know. But old King Agrippa had something up his sleeve.

Acts 25:23

“and on the morrow” – therefore on the morrow

“the place of hearing,” - the place where the examination was to take place. They would have these raised daises that they’d sit on and they’d all come in with their fancy garb on; their

doctor's degree robes. It was a real gala affair. The king was all dressed up with the crown, the queen in her "duflangees." It was real neat.

After they were all in, Paul was brought in, handcuffed to a soldier.

Acts 25:24

"have dealt with me" - have complained about

"crying" - they didn't cry, they just yelled (or cried out), "Kill him, kill him, he ought to be killed."

"not to live any longer" - they wanted, really, to have him executed

Acts 25:25

"Augustus" – i.e. Caesar

Acts 25:26

"my lord" - How would the Trinitarian boys like to handle that one? Here Caesar is called "lord." That's right. Whenever a governor sent a prisoner to Caesar, he had to send with him, you know: "Why have you indicted him? What are the accusations against him?" Festus had nothing to write, because everything they accused Paul of was of their own religion, and Rome wasn't interested in a religion. Only if a Jewish religious leader would go against Rome leadership politically, then they would object. So he had nothing to write. And I believe that's one more reason why he wanted to sit with Agrippa; to see what Agrippa the king would come up with, which would carry even more weight than his, that he could put in a little letter and send to Nero.

Acts 25:27

"crimes" – charges

It just wasn't done. (Not to send the charges with him.)

Acts 26:1-32

January 11, 1977

Acts 26:1

Now Agrippa takes over. And I can understand this because Agrippa was a king, Festus was just a governor, and because he had him brought in front of the king, therefore the king took the liberty to tell Paul that he should speak.

“Stretched forth the hand” - had to be his right one because he was handcuffed with his left. Stretching forth the hand is the same as I would say, “ladies and gentlemen.”

Acts 26:2

“all the things whereof I am accused of the Jews” - in other words, the stuff they had said about him.

Acts 26:3

That was right, because King Agrippa II was well informed about all Jewish customs, Jewish laws, because he was one. His father had been very adamant about observing all the legalistic laws of Judaism. That's Herod Agrippa I.

Acts 26:4

“from my youth” - in other words; not older than 13 he showed up in Jerusalem with Gamaliel, and studied there

You see, I believe that Paul had the finest education money could buy. I think that he was just so minutely educated that he could honestly say that of all the men of his day nobody exceeded him. So if this is true, which I know it is, that he arrived in Jerusalem perhaps along toward the time when he was 13 and did his work over there and stayed there, he must have been there 15, 16, 17 years. I'm not saying he was in Jerusalem all the time, he could have gone back to Tarsus too, but he was in the process of education for all of those years. I believe he was a member of the Sanhedrin, when he cast his vote. I think that comes up in here someplace, doesn't it? Where he cast his vote, because he's going to tell about Damascus. Does it come up in here? (Yes) O.K. Remind me of it when we get there, in case I forget. I'll tell you how he did it. To be a member of the Sanhedrin, he had to be 30 or older, and he had to be married, and the father of a child. So this manner of life that he is talking about was absolutely known in the city of Jerusalem by both the Sadducees and Pharisees, these prominent men. That's why Herod Agrippa knew about it. You couldn't help but know Paul and his manner of life.

Acts 26:5

“if they would testify” – i.e. if they really spoke up

“I lived a Pharisee” - he really was a disciplined legalist.

Acts 26:6

The very things that the Jews believed in; the coming of the messiah, he now stands in judgment of. One time he believed in the coming but he was against the messiah, then Paul changed and he understood the messiah. Now the very people that used to slap him on the back want to kill him. That's why you can't ever put your faith in people, or your trust. I don't care

who they are. You can't do it. You got to put your believing in God and the integrity of the Word. People let you down. Yeah, one day they are nice to you, and the next day they cut your throat. It shouldn't be, but that's the history of mankind. It's really something.

Acts 26:7

"instantly serving" -always serving

"hope to come" -i.e. of the messiah's coming

Acts 26:8-9

He was a Pharisee in background, King Agrippa. His feelings were toward the Pharisees. I don't know if he was a Pharisee, but King Agrippa believed in the resurrection, the Sadducees did not.

"incredible with you, that God should raise the dead. Incredible" - incredible, that you should have any doubt about God raising the dead

"Jesus of Nazareth" - the one who's gonna be raised from the dead is Jesus of Nazareth. He isn't going to raise God from the dead. He's going to raise Jesus of Nazareth. So therefore Jesus of Nazareth cannot be God in these two verses.

Acts 26:10

"chief priests" - Golly, I forgot who's chief priest now. Ananias is no longer chief priest. Somebody else is chief priest at this time when Festus and King Agrippa II, I forgot his name.

"voice" – vote - An old ancient text reads, "I gave my pebble against them." That I understand, because all the voting was done with little pebbles. When they would sit, the Sanhedrin would sit in judgment, it was permitted by the chief priest, the high priest; giving authority, otherwise nobody talked. You just listened. When it was all over with, you didn't talk. If he was guilty, you took a black pebble, and threw it on the floor. If he was innocent, you'd take a white pebble, and throw it on the floor. Then they'd count the pebbles, and that was the way they voted. That's the vote. I think that translation "pebble" is absolutely beautiful.

Acts 26:11

"In every synagogue" - that's something, isn't it? That all these Christians who had previously been Jews, when they got converted, kept going right back to the synagogue. That's where he found them. Always went to the synagogue. Well, what did they go to the synagogue for? That was where their friends were. That was where they started witnessing. That's where they started holding forth God's Word; that's why they were found in the synagogue. Paul went in the synagogue to get them.

"compelled them to blaspheme" - in order to compel them he's going to have to whop them, beat them, rough them up, hit them with black-jacks

"mad" - the word "mad" here I think is the word for maniac. Is that right? Is there any reference in Bullinger for that word? Yeah, that's maniac, that's the word.

Did Paul think he was right? Was he sincere? Boy, don't you see how sincerity is no guarantee for truth? He really thought he was right. Now in no place in the Word does it say Paul was

possessed. Therefore somebody can be against you and God and His Word, and still not be possessed. Just meaner than the Devil, that's all. We know he's working for the Adversary; he's been influenced by the Adversary, like all the balls on the table; only the cue ball hit one but it splattered out all the rest; Walter's teaching, in "Dealing with the Adversary." Yet no place does it say that he was possessed.

He was just so right in his own mind about what he was doing he was like a maniac. Wanting to cause people to blaspheme, haling them out of those synagogues, binding them up, whopping them good, casting his pebble against them.

"strange cities" - foreign cities. He wasn't satisfied with his enthusiasm in Jerusalem. He went outside to foreign cities; strange cities. That's how he started toward Damascus.

Acts 26:12

Man, he had all the protocol. He had all the papers. He had all the rights, whatever it is, to arrest. He had all that with him.

Acts 26:13

"light from heaven" - and again I think it's the Shekinah glory

Acts 26:14

"speaking" - saying

"I heard a voice" - he heard the voice and understood what was said. The others only heard the voice, but didn't understand.

"and saying" - delete

"Hebrew" – Aramaic

"pricks" – goads - the reason a goad is called a prick, is because when the oxen were plowing. You see, the old Far Eastern plows have only one handle.

In America, on old plows we have two handles to plow fields with. The East has only one handle, so the man would hold the plow with the hand and the goad, the prick, with the other: that if the old bullock didn't do like he's supposed to, he gives him a shot. Today we have electric ones for it.

That prick that was pointed at the end, it was a stick that was pointed at the end, was called a goad. But they pricked them with it and that's why when the cow or bullock didn't move right or got out of line, he'd give him a good one. Then if the animal would kick against it, he'd hold it up there and let him kick on it. That's why it was the prick; goad. That's a beautiful illustration.

"It's hard for thee" - in other words, it isn't hard, what he was saying is, "you just hurt yourself kicking against the goad." Every time he kicked against it, he hurt himself.

Acts 26:15

"I am Jesus whom thou persecutest" – right - in **verse 9** he says "contrary to the name of Jesus

of Nazareth.” When Paul, or Saul, was laying it on the Christian believers he was persecuting whom? Jesus. The same thing is true today. When they persecute you it isn’t you. It’s you, yes, in your body, but they’re really persecuting the Lord Jesus Christ, if you’re standing for the true God and His son.

Acts 26:16

“I will appear” - future tense

This is phenomenon, and absolute grace. You have to understand the Word to see why God would do this, because God looks on the heart and God knows the end of a man even before his beginning, because of his foreknowledge. Therefore God was able to do this and did it.

“to make thee a minister” - who does the “making of a minister?” God. Because he was an apostle and so forth; these are gifts given this way down. He does the making.

“a witness” - the greatest witness is speaking in tongues. The witnessing to the Word is also part of it, but it isn’t the greatness as it is according to **Acts 2:38ff**; speaking in tongues.

Acts 26:17-18

How is he going to open their eyes, and turn them from darkness to light? He said he’s going to make him a preacher and a witness. That’s the only way you turn people from darkness to light; somebody’s got to tell it. Somebody has to speak the truth and accuracy of God’s Word. They have to minister, they have to preach it.

What’s that word “minister” from **verse 16**, in the text in the Greek? Has anybody got the Greek on it? Spell it; *hupēretēs*. Literally that word means; the fine art of publicly expounding the scriptures. That’s what the word means. To minister is; to preach and to minister is; to present God’s Word. That’s why preaching, homiletically, is; the fine art of publicly expounding the scriptures.

“from darkness to light, and *from* the power of Satan” - So darkness has to be due to whom? Satan. So when Paul had darkness in his life, where was it from? Satan. I told you tonight, there are only basically two powers: either the Adversary, Satan; or the true God.

“forgiveness” - I don’t know, is forgiveness remission? (Yes) Okay. You see in remission, forgiveness is implied, but in forgiveness remission is not axiomatically implied.

“receive” – *lambanō* - manifest this remission. How are you going to manifest the remission? By changing your life from darkness to light, by holding forth the light, by walking in the light as God is the light, that’s how you manifest it.

“sanctified” – is the saints. That’s the Aramaic. The word “sanctified” is the word “saints” in Aramaic.

“that is” - delete

There it is. Boy, “I’m Jesus whom thou persecutest.” “To turn people from darkness to light”; and only by the knowledge of the Lord Jesus Christ and the teaching of the Lord Jesus Christ, because Jesus Christ always did the Father’s will. That’s why Jesus said “He who has seen me has seen the Father.” When we teach what Jesus Christ represents, what he did, who he is, what

he accomplished, what we are in him, that's how you turn people from darkness to light; from the power of Satan unto God.

"that they may receive forgiveness of sins, and inheritance" - that they may *lambanō* that remission, and *lambanō* the inheritance

Acts 26:19

Why is it, today, that they are so adamant against anybody saying that he had revelation, or that God talked to him? The spiritualists are saying it all the time. They are saying they're hearing voices. They're saying; all the time. There's that big article in Reader's Digest. You see, they don't mind talking about God talking to them. Boy, somebody sure has got their values all screwed up.

"vision" - this vision is the "T.V. show" revelation. The light was so bright he couldn't have seen it with his eyes open, so he had them closed, and he saw the whole thing. Heard the voice, saw it, you know, really something.

Acts 26:20

"works meet for repentance" - works indicative that they have repented - in other words; you just don't say, "Well, I'm a Christian," and live like the Devil; get all drunk when you're not a Christian, then you get to be a Christian, and you still go out and get drunk. That's a bunch of crap, bunch of baloney. You don't work for salvation, but because you are saved you work. And you do these works "meet" for repentance; proof of it, manifested proof. That's the witnessing of the inheritance among them that are saints.

Acts 26:21

"went about" – were about

Acts 26:22

"obtained help of God" - he got it

"small and great" - important and non-lettered people is what he means, because in front of King Agrippa, all the pomp and ceremony, all the dignitaries were there; so he shared the truth of God's Word there. Other people came, and he shared it with them.

Acts 26:23

"Christ" – Messiah

In order to have a resurrection, you still have to rise, but there's a fantastic difference between those who just rise and those who rise in the resurrection.

Acts 26:24

Festus interrupted. King Agrippa had given Paul permission to speak but Festus, the governor, interrupted. That's really something. Totally out of color, out of order, but he did. I think Festus got so shook over Paul's boldness and a lot of things Paul spoke that are not written in here and Festus said, "Paul, you're off your rocker. You're mad. You're beside yourself. You are insane."

"much learning doth make thee mad" - It isn't much learning that makes a man mad; it's the

much learning of the wrong stuff. The right stuff will never make you mad. It'll make you soberer than a judge. You can't ever learn too much of truth. You can learn too much of error, or learn the wrong stuff, or build the wrong stuff in your mind and it'll send you to the "hoosegow", or something.

Acts 26:25

"words of truth and soberness" - right-on stuff - that was a tremendous testimony

Acts 26:26

"the king knoweth of these things" - now he goes back to Agrippa

"not done in a corner" - with a blue light on, and can't see anything; wasn't hidden, it was done right out in public, because God raised him from the dead and those boys went to the open sepulchre and looked in and shook their heads and said, "I don't believe it". But he wasn't in the sepulchre. They had been there. It wasn't done in a corner; it was done wide open.

Acts 26:27

"I know that thou believest [the prophets]" - because he was a Jew. The Jews believed in the prophets.

Acts 26:28

That's the closest Paul got in two years of winning anybody, as far as the record is concerned.

What kept Agrippa from moving? It is the same thing that keeps anybody else; the desire to will to move. Agrippa knew Paul was right, but maybe his prestigious position, maybe his influence he thought he had, maybe a lot of other things like that; just a bunch of baloney. King Agrippa, that day, could have written the greatest record of any king of that time and he could have blessed people for centuries, if he would have said, "Paul, thou persuadest me to be a Christian." That would have been something. But instead he said, "Almost," and almost is "not at all."

Acts 26:29

"as I am, except these bonds [handcuffed]" - In other words; born again; filled with the spirit; convinced of Jesus Christ.

Acts 26:30

"The king rose up, and the governor, and Bernice" - the king stood up first, then the governor, then Bernice. That is protocol. When the king stood up; then the next in line, in protocol, would be the governor, then the king's sister, then they that were sitting with them.

Acts 26:31

"bonds" - handcuffs

Acts 26:32

That's a cop-out. Just because he appealed to Caesar, was no reason why Festus now could not have said to Paul, "Look, do you still want to go to Caesar, or do you want us to set you free?" Had Festus gone to Paul and said "We'll set you free," Paul would have said, "Okay, then I

don't want to go to see Caesar." But why did Festus, after his discussion with Agrippa, still not want to set Paul free? It's because he was still trying to please the Jews.

Tremendous record, isn't it? Well, only two more chapters to go. That's all we're going to do tonight.

Acts 27:1-12

January 13, 1977

This record in **Acts 27** historically, from a historian's point of view, is the finest record of a travel aboard ship and a shipwreck, in all history. There is no more detailed record in any place in secular history at all. In other words; this 27th chapter, as reported by Luke, under the inspiration of the Father, is just a fantastic piece of work.

Acts 27:1

"when it was determined" - as it was decided

There was more than one group of a hundred who were the emperor's crack troops. The Pope has the Swiss Guards. Are they not his crack troops? I think so.

Acts 27:2

"entering" - embarking

"meaning" - being about

"being" was

"Aristarchus" - Luke and Aristarchus were with Paul. I think, according to Roman law, only two people, at any time, were allowed to accompany a prisoner, I forget what the detail was on it.

"Adramyttium" - this city, Adramyttium, was a city in Mysia. They are going north from Caesarea along the Asian coast. Mysia was a province of Asia. Adramyttium was right at the head of the Gulf of Mysia, on the west coast of it.

Acts 27:3

"touched" - landed "liberty" = the privilege

The Phoenicians were the great builders of ships; the first major navigational group.

Tyre and Sidon were like Minneapolis - St. Paul, where one is always in competition with the other. That is an interesting place. Even the ruins of the famous naval base there are still visible, you know, the great pillars and stuff. This area in here blessed me very much, Tyre and Sidon, I enjoyed seeing that, the excavations and so forth. Sidon was a Phoenician port.

"Julius [the centurion] courteously entreated Paul" - I assume he did this because he was given orders, and was informed by Festus as to how to handle him; what to do.

"gave *him* liberty" - he gave Paul the privilege to go to his friends to refresh himself. I imagine after two years in the "hoosegow" it would be sort of nice to have the freedom to go to your friends and refresh yourself, but he could not go except he was handcuffed to a soldier.

Sidon is about 67 -68 miles north of Caesarea.

Acts 27:4

“Cyprus” - the lee of Cyprus

They sailed north along the Asian coast on the east side of Cyprus, past the northeast part of the island. The lee of Cyprus is that tongue that sticks up toward the northeast. That’s why they made pretty good time until they turned west, because this lee was the sheltered side from the wind. The wind was from the northwest and west.

Acts 27:5

“over” - across

“the sea of Cilicia” – the sea which is off of Cilicia

“came to” landed

The winds threw them further north than their route would have gone. It kept driving them further north. That’s why they sailed across the sea, which is off of Cilicia and Pamphylia, to Myra, which was a city of Lycia. The city was about 2 1/2 miles inland from the coast and it was near the mouth of the river Andriacus, which is still in existence. The Lycia province was just west of the province of Pamphylia. According to the best reckoning here, it must have taken them about 15 days to travel from Sidon, around the lee of Cyprus, and up to Myra. Now if you look very carefully on your map you can see that this ship was protected on the north by the lands of Pamphylia, but the headwinds from the west is what sent them up further north.

Acts 27:6-8

Ships leaving Cnidus turned southwest and sailed under the lee of Crete over against Salmone, which was at the east end of the Island of Crete. Here they turned west and were protected from the north winds by the island of Crete, sailing along the south coast of Crete.

“ship of Alexandria” - This was a grain ship from Egypt going to Italy. These ships were not steered by a helm. They had two broad oars at the back of them, off the stern. They had only one large, square, massive sail. Then they carried their flags or their banners on top of that. According to the best logs we have of the early days of seafaring, they said they could go within seven points of the wind. They could not sail directly, but within seven points. Their speed was approximately seven knots an hour. A knot is a nautical mile; 6,085 feet. A land mile is 5,280 feet.

These ships, like this ship of Alexandria sailing to Italy, carried between ten and twelve hundred tons of wheat. They were not small. Josephus has a record that on one of these ships there were 500 passengers in addition to the grain they carried. They were carrying grain from Egypt to Italy.

“Cnidus” - Cnidus was at the extreme southwest corner of Asia Minor. The prevailing winds were from the northwest. That’s why you can see why they went that route, because they had only one sail. They had to do the best they could. From Myra to Cnidus is about 130 miles, and of course, moving that direction, the way they were up against the coast, it took about 2 1/2 to 3 weeks to make that little trip. The island of Crete was also called Candia. Salmone was its eastern cape.

Acts 27:7

“scarce were come” – with great difficulty - they sailed slowly because of the tremendous winds.

The time here, was toward the latter part of September, first of October; somewhere between September 22 and October 5. That’s when this occurred, or close to that period of time. I think October is the most treacherous month for traveling, even to this day, the same thing is true for this area. The reason they sailed slowly is; they had too much wind and in the wrong direction.

“over against” – on that side of

“suffering” – allowing

Acts 27:8

“hardly passing it” – that with great difficulty

“The fair havens” – Fair Havens

Fair Havens is on the south coast of Crete, a few miles east of Cape Metala. As you look at your map, you’ll see that it breaks north very quickly after Lasea. Fair havens and Lasea were only about an hour and a half or two hours apart. The interesting thing to me is; that in past years, the people said that there never was a city like Lasea. Fair Havens is still in existence today, I guess. Then some archaeologist from Germany, in 1856 found the ruins of the city of Lasea.

What has gotten me through the years is; people can always criticize the Bible. But then usually two things happen. When the real truth is found, which is already in the Word, which they won’t believe: by the time this archeologist had found that, then that critic who was so adamant against the Bible is dead. You can’t get him out of the grave and beat the hell out of him. He made his statement; he hurt people, then he died. The way this archaeologist found this was that he just read the Bible and believed what was written in here was true, so he went looking and he found it. There’s a lot of this city of Lasea in the Bresteds Institute in Chicago at the Divinity School. That’s where I saw it.

I don’t know why they always want to think these guys were so stupid that they wouldn’t even know their town was New Knoxville, and they lived there all their life. I live 1,000 years later and I’m smarter than they were who lived there. A man’s got to be crazy to believe that, right? They said, for instance, about those astronomers that came from the east to visit Jesus’ place; how they could not have been that smart at their time to know all that astronomy stuff. Well, I’m convinced that they perhaps knew more than we know today. I am convinced that maybe the forefathers, many centuries before, knew more, because the Word says God wrote this stuff in the stars. He told Adam and Adam told his kids; it went down the line.

There’s a place in India where they just did nothing but look at the stars and the ruins of that place are still there. I describe it like a chute, or like a cement runway. It was like cement, but it was some other stuff. It is still there in India. And by the way, they have iron that has stood outside for 2500 years and it has not rusted. The Buddhistic scriptures are written on those

cylinders, they just stand in the ground and they're iron. You can read their scriptures on it and they've never rusted in all those years.

When I read things like this in the Word and know some of the things that the critics have said about it, it's always interesting to me. When they do find it, then they say, "Well the Bible was right to begin with." Why didn't somebody start out with the idea like The Way Ministry; the Bible is right, then we have no problem with it. The Bible is accurate. It just takes men to get around to believing it.

They would not have gone this route, you know good and well, had the weather been better. But they were going very late in the season. It perhaps was the last boat out. I'm quite confident it was, because of the time of the year.

Acts 27:9

"now" - already

"fast was now already past" – this is the Feast of Purim, and when that thing occurred, nobody, if he was in his right mind, sailed the Mediterranean. Only under extreme conditions would you sail it.

I've often wondered why they sailed this particular ship of Alexandria. The owner was responsible to travel on his own ship. They had sort of a law; that if the owner's ship went, the owner went with it. If he was real wealthy and had two or three ships, he'd have to wait till he got back with one before he could take the other. They could have it loaded and he could ship right out again. He'd take his family along; all his kids, all his in-laws and out-laws. Why this owner, who was aboard this ship here, allowed this wheat ship to go through at this time, I just don't know. It just doesn't make any sense to me. Sailing was already dangerous, because of the time of year, so Paul spoke to them at Fair Havens.

"admonished" - spoke

Acts 27:10

"voyage" - sailing

"hurt" - injury

"damage" - loss

"lading" – cargo

"also of our lives" – of our lives also

How Paul, a prisoner, got permission to address these people and to say this to them, I can only venture to think in terms of the centurion and the instructions he had been given by Festus; and how this Paul was really not a criminal; and that he should have been set free, but in order to please the Jews, was sent to Rome. This is why I think Paul had this freedom, like in **verse 3**, where he went to refresh himself with the believers there.

This is revelation. This is what Paul knew by revelation.

"perceive" - to see - God gave it to him by seeing; by a vision. God showed him that this

sailing, if they continued, would be with hurt and much loss, not only of the cargo, but of the lives of the people. What Paul spoke is what he knew by revelation.

Acts 27:11

“nevertheless” - but

“master” – captain - some people have steersman. I don’t think that’s right, because I think “captain” is what it really is.

“owner of the ship” - I told you the owner had to ride along.

The owner and the captain influenced the centurion.

Acts 27:12

“haven” - harbor

“commodious” - ideal

“more part” – greater group of them - in other words; the captain and the owner of the ship apparently discussed it with the rest of the crew.

“depart” - launch forth

“if by any means” - so that

“attain to” – in other words; be able to get to

“*there* to winter” – winter there

The detailed descriptiveness of Luke here; every detail, is really something. I really get blessed by how accurate the Word is and how just every little detail is covered. I’ve wondered why God was so concerned about the details of this little old shipwreck. But, as you begin to see that this now is going to carry the Word by the man of God into the great city of Rome. I can see why this record here becomes so important. The Adversary does everything in his power to obstruct Paul; does everything he can to deter them, to injure them, to hurt them, to destroy them. As a matter of fact,

before we finish the chapter, you will see that when they finally get shipwrecked on the island of Melita, or Malta, that all the people thought he was going to die. Then, he lived, and they all thought he was God. It’s just beginning to build.

Why did Paul not stop the storm? Have you ever asked yourself that? Jesus said, “Peace, be still,” and it got so quiet they had to blow the sails. Paul; tremendous man of God, why didn’t he? The only answer I know; he just didn’t have any revelation. I don’t know any other answer. He had revelation that the voyage would be with a lot of hurt, much loss; the cargo, even their very lives. You’ll see this all develop because even the sailors wanted to jump ship.

Every detail in here, to me becomes increasingly important as I begin to see that what the

Adversary is really after is to destroy this man one way or the other.

We'll also see, before we finish this chapter, that when Paul does get to Rome, as a prisoner, and he spends two years there, he writes Ephesians, Philippians, Colossians in prison.

Can you imagine Ephesians coming out of a situation where he's handcuffed to a prisoner, dictates the Word, they write it, send it out? - - the greatness of the revelation coming to a man in prison?

Ephesians, Philippians, Colossians and that book he wrote to Onesimus; Philemon was written out of prison, in Rome.

We'll come back and pick you up on "the south wind blowing softly" in **verse 13**.

Acts 27:9-44

January 18, 1977

There are over 50 nautical words or terms in the 27th chapter of Acts. I would just like to sometime get all those nautical terms down and give you a piece of paper with all 52 or 53 terms on it. I think we closed with **verse 8** the last time, so tonight we go with **verse 9**.

Acts 27:9

“now” - already

“the fast” - the fast was the atonement. It was the day of Atonement and the Day of Atonement was always the 10th day of the 7th month. The reason this is recorded here is because they registered their days by the fast - like we say January 1st.

According to history, the middle of September to November is a really dangerous period to travel by ship in this area. This fast perhaps occurred, according to the best of my reckoning, about October the 5th.

Acts 27:10

“sirs” – men

“perceive” - see

“voyage” – sailing

“damage” – loss

“lading” – cargo

“also of our lives” – of our lives also

Acts 27:11

“nevertheless” - but

“master” – captain

“by” - of

Acts 27:12

“commodious” - ideal

“depart” - launch

“south west and north west” - depends on where you are standing and how you’re looking; whether you’re on shore looking out or whether you’re in a boat looking in.

Phenice was about 40 miles from Fair Heavens northwest. It was on the south shore of Crete and really at best it only should have taken them a few hours to get there.

Acts 27:13

“loosing *thence*” - loosing anchors

“close by Crete” – nearby, or; as close into Crete as possible

Acts 27:14

“tempestuous”- *tuphōnikos* – it was a wind that had the force of a typhoon. That period when the wind blew softly must have just been the quiet before the storm. Maybe they were right in the eye of the typhoon; it was really quiet.

“Euroclydon” - it was a north by northeast wind of tremendous force

Acts 27:15

“could not bear up into” – could not face into

“we let her drive” – they just turned her loose; they couldn’t hold it

Acts 27:16

“under” - under the lee of - they ran right under the lee of it, the cover of it.

“Clauda” – sometimes it’s spelled “Cauda” – this Clauda was 23 miles south west of Crete. The whole trip was only 40 miles, or it was supposed to be. But when they left they didn’t even get 23 miles and they got into some difficulty.

“much work” – difficulty

“come by” - master

“boat” - skiff

Acts 27:17

“when they had taken up” - when they were a little bit in control of it

“undergirding” - is the word “frapping” in the nautical term, which simply means they tied everything they could around the hull of the ship, because it had only one center post, one mast and when that thing would break it would just break the ship apart, so they would put this frapping around the ship.

“strake sail” – means; they lowered the gear. They lowered the stuff on the masthead.

Acts 27:18

They just weren’t tossed, they were exceedingly tossed

“they lightened the ship” -they started throwing out some things

Acts 27:19

“we cast out with our own hands” – implying; everybody that was aboard ship had to go to work, including the prisoners

“tackling” - the ship’s furnishings

Acts 27:20

“in” - for

“no small tempest” – an abundance of cold, wet, foul weather

“saved” – *sozo*; made whole – this is a very beautiful usage

“taken away” – they said, “just can’t do her”

Acts 27:21

“but” - and

“abstinence” - fasting

“sirs” - men

“gained” - gotten

“loss” - damage

This revelation, in here, to Paul is absolutely fantastic; how quiet it keeps him; how assured it keeps him; how convinced and how bold it gets him. He said, “Fellows, you should have listened to me. You wouldn’t have had all this stupid stuff.”

Acts 27:22

“exhort” – i.e. “Well, I’m telling you”

“*any man’s* life” – a life

Acts 27:23

“stood by me this night the angel of God” – he saw this angel of God standing by him

“Whose I am” – God’s, not the angel’s

Just watch the cheerfulness of Paul and the trustfulness Paul has because of revelation. All the senses signs are just contrary to the revelation, totally contrary.

You see, Paul didn’t get up out of his sleep run over and say, “Hey fellows! I had a visitation.” No! He just waited and waited till he knew it was right and then he just took a stand for God. He told them first of all, “Now, before we left I told you. Now, since we’re in the soup, I’m still telling you. But I’m telling you further, that God has said some things to me, this God whose I am and whom I serve.”

Acts 27:24

“must be brought” - shalt stand

If God had given all of them to Paul that were sailing, then Paul could have drowned a half dozen of them if he wanted to, because whatever Paul decided was whatever was going to happen. He's given all 276 souls to Paul. What he does is what happens.

Acts 27:25

“sirs” - men

“I believe God” - when all the signs are just the opposite, he says, “I believe God.”

I often wonder what went through Luke's mind and Aristarchus' mind. I wonder what went through their little IBM's.

Acts 27:26

“howbeit” – but

“must” - shall

Acts 27:27

“but” - and

“shipmen” - seamen

“the seamen deemed they drew near” – that I think was like a feeling; if you worked a ship long enough, you sometimes just get a “feel” for that ship. Having been seamen, by trade, they just sensed, “Boy, I think we're getting close to something.”

That Sea of Adria is the area which is referred to as “the wide sweep of the Mediterranean,” lying between Greece, Italy, and Africa. They really were lost. That's where they were floundering around.

Acts 27:28

“sounded” - having sounded

“and” – they

“fathoms” – a fathom is 6 feet

“a little further” - another hour, or; one hour later – this is just the literal

Acts 27:29

“cast four anchors out of the stern” - you don't cast anchors out of the stern, generally, you cast anchors out of the bow of the ship. They threw them out of the back. They cast four of them out. Ordinarily you'd only have two back there. They cast all four of them out. They must have brought the other two up. I don't know. I just know it's God's Word, so that's what they did. The only reason I can see for this, is because they were thinking that when the storm would terminate then they could sail out much easier instead of tying it on the bow of the ship.

“wished” - prayed.

You and I know they're going to land on Melita. This happens to be 476 miles from where they

started out. It's 476 miles from Clauda to Melita and those boys, for except the first 23, were in nothing but a typhoon; for fourteen days. That's quite a ship ride. That's quite a ride any which way you go. No wonder some of those fellows were praying.

Acts 27:30

“shipmen” - seamen

Paul had told them, “there shall be no loss of a life among you but of the ship.” Yet, now these seamen are getting ready to skip out and they let down that boat; that little boat that they always trailed behind the ship. They always took it up when they sailed except here in this record in Acts, where it was so rough. When they left this city and they only had 40 miles to go, they never picked the boat up, because it was just a short distance they left it in there; a quiet sea. Then when the storm came they tried to pick the little boat up and they had a fantastic time getting the little boat up. Now they're going to let the little boat in the water.

“under color” – pretence

The pretence was; they were going to take the little boat out into that water and carry those anchors that have been dropped; pick them up and take them out further to tighten them. That's what they said they were going to do. They weren't going to do it at all. They were going to run off.

“foreship” – bow or prow

Acts 27:31

Look at the sharpness of Paul. He was a prisoner and yet made these statements. I call that boldness on the revelation he had. He just simply said, “Look, those fellows are trying to pull your leg. They want to get out of here. Unless they stay, they cannot be saved.” They would have died, had they gone out on that little ship to take those anchors and play like they were moving them and then high-tail it for shore. The reason they would have is because they would have gotten caught in a whirlpool.

Acts 27:32

“let her fall off” - then those boys couldn't take it and go to shore.

There were four categories of men aboard:

- 1) officials
- 2) sailors
- 3) soldiers
- 4) prisoners

I think I told you that Josephus mentions that he was on a ship like this and it carried 600 passengers in addition to all the grain. I think it was Josephus who was in one of these storms and the boat was wrecked and of the 600 aboard only 80 were rescued, everybody else died. I think it was he who tells that.

Acts 27:33

“besought” - is a take-off off of the word “paraclete” – comfort.

I believe the great translation would be:

“The day was coming, Paul comforting all, asked them to take food.”

“take meat” – eat food - I think this “eat food” means; “sit down, eat good, man.”

“haven taken nothing” – i.e. having taken nothing as a meal – only having little old snacks, occasionally. I know of no better way to handle it, although if you want to be adamant about it, you can say, “Well they didn’t eat anything or drink anything for 14 days.” It’s okay with me. But understanding context here and what I’m after; “Paul comforting all to take food...ye have tarried.”

“tarried” – means; not taking the time, or; not had the time – and therefore haven’t eaten

“fasting” - is a very tricky word. In one persons mind it means; they eat and drink nothing. Somebody else eats a little, like maybe an apple a day. He’s fasting. He’s on an apple fast or something. So, I just don’t really know.

“having taken nothing” – as I work this, the possibility is there; meaning that they have taken nothing as comparable as a full meal, or taken time for it. So, I don’t know.

Acts 27:34

“pray” – ask

“meat” - food

“health” - strength

“fall” - perish

That means that storm couldn’t even blow a hair off their head, I guess, or something. No, it’s a figure of speech. It’s an Orientalism of some kind.

I Samuel 14:45

See there, it’s usage - “not one hair of his head”

II Samuel 14:11

“to destroy” – is “to kill” – and the figure is that he’s going to live meaning; (not one hair is going to fall) he’s not going to be hurt in any way, shape, or form. It doesn’t mean that you wouldn’t lose one hair. That’s not the legalistic literalism of it. The truth is there, understand? I could lose 15 hairs and still not lose my life.

I Kings 1:52

See, there again; “die” and “not a hair fall from his head”

Luke 21:17-18

“hated” - in the sense of destruction and God’s Word says, “not one hair”

When you compare that: not even one hair and total destruction; it’s quite a “heavy.” It’s a dandy. Look at the difference between losing a hair and losing your life.

He says' here in **Acts 27:34**, "for there shall not a hair perish from the head of any of you." That means; nobody's going to get killed; nobody's going to die.

Acts 27:35

"he took bread" - Paul was the first one who then took bread, but before he ate, he gave thanks to God.

"them all" - the Romans, the antagonistic Jews, the God-rejecters It didn't make any difference to him. He prayed.

And I want to tell you something: those Jews, those God-rejecters, and everybody else, rode along because of the true God and the believing of this man, Paul. That's how they got safe. They didn't deserve it.

When you're at the right place, at the right time, with the man of God, you go along. Whether you like it or not, you go. Noah's three sons were no great "dudes" I guarantee you; yet, Noah and his wife got on board that ship and his three sons went along because they were his kids. Then the three women got to go along because they were married to the right men. That's how they went afloat. Had it not been for that, they would have all died. You talk about protection. I talk about people in a community: one believer in that community; that whole community is blessed. It just never dawned on us yet. It's here again.

It sits here like a diamond. One man; well he may have a little help from Luke and this other fellow. But just that one man, having that revelation and taking that bold stand; confidence, trust, cheerful and say, "Look, don't you get off that boat. If you do, you die. You should have listened when I told you, but since you didn't; now here it is." They're all going to live because of that revelation that, that one man had from God and he dared to believe God when all the symptoms, all the signs were totally contrary to that revelation. You just think about that.

We have difficulty believing God's Word and we don't nearly have these opportunities.

"gave thanks to God in presence of them all" – this kind of thing blows my mind, because in the "cemetery" [Seminary], I was told that if you go into a restaurant you don't fold your hands and pray. And if you do pray, you just sit, take your knife and fork and start eating, and say, "Lord I thank..." so nobody can see. Somebody either taught me wrongly, or somebody taught Paul wrongly. Paul wasn't afraid to sit in a restaurant and pray. He wasn't afraid to say, "Look, you fellows keep your damn mouth off of that food till I pray."

"took bread" - he took it. In the "took" is the word; "he passed it all out." Then he gave thanks. That's why I know he said, "Keep your mouth off of it."

He wasn't concerned about what they thought. He was concerned about what God thought.

"he had broken" – he began to eat and then the rest ate.

Acts 27:36

"took *some* meat" – ate their food

Acts 27:37

“souls” – living, alive people. Had they left the ship, they wouldn’t have been living, alive people. They would have died. They’d have been dead souls.

Acts 27:38

They began throwing stuff out again. They tossed out the wheat; all their profit gone down the drain.

Acts 27:39

“they knew not the land” – they recognized not where they were and that’s a funny thing because these men were sailors. Melita was a great Island. It had a fantastic harbor in it. But apparently, because of the storm, and all the rig-a-ma-roll they went through for those fourteen days, they were so lost; they couldn’t even see their hand in front of their face.

“shore” – beach

It’s a sand beach. I forget where that thing is, on that side of the island. I looked it up and forgot.

Acts 27:40

“they had taken up the anchors” – literally it is; they let slip the anchors – that means; they cut them off.

“committed *themselves* unto the sea” – i.e. let them all go down into the sea

“the rudder bands” - the lashings of the rudders - those lashings that they had tied those big steering paddles with on the stern. I told you that these big ships were guided by, not a single rudder, but two of them.

“hoised” – hoisted – I don’t know if h-o-i-s-e-d is Old English spelling or if they just missed a “t.”

“mainsail” - foresail. Somewhere else they had dropped the mainsail. [verse 19] Now they just lifted up the foresail.

Acts 27:41

“where two seas met” – what do you think that was? Whirlpool. That’s the big old baby.

“aground” – i.e. on the sand banks

“forepart stuck fast” – foreship indeed stuck fast – it didn’t just “stuck fast.” It “**Indeed** stuck fast.”

It moved them into that sandbank and it just got them so solid, they didn’t know which way to go.

“but” – and

“hinder part” – stern

“was broken with” – was breaking up by

Acts 27:42

Paul’s got nothing but trouble with this gang. He had told them, “Everybody’s going to be safe.” Now these soldiers don’t believe that. You see how the unbelievers ride along on the believer’s believing? Even these soldiers are going to make it. Even the prisoners are going to make it.

“soldiers’ counsel” – they talked it over

“of them” - delete

Acts 27:43

“the centurion” – the one in charge of Paul

“willing” - purposing.

“kept” – hindered; stopped

Even at this moment when the soldiers were contemplating killing the prisoners which would have meant they would have killed Paul, a Centurion intercedes, because God already told Paul that he’s going to stand before Caesar. How’s he going to stand laying down; dead? You talk about revelation, comfort, trustfulness; all of that. Paul had no idea how this was going to be worked out; he just knew it would work because God had told him. He just stood, against all odds.

“the centurion...hindered them” - how he hindered them, it doesn’t say. But I have a good idea; he went up to them and said, “Now look, no sense in going this way because everything this man has said, from the time we started, has come true. It’s going to come true. We’re all going to be safe and the prisoners are not going to escape.” The reason the soldiers were so afraid, is because the Roman law: that if you lost your prisoner, you had to give your life for that prisoner; you got killed.

“commanded...” – the centurion commanded that these prisoners should swim first and go to land so they couldn’t get away. So they put the prisoners out there first, then the soldiers could come behind and see that nobody escaped.

Acts 27:44

“some” – some indeed

“boards” – planks - the planking of the ship

“*broken pieces*” – wreckage

276 and “not one hair,” meaning; not one person was killed. As I told you, when I began this chapter, this is considered, in all history, to be the most detailed and outstanding record, of ancient times in shipping, of anything recorded anyplace in history.

Acts 28:1-31

January 27, 1977

It is really significant that he writes in **Acts 1:1-2**:

The former treatise [meaning the Gospel of Luke] have I made, O Theophilus [beloved of God], of all that Jesus began both to do and teach,

Until the day in which he was taken up [which is the ascension], after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

I believe that not only those commandments included going back to Jerusalem, but I believe they included perhaps many of the things that are recorded in the Book of Acts that we have studied and worked very minutely.

Jesus in his teaching, if you've studied the gospels, is very sharp; he gives one line and he doesn't always explain it. He just tells the truth and then goes on to something else. Those apostles and the rest, who were spiritually wise enough to see it, were tremendously blessed.

Students have asked me at times, "Should I take Classical Greek in order to be able to do Greek in the New Testament." I hardly ever answer it. I usually say, "Well, that's up to you." But when I'm real honest with myself; Classical Greek is nice but it's totally unnecessary if you really want to handle the Word and yet I'm grateful that Walter Cummins had it. It broadened him. I'm grateful that a man learns anything that he does well. That will broaden him, to be able to receive God's Word. So I'm real grateful that Walter had a lot of this training.

All together there are 97,921 words that are used in Classical Greek. One of the conjugations has 1,000 varieties in it of one word. God's men; I'm not speaking of the original men who received the revelation. I'm speaking of the men of God and I think the men who translated from Estrangelo Aramaic into Greek were real men of God; real dedicated men. God's men, in the New Testament translation, used 5,857 Greek words. That's all. In other words; there are 92,064 Greek words that are never used in the New Testament. So, they used 1 Greek word out of 16. Less than almost 6% of Greek words in the total Greek vocabulary are used in the New Testament.

Now, some of these words that are used in the New Testament are used in a higher sense than the Greek classical men used them. Some are used in a new sense and some of them, God just had these men to coin, like; nincompoop, I would coin. God had these men to just "coin," as these men of God believed Him. I was thinking how words are like coins; words in living languages are like coins. They differ in value between different countries. The value that you understand of one word, in your language, may vary somewhat in the usage of another country. Because they are living words, they change value at different periods in the same country.

You can study any living language you want to study and the words in that living language, as it goes on, are always uniformly brought down in one direction. That's always a change for the worse, in every language. Never have I found a word in any language where the meaning has increased. It's always been degrading; just like every man is a degradation, so he brings all the words of his vocabulary lower and lower in their usage. In other words; man just drops down, with him, the meanings of the words that he uses.

The illustration that I want to use is **I Thessalonians 4:15**:

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.

The word “prevent” originally meant; precede. Yet when you think of the word “prevent,” it means exactly what man has done to the Word. You “prevent” someone from doing something. It means; to hinder; to obstruct; to stand in front of him. It means; to hurt; where one individual “prevents” another one from doing so-and-so. That’s the degradation of it. Originally it meant simply; to precede.

The word “apology,” originally meant; defence; where you present the logic of your defence for the position that you hold. Man has taken that word, because of his lousy human nature, and because he always apologized for every wrong mistake he made, and today the word “apology” means nothing more in our language than “excuse.” We talk “apologize” to someone; that simply means; you make an excuse for why you hit them in the face with your fist.

“Censure” is another word. The word “censure” originally meant; to judge. When you censure something, you judge it. Because man’s degradation, he brought the word “censure” down to “blame.” The word today; when you “censure” someone, you blame him; you criticize him; you raise hell with him. That’s what the word censure means. Originally it meant; a right judgment.

The word “story” is interesting. I’ve heard some of our people say that we should never refer to the Bible “stories.” The reason we can’t refer to them as Bible stories, is because the word “story” has been degraded. The word “story” is the abbreviated form of “history.” They just dropped the “hi” and said, “story.” To us, if it’s a story, it spells “lie.” That’s how man has degraded all this stuff.

Another interesting one is the word “knave.” A knave was an obedient, dedicated, servant boy. Paul calls himself a servant; a knave; a slave, in the Word. Because of man’s degradation, he brought it down. When you talk about a man being a knave, you say, “He’s stupid. He’s just a no-good fellow.”

Cunning is another word. In old English, when a man was cunning, he was knowledgeable. Like the hunter is cunning, means “a knowledgeable hunter.” Today when we think of “cunning,” we think of someone who is sly; slippery; sort of “he’s a sharpie in his field.”

Villain is another one. A villain in the original was a servant of the villa. That’s how he got his name. A servant of the house; a servant of the city, the villa, the establishment, the group of people; he was a servant. Today when we think of a villain, we think of someone who draws his six shooter on you, or his knife. He’s a villain.

Then there’s a very interesting one called “parasite.” The word “parasite” means basically; a sacred granary where the special grain was kept that was offered to the gods. It was like “holy water,” blessed by the bishop. The men in Greece, who served at the top echelon of distributing justice, were called parasites. Their position was paid for by the state. Man in his degradation read the words “paid for by the state,” into a parasite as “someone who lives off of the state. That’s how we got the current meaning of the word “parasite.” Someone who feeds on something at the expense of the other party or the other thing; like an orchid; an orchid is a

parasite, because an orchid lives off of the strength of another tree.

Every time man gets a hold of something, he'll always degrade it. Whenever God and God's people get a hold of something they lift it up. Man, the natural man, the intellectual man, the smart-cookie, the guy with all the brains; every time he gets a hold of something, like words like these, he'll make them less and less.

I think it was Coleridge who did a fantastic piece of work that I read years ago, where he had over 500 words just listed and showing what the original meaning was and then how man through the centuries has degraded those words to mean something almost entirely different. Take the word "villain." Who would ever think that that meant a servant of a villa? Who would ever think that the word "parasite" was the most revered and honored and respected word among the Greek senators? For, if you were a parasite, then you sat at that place where you made the decisions on the spiritual program of the state.

Well that takes me to Acts 28. I was thinking about man's words today and how man's words usually degrade. Yet the Word of God always lifts up. The Word of God always inspires us. The Word of God always makes us better than what we were before we heard it. The Word of God lifts us up and whenever men speak the Word of God it lifts somebody else up. Look at Paul's record in Acts. Paul spoke the Word and the Word lifted up those 276 souls. The whole group was saved because of a man who spoke the Word and lifted them up out of the degradation in which they were.

The closing chapter, of course, sits here in Acts and it just all at once seems like it drops the whole thing. I think it basically is because the original revelation of God's greatness started in Jerusalem on the day of Pentecost, then it moved to Samaria, then it moved to other cities. It moved from city to city across the then known world. Then it moved from province to province and finally ends up in the greatest of all the metropolitan cities of its day and of its time; in Rome, with the greatest man of God perhaps the world has never seen as a born again son of God; Paul. Some thirteen to fifteen years before he gets to Rome he writes the epistle that you and I have read in the Bible, the Book of Romans. So when we come to this 28th chapter of Acts which is the history of the rise and the expansion of the Christian Church, He just gets him to Rome and that's the end of it. Once God gets it to Rome, here in the Book of Acts, He just stops it. God had quite a time getting him there but he finally ended up there.

Acts 28:1

"when they were" - it's a participle form; having

"they" - we

"Melita" - today it is called Malta

Perhaps it will be interesting to you to know that the Maltese peoples were basically Phoenicians. The Phoenicians, of course, were the first great seagoing peoples. They built the ships and kept them afloat. This island is 65 miles or so south of Sicily, or what is referred to in the Bible at times as, Cilicia. The island is about nine miles wide and 17 miles long.

Acts 28:2

"barbarous" - In the Greek language anybody who did not speak Greek fluently was a *barbarosi*; he was a barbarous person. That did not mean he was stupid. That simply means he

was stupid of Greek. If they would have translated it, “foreign,” it would be much more accurate, because that’s what the word *barbaroi*, the old Greek word, means. It means a foreign people who did not speak Greek. For years we’ve called everybody “heathen” that didn’t think of accepting Christian missionaries. Having observed Christian missionaries, I sometimes wonder who were the heathens. We sent missionaries to the “heathens.” It would have been better, maybe, if we’d have sent them to the local church, or to the neighbors.

Well, it’s always people. You’ll see again; the people of Rome didn’t like the Jews. They drove the Jews out. The Jews didn’t like the Christians; they drove them out. Everybody is always driving everybody out. You don’t agree with them. The Romans thought they were the greatest, the Jews thought they were the greatest. It all depends on who is in control; they are always the greatest. Then they will persecute everybody else until they come to the greatness of God’s Word and renew their minds and see the love of God and then allow all people to live.

“no little” – no ordinary; a lot. They went beyond just putting a dry towel on them.

“kindness” – *philanthrōpia* which is transliterated into our word, philanthropy. *Philos* is translated; love; human love.

“They showed us no ordinary love,” just regular love; they just didn’t put a towel on them. They gave them clothing; they gave them shoes; they blessed them abundantly.

“received us every one” - there was a variation of culture, of prestige, and everything else in that group and yet those people of Melita received every one without any respect of persons to them. They gave them no ordinary love. They loved them.

“because of the present rain, and because of the cold” - because of the rain storm and because that rain was fantastically cold.

Acts 28:3

“bundle” – *plēthos* - *pleroō* means; full only, *plētho* means; to overflowing. He didn’t gather a bundle of sticks. He got an armful, brought them in; he got another armful; he “overflowed” it. That’s Paul! He just didn’t contribute a stick to the fire. That was the law, the custom of Old Testament times; that whoever wanted to warm himself at the fire had to contribute some firewood. He not only contributed firewood, he went out and got more and more. I love that word *plēthos* there. It seems to me that if anyone should have been gathering, it should have been everybody else but Paul.

Paul’s the guy that really told them God’s Word. He’s the one who saved them all because he demanded that so and so happen. Yet when it came down to supplying wood for the fire, Paul worked right along with the rest. Previously he had worked on casting out the unnecessary stuff in the ship.

In the Bible the men of God aren’t lazy. If there were sewers to be cleaned, they cleaned them. If there were septic tanks to be cleaned, they cleaned them. If there were toilets to be cleaned, they cleaned them. If there was garbage to be hauled, they hauled it.

“came a viper out of the heat” – the viper came out because of the heat

Acts 28:4

“barbarians” – the foreign people

“*venomous*” – there is no “venomous” here

It is interesting how in the negative side of human nature, human nature has always believed that there is some type of justice and that that justice is administered some way or other, that if you have “blown it” you get injured. All through the centuries this has happened. At the time of the witch hunts in America, didn’t they give them poison and if they didn’t die from it then they weren’t witches? This is the same principle. It’s like putting a hot fire under you and if you don’t burn you’re a Christian. Somehow or other the degradation of man has always been, in spite of his degradation, that there has to be justice, but he always goes the wrong route. If he saw the side; that God is the just one and he saw; that Christ was, then he’d be on the road. But these fellows didn’t know. So they figured he was a murder. But somehow or other he didn’t get killed in the storm but now he is going it. “God’s justice is vengeance,” so they say, “It always has to always be there.”

Acts 28:5

The text reads, “and he then indeed shook off the beast in the fire and felt no harm, no evil, nothing bad.”

“beast” – in **verse 4 & 5** – *thērion* – creature - they called him a beast because he “wopped” people I guess

The reason the word “venomous” is in italics in **verse 4** is because of the old Greek translation. In the Greek classical literature they refer to this creature as a venomous serpent or viper. They use the word “venomous.” It is interesting that an associated Greek word is the word *treacle*, which literally means “stickiness.” At times in classical Greek it is translated “molasses.”

This *thērikē* was an antidote that was compounded from the flesh of this viper, called beast here, or creature.

Acts 28:6

“howbeit” – but

“they looked when he should have swollen” - When they saw this particular viper bite Paul, or fasten itself to his body they said, “Oh my God, he’s going to die.” They looked for him to swell up because, in a short period of time after a fellow was bitten by one of these, the poison would go through his body and he would swell. Then he would just fall down suddenly dead. So “they looked.” You can just see their eyeballs like hen’s eggs.

“looked a great while” - they watched and they watched and they watched and nothing swelled on Paul

“harm” - evil

“Nobody but a god can live through that,” they said. They didn’t miss it too far. They just missed the word “son.” If they would have said, “Well, he must be a son of God,” they’d have been right on. But they thought he was one of the gods, because nobody ever lives through that without being a god.

Quite a man, this Paul; had his opportunities too, oodles of them. Yet you never heard him complain about all this stuff.

Acts 28:7

“quarters” - area

“possessions” – lands; property

“chief man” - the boss man of the island; the ruler of the island

“courteously” - with all courtesy

Acts 28:8

“bloody flux” - *dysentery* – transliterated into our word, dysentery

Who healed him? Paul and the reason he entered in was because of revelation; God told him. I’m sure there were other men and women sick on the island. Paul never had any “go sign”; never went in. But in this instance he did have revelation. He went in, he prayed, laid hands on him, which identified him for revelation and he healed him.

Acts 28:9

“so” – but

“others” – the rest

I do not believe that it’s indicated here that everybody in the island came.

“others also” – not everybody but the rest of those who came and they believed, in that Island and they were healed. They were healed because of their believing.

The deliverance of the father of Publius raised the believing on that pagan island called “foreigners,” who were the Maltese people, who were Phoenicians, who were not even born again. They were healed.

Acts 28:10

“also” – follows the word “honours”

“departed” – loosed; sailed

“when we departed” – at the time we were getting ready to sail

“laded *us*” - laid on us

“necessary” - needs

That must have been an exciting time on that little island. Three days, isn’t that how long they were there? Where was that three days? **verse 7** He lodged them three days, and then they stayed on that island.

Acts 28:11

“ship of Alexandria” - he had started on a ship of Alexandria in Caesarea; a grain ship. This is also a grain ship but this ship had wintered in the island there at Malta.

The time here had to be late February or early March. Late February would be the earliest that this grain ship would leave the harbor.

“Castor and Pollux” - are the twin sons of Zeus. In **verse 13** it talks about this “Rhegium.” Coins that have been found in the Rhegium in excavation have had Castor and Pollux on them, the twins that Zeus fathered. This was the ship’s logo. It is interesting that these two, Castor and Pollux, are two major stars in the Gemini constellation to this day in the astronomy field. When they named some of the stars in the constellations they had to get it from the astrology field.

Acts 28:12

“Syracuse” – about 80 miles north from Malta and it is still a city in Sicily. I suppose that’s how the one in New York got its name. There must have been a lot of people from Sicily that came to the state of New York and called it Syracuse. I’ve never checked it out but I’m pretty sure that’s what it is. It was **THE** city of the island of Sicily.

Acts 28:13

“fetched a compass” – it simply means they made a circuit – a compass goes in a circle: circular

“Rhegium” – this is in the Italian side of the Straights of Messina

“Puteoli” – this distance was about 180 miles. This Puteoli was the destination for the Alexandrian wheat ships; grain ships. This place was the final destination for these ships. This city was south of Rome. When they came to this city, Paul could see the whole bay of Naples. When he looked off to the right he could see the mount Vesuvius which boiled over one time.

Acts 28:14

“we found believers” - this is the only other city in Italy outside of Rome that’s mentioned as having believers at this time.

“desired” - entreated; asked; requested

“went” - came

What he is simply saying here is: They had started out at Caesarea, had all these things to happen and so now they finally arrive at the final destination of this grain ship at Puteoli and “so we came toward Rome.” From here on out it has to be horseback or foot or motorcycle.

Acts 28:15

I think it would have been fantastic had they put a chapter at the **15th verse**. I sometimes think they ought to put **verses 11, 12, 13 & 14** in one chapter and **15** in another chapter, because whole thought contents are laid resident in these verses

“when the brethren heard of us” – in other words; they arrived in Puteoli and they spent seven days there, but somebody carried the message to Rome that they had landed.

“Appii forum and The three taverns” - In order to get there they came down the Appian Way which is still in existence in Rome. It is cobblestone and you can still see the road on which Paul walked with the brethren. You can see how the steel wheels cut into the rocks. It is all visible. This Appian forum is about 43 miles south of Rome. One group met them there. Then another group met them at The three taverns and that was about 33 miles from Rome.

“he thanked God, and he took courage” – that blessed him. It blessed him that the believers came out to meet him from the city of Rome. That was just something. It’s beautiful.

Acts 28:16

“delivered the prisoners” – not only Paul, but all the other prisoners

“the captain of the guard” – the man who was in charge of the Praetorian guard. This had to happen before the year 62 A.D.

“suffered” - allowed.

“that kept him” - to whom he was chained. The law was that during the day the prisoner had to be chained to a soldier, one soldier. At night they could put him into “holds” so to speak, and then two soldiers had to stand guard. That was, at least, the Roman situation.

Acts 28:17

“after three days” - after they had settled in; three days

“chief of the Jews” – these were the heads of the synagogue in Rome. According to Josephus there were seven major synagogues in Rome at this time.

“though I have committed nothing against the people” --they knew he was a prisoner because he was chained to a soldier. You know how the grapevine works, even then as it does now. They must have heard a lot about him.

“people” – in other words; the Romans. He had done nothing wrong as far as the Roman law was concerned.

“customs” - or traditions

Acts 28:18

“examined” - judged; listened to what the testimonies were

“no cause of death in me” - they had said he ought to be executed but there wasn’t any reason for execution.

Acts 28:19

“it” – i.e. my freedom

“constrained” – is a biblical orientalism. Example: they constrained Jesus on the road to

Emmaus [**Luke 24:29**] - three or four arguments why he should do this.

“not that I had ought to accuse my nation of” – he had nothing he wanted to accuse the Jews of
Acts 28:20

He called them hoping and believing that they would listen, understand, and change. I read things like this and I think where in Peter it says a dog returns to its own vomit. [**II Peter 2:22**]

I often think of this: I just never had any idea that my ministry would ever be outside of the pail of the organized systems of Christianity. I never had any idea. For 15 or 16 years I just bled my heart out in that denomination. I tried to teach; tried to share; tried to show them the greatness of what we were seeing at least. They didn't change. But I guess this is sort of drilled in your heart and life and you always want to help or you think there's hope there.

After all these years I can still see where the organized system would have the system to do the greatness of the outreach of God's Word, but they don't have God behind it. That's why the system will not produce it.

I really felt sorry for Paul here in Acts 28; knew all the time what they were going to say.

“for this cause...to see you and to speak with you” - i.e. to clarify, to share with you

“the hope of Israel” - What's the hope of Israel? The Messiah: that's the hope.

Within ten years after this record here in Acts 28 the whole Israeli system is destroyed. All Jerusalem is destroyed and was never a nation since and has never been one since except what we established, which is not Israel. Within ten years of this, the city of Jerusalem is totally annihilated; destroyed. They wouldn't listen: the hope of Israel is the Messiah. Had they believed the Word Israel would have not have been destroyed. They were destroyed because they did not believe the Word. They did not believe God. They did not believe that Jesus Christ was the Messiah. Paul knew that he was the Messiah because he rose again from the dead and he spoke in tongues. He says, “because that for the hope of Israel, the Messiah, you fellows ought to all believe Him too, because you are of that background. I am bound with this chain.”

Acts 28:21

“harm” - evil

“neither received letters” - they never received an official document from the Sanhedrin giving the charges against him is what it says

Acts 28:22

“sect” - heresy

They had heard about the way. They had heard that they were first called Christians in Antioch of Syria, but to these Jews it was heresy. It was a sect. They had also heard that this leader, called Paul, had been won over to this sect and that wherever this sect was moving it was being spoken against and was being criticized. So they said, “We desire to hear of thee what thou thinkest; we want to hear your thinking.”

Acts 28:23

“they had appointed him a day” - Those Jewish leaders decided among themselves as to when they would come back because they were so busy sending in their reports to their denomination and keeping all their financial records, so they had to figure out when they could give Paul a day where they could come for an hour or two and hear what “he thinkest.”

“expounded” - not the word, *hegeomai*; not the word we use in “expounding the scriptures.” It the word that means he, “set forth the matter.”

“testified the kingdom of God” – That’s why I know he talked about the Messiah, the hope of Israel. He talked about what Jesus Christ did; what he accomplished; how he died and his resurrection. He talked about Pentecost. The kingdom of God includes, within it, this coming of the Messiah for Israel.

“morning till evening” - all day long he taught his heart out. He shared with them.

Acts 28:24-25

“they” - this is not the “some that believed” but “some [who] believed not” – they argued among themselves; the unbelievers argued among themselves.

“they departed” – the text literally reads, “they were asked to leave.” In other words, somebody said to them, “Look, get out of here. If you want to fight among yourselves get going.”

“after that Paul had spoken one word” - They did not leave until Paul had the last word of God to them. Paul spoke more than “one word.” It’s in the sense of, “I’ll speak a word to you.” It doesn’t mean one word. It’s a figure, meaning he was going to “lay it on them.”

“Well spake the Holy Ghost by Esaias the prophet” – this is a quotation from **Isaiah 6:9-10**. This is quoted more than any other Old Testament quotation in the New Testament. It’s quoted in **Matthew 13:14, Mark 4:12, Luke 8:10, John 12:40** and here in Acts.

“well” - rightly

“the Holy Ghost” - the Holy Spirit; God

“our” – your

Acts 28:26

“not understand” - They heard it with their “ear balls” but they really didn’t believe what they heard, so they never understood

“not perceive” – “You’re going to see with your physical eye but you’ll never really see it to the end that you’ll perceive”

Here is the reason for it:

Acts 28:27

“heart” - where the issues of life are decided which means; in your mind; in the real in-depth soul of your mind

“waxed gross” - grown fat

They had a lot of good times. Prosperity was there. At this particular moment the Jews were allowed to live in Rome. They held positions of influence and prestige, so their hearts had grown fat. “We don’t need God. I did it by my own strength. I’m my own saviour. I educated myself. I worked for this. This belongs to me.” Sounds real familiar, doesn’t it? The Bible says, “The heart of this people is fat.”

You know what a big fat man is like if he has to run two miles in twelve minutes. It’s quite a figure, isn’t it? The “fat” simply means excess weight. It’s not strength. People get fat spiritually. They have a good life and everything seems to go hunky-dory. They really “don’t need the greatness of God’s Word.” That’s what God said about His people, “They hear but they don’t hear. They see but they don’t see. Why? Because their heart is fat.”

“dull of hearing” – literally means; closed; stopped up; they can’t hear.

How this applies even in our day; at times you talk to people until you’re blue in the face. They hear you but they don’t really hear. They see what you’re saying but they really don’t understand. Their ears and their eyes have they closed.

“be converted” - turn again; turned about again; a complete turn about

“heal” - deliver

This is the last quotation of record, that I know of, that the Apostle Paul gave to Israel, the people, and he quoted it from Isaiah. Because they had the freedom of choice, they refused to see with their eyes, to hear with their ears. They refused to understand within the innermost part of their being. They refused to turn about; that’s to be converted. Therefore God could not heal them. I said to you, “ten years from this time all Jerusalem was just ravished, destroyed.” This would never have occurred had they, even as late as this, believed the teaching of the Word that Paul gave.

Acts 28:28

“is sent” – was sent

I would almost like to paraphrase this to say, tonight, “Be it known therefore unto the so-called Christian church of our day that the salvation of God is sent to the sinners in the clubs, to the dope addicts, the sex fiends. It’s sent there and they will hear it.” Because the ears of the so-called Christian church are stopped up. The heart of the Christian church is fat. They have no understanding of God’s Word.

I honestly believe that’s why God is by-passing the organized system. God is reaching out again, just by people’s commitment to God and His Word, down into the low levels of human need, where people are, who still have ears to hear, who are looking and who will understand and respond.

Acts 28:29

Verse 29 is omitted in the Stephen’s Critical Greek Text, but it is included in some of the old texts. I think it’s in Aramaic. It’s okay with me to leave it. It’s pretty kosher.

“said” – spoken
“words” – things

“the Jews departed” – those fellows who had been asked to leave; the unbelievers arguing among themselves

“great reasoning among themselves” – they fought with each other all the time

I believe the rest of them continued to stay with Paul and he continued to teach them and instruct them. He had to get rid of the loud-mouthed unbelievers who were deeply religious but totally wrong.

Acts 28:30

“hired” = rental.

“two whole years” – he had been in prison for two years in Caesarea. Then he took that trip over to Rome and was in prison two more years, a little more than four years altogether.

“hired house” – a rented house. Whether this was made available to him by believers in Rome, could be. I’m not sure. I know he wasn’t able to run around taking abundant sharing offerings because he was hand-cuffed to a soldier and had to stay at that location.

The people must have come to see him and for two years he ministered to those who came. What a two years that must have been. Can you imagine; he being in jail, handcuffed during the day, and these believers coming and bringing him bread and possibly paying for the rent on Paul’s house? One morning they come in about 9:00 and Paul says, “Last night God showed me something and I wrote the following: [**Ephesians 1:1-4**]

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ: 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.

Imagine what that did to those believers in Rome. I’m absolutely confident that he read them **Ephesians** before he sent it to Ephesus, because he wrote it in jail. Well, what would you do? If I wrote a chapter tonight and I was in jail and you all came back tomorrow, I’d read it to you. I’d share it. I think the great letter to the **Ephesians** was first read to the people in Rome when he was in jail. He wrote **Ephesians** at this time.

He wrote **Philippians** and **Colossians** in these two years, too, and that great letter to **Philemon**, the great epistle. Can you imagine **Ephesians**, **Philippians** and **Colossians** being read to those people who came to visit him? In that working that we did of the people close to Paul ([pg 318ff.](#)), a lot of them are these people here in Rome. A lot of them are mentioned in that last chapter of the book of Romans. The book of **Romans** was written and perhaps sent to them already, twelve to fourteen years before this occurred.

Luke and Aristarchus were there and some of the rest of the people are mentioned. Can you imagine sitting in that little group with not too many who had come to visit Paul and he would read them a chapter of what we today know as **Ephesians**, read them **Philippians**, **Colossians**, the beautiful letter to **Philemon**?

It must have been really exciting and yet he was hand-cuffed to a soldier. So it's not the hand-cuffs that enslave a man. It's the heart and soul of a man that enslaves him.

Bunyan wrote Pilgrims Progress, I guess, when he was in jail. A lot of other things have happened by men who were in prison. They wrote. Paul wrote the great epistle of Ephesians, the greatest of all revelation, when he was in jail.

Acts 28:31

“confidence” - boldness

“no man forbidding him” - no man curtailing his freedom to speak to those who came to his house

“preaching” – *kērussō* - it's the name of a long horn that people blow, calling the assembly together. Today we *kērussō* when we have a horse race, like the Kentucky Derby where they come out with their long horns and then they blow and then they parade out. The Mohammedans use it at their hours of prayer where the guy stands up on the mosque and he blows the big long horn. That means *kērussō*; make noise; make sound; speak forth.

“teaching” – to instruct in righteousness; instruction; to instruct

He held forth; he preached the kingdom; he *kērussō* -ed; made the noise about the kingdom and then he instructed them concerning the Lord Jesus Christ and he did this with all boldness.

Well, that's the end of the Book of Acts. It just stops.

Clement, who was a disciple and follower of the Lord Jesus Christ, wrote that Paul left Rome after this period of time and went to the boundaries of the west. Spain? England? I don't know. Eusebius, the historian, said the same thing, but added that Paul was caught and brought back to Rome as a prisoner and that he was martyred under Nero. I think this is the common consensus held among most Bible scholars; that he was returned to Rome as a prisoner; a second imprisonment under Nero, and was martyred and that it was during the second imprisonment that he wrote **II Timothy**.

An English writer, speaking of Paul, said Of him that he was a man who was wonderfully cultivated, refined, heroic, versatile, and magnetic; a leader of men and an epoch-making genius. I think that is an admirable description of a wonderful man of God who gave us, by God's mercy and grace, the greatness of the revelation that means so much to us today in the ministry to which we have been called.